THE VISUDDHI-MAGGA OF BUDDHAGHOSA

Pali Text Society

THE VISUDDHI-MAGGA

OF

BUDDHAGHOSA

EDITED BY

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To

MY BELOVED SON

AND TO

THE WORK

PAST, PRESENT AND FUTURE

OF

BUDDHAGHOSA.

Metteyyena Bhagavatā etad-agge ṭhapito bhavissati mama sāvakānaṃ dhammavinayadharānaṃ bahusutānaṃ ñāṇagatīnaṃ ñāṇadharānaṃ yadidaṃ Buddhaghoso ti.

BUDDHAGHOSUPPATTI.

FOREWORD

This, the first roman-letter edition of a work bearing yet unwithered the laurels of fourteen centuries of renown, has been based on a transcript made from the latest Burmese edition by my valued collaborator Miss A. M. Dibben, my friend Mrs. M. H. Bode, Ph.D., having come as reinforcement for certain of the closing chapters. An independent transcript of the second volume has been contributed by the disinterested piety of Mr. P. D. Ratnatunga from the edition published in Ceylon by our colleague, Rev. A. P. Buddhadatta. Much of the transcript of the first volume was collated with this edition by Miss C. J. Dibben, till work in connection with the war deprived us of her services. A rather earlier Burmese edition was also in my hands, and finally Dr. C. Hewavitarane was so kind as to arrange to have sent to me revised proofs of the new Simon Hewavitarane edition, itself the excellent result of collation of both Singhalese and Burmese recensions. Thus the Pali Text Society's edition has been the outcome of work done by other editors in palmleaf MSS. It seemed an unnecessary repetition of labour, and especially of eyesight service, to recommence meticulous discrimination in readings in a work of which the text itself had never suffered neglect in the land of its birth and of its early adoption.

These four editions, referred to in footnotes by letters, are more fully stated, as follows:—

B^m Visuddhimaggaṭṭhakathā, edited by Sayā Pye. Rangoon: P. G. Mundyne Piṭaka Press, 1909, 1910.

B^h Visuddhimaggaṭṭhakathā, edited by Sayā Pye. Rangoon: The Hanthawaddy Press. 1901.

S^b Visuddhimarga, edited by A. P. Buddhadatta, svāminvahanse. Ceylon: The Alutgama Press. 1914.

S^h Visuddhimaggo, edited for the Simon Hewavitarane Fund trustees. Colombo. (The title-page has not yet reached me.)

For my copies of B^m and S^b I am indebted to the kindness of the publisher and the editor respectively.

Maung Gyi, manager of the Pyi Gyi Mundyne Press, wrote to me in October, 1909, sending me copies of the first volume and the Ṭīkā, and saying: 'Thinking that this may prove of some small help to you in your most valued work on the Visuddhi Magga. . . . This recension is also the work of our editor, Sayā Pye, who was responsible for the earlier edition produced by the Hanthawaddy Press (B^h), and has been most carefully edited, the text being collated from a number of different reliable MSS. . . . So soon as we get the second volume through the press . . . it also will be duly forwarded.'

Miss A. M. Dibben and I have transcribed portions of the Ṭīkā, but I do not claim to have used it throughout, in editing. My work would doubtless have been better here and there had I done so, and if I could have made a comparative study of other commentaries. But the long delay in the production of a roman-letter edition of the work, and the cursed impress of the war, have affected its compilation. It was to have been the joint work of my colleague Maung Tin and myself. But war-peril at sea made it inadvisable to risk sending a transcript in MS. to Rangoon. Moreover, Maung Tin was, as to his leisure time, fully occupied with his translation of the Atthasālinī. And I have only encroached upon Dr. Rhys Davids's time and strength for his valuable and valued corrections in the first two sheets.

Hence this first edition is to serve merely as a working makeshift, till some wealthier institution secures its worthier scholar and produces a text for all time. By it the European student will at all events find the contents more accessible

than is possible through an Asiatic script, and more adequately presented than is possible through the published digests of the book. He or she will not scrutinize too severely lapses of consistency or accuracy in transliteration and word-presentation. It is another matter if any want of clearness or correctness in the representation of Buddhaghosa's thoughts be due to more serious faults in this attempt to edit other editings. Herein let them be severe, and let them help the Pali Text Society to edit the Ṭikā of Dhammapāla, Parakramabahu's Commentary, or Chapada's Visuddhimagga-ganthipada, or other error-clearing helps. Unless it fall to one of our critics to start on the great edition to which my collaborators and I shall have served as a stepping-stone.

Let me here say that if the exceedingly convenient (to some Sanskritists repulsive) long-tailed *anusvāra* (ŋ) be not used in these pages, it is not because we are ashamed of it, but because a further delay in replenishing the stock of it was threatened by the printer if the font were used.

The other volume goes to press immediately and with continuous pagination. It will contain an Index adequate for reference, but not amounting to a vocabulary, such as might be of lexicographical use. For the unbound sheets have been ministering to the compilation of the long desiderated Dictionary, and that is now in the press. A translation of the Visuddhi-Magga is in preparation.

C. A. F. RHYS DAVIDS.

CHIPSTEAD,
SURREY.
September 1, 1920

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NOTE

ANALYSES of the chapters by Dr. J. Estlin Carpenter and by H. Warren may be consulted in *J.P.T.S.*, 1890 and 1892 respectively. The work, as is known, is grouped by the author under the three heads, or rather khandhas, of Sīla, Samādhi, and Paññā: *sīlasamādhipaññāmukhena desite Visuddhi-Magge* (p. 372). The second group begins at Chapter III, the third at Chapter XIV. Hence it would seem at first sight as if Chapter XI should have been Chapter III. The fact is that, of the inquiry into Samādhi started at the opening of Chapter III under eight heads, the first three heads — *Ko samādhi? Ken' aṭṭhena samādhi? Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni?* — are answered in that and the eight following chapters: *Katividho samādhi? Ko c' assa saṅkileso? Kiṃ vodānaṃ? Kathaṃ bhāvetabbo?* And the last head — *Samādhibhāvanāya ko ānisaṃso?* — is answered in the concluding portion of Chapter XI. The contents of the remaining ten chapters include much concerning samādhi, but it is that lokuttarasamādhi, not lokiyasamādhi (p. 85), which for Buddhaghosa's philosophy, falls more fitly under the head of paññā. With this the next two chapters — XII, on Iddhividhā, and XIII, on Abhiññā — form the connecting-link.

VISUDDHI-MAGGO

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA!

NIDĀNĀDIKATHĀ

Sīle patiṭṭhāya naro sapañño, cittaṃ paññañ ca bhāvayaṃ,
ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭan ti[1]

iti h' idaṃ vuttaṃ. Kasmā pan' etaṃ vuttaṃ? Bhagavantaṃ kira Sāvatthiyaṃ viharantaṃ rattibhāge aññataro devaputto upasankamitvā, attano saṃsayasamugghāṭattham[2]:—

Anto jaṭā bahi jaṭā, jaṭāya jaṭitā pajā:
taṃ taṃ, Gotama, pucchāmi: ko imaṃ vijaṭaye jaṭan ti

imaṃ pañhaṃ pucchi. Tassāyaṃ sankhepattho: Jaṭā ti taṇhāya jāliniyā etaṃ adhivacanaṃ. Sā hi rūpādisu ārammaṇesu heṭṭhupariyavasena punappunaṃ uppajjanato saṃsibbanaṭṭhena veḷugumbādīnaṃ sākhājālasankhātā jaṭā viyā ti jaṭā. Sā pan' esā sakaparikkhāra-paraparikkhāresu sakattabhāva-parattabhāvesu, ajjhattikāyatana-bāhirāyatanesu ca uppajjanato antojaṭā bahijaṭā ti vuccati. Tāya evaṃ uppajjamānāya jaṭāya jaṭitā pajā. Yathā nāma veḷujaṭādīhi veḷu-ādayo, evaṃ tāya taṇhājaṭāya sabbā pi ayaṃ sattanikāya[3]-sankhātā pajā jaṭitā, vinaddhā, saṃsibbitā ti attho.

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[1] *S.* i, 13; 165. [2] S^{bh} °samugghātattham.
[3] S^b *omits* nikāya; S^h sattakāya-.

Yasmā ca evaṃ jaṭitā, t a ṃ t a ṃ, G o t a m a, p u c c h ā m ī ti,[1] tasmā taṃ pucchāmi, Gotamā ti Bhagavantaṃ gottena ālapati.

K o i m a ṃ v i j a ṭ a y e j a ṭ a n ti: Imaṃ evaṃ tedhātukaṃ jaṭetvā ṭhitaṃ jaṭaṃ ko vijaṭeyya, vijaṭetuṃ ko samattho? ti pucchati. Evaṃ puṭṭho pan' assa sabbadhammesu appaṭihatañāṇacāro devadevo Sakkānaṃ Atisakko, Brahmānaṃ Atibrahmā, catuvesārajjavisārado, dasabaladharo, anāvaraṇañāṇo, samantacakkhu Bhagavā taṃ atthaṃ vissajjento:—

Sīle patiṭṭhāya naro sapañño, cittaṃ paññañ ca bhāvayaṃ,
ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭan ti

imaṃ gātham āha.

Imissā dāni gāthāya kathitāya mahesinā
vaṇṇayanto yathābhūtaṃ atthaṃ sīlādibhedanaṃ,

sudullabhaṃ labhitvāna pabbajjaṃ Jinasāsane,
sīlādisaṅgahaṃ khemaṃ ujuṃ maggaṃ visuddhiyā,

yathābhūtaṃ ajānantā, suddhikāmā pi ye idha
visuddhiṃ nādhigacchanti vāyamantā pi yogino,

tesaṃ pāmojjakaraṇaṃ suvisuddhavinicchayaṃ
Mahā-Vihāravāsīnaṃ desanānayanissitaṃ

Visuddhi-Maggaṃ bhāsissaṃ; taṃ me sakkaccabhāsato
visuddhikāmā sabbe pi nisāmayatha sādhavo ti.

Tattha v i s u d d h ī ti sabbamalavirahitaṃ, accantaparisuddhaṃ nibbānaṃ veditabbaṃ. Tassā visuddhiyā maggo ti Visuddhi-Maggo. M a g g o ti adhigamupāyo vuccati. Taṃ Visuddhi-Maggaṃ bhāsissāmī ti attho.

So panāyaṃ Visuddhi-Maggo katthaci vipassanāmattavasen' eva desito. Yath' āha:

"*Sabbe saṅkhārā aniccā*" *yadā paññāya passati,*
atha nibbindati dukkhe, esa maggo visuddhiyā ti.[2]

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[1] S^b *omits* ti. [2] *Thag.* 676; *Dhp.* 277-9.

Katthaci jhānapaññāvasena. Yath' āha:

Yamhi jhānañ ca, paññā ca, sa ve nibbānasantike ti.[1]

Katthaci kammādivasena. Yath' āha:

Kammaṃ vijjā ca dhammo ca, sīlaṃ jīvitam uttamaṃ, etena maccā sujjhanti, na gottena dhanena vā ti.[2]

Katthaci sīlādivasena. Yath' āha:

Sabbadā sīlasampanno, paññavā, susamāhito, āraddhaviriyo, pahitatto, oghaṃ tarati duttaran ti.[3]

Katthaci satipaṭṭhānādivasena. Yath' āha: *Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā . . . pe . . . nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā* ti.[4] Sammappadhānādisu pi es' eva nayo. Imasmiṃ pana pañhavyākaraṇe sīlādivasena desito.

Tatrāyaṃ sankhepavaṇṇanā:—S ī l e p a t i ṭ ṭ h ā y ā ti sīle ṭhatvā. Sīlaṃ paripūrayamāno yeva c' ettha sīle patiṭṭhito[5] ti vuccati, tasmā sīlaparipūraṇena sīle patiṭṭhahitvā ti ayam ettha attho. N a r o ti satto. S a p a ñ ñ o ti kammajatihetukapaṭisandhipaññāya paññavā. C i t t a ṃ p a ñ ñ a ñ c a b h ā v a y a n ti samādhiñ c' eva vipassanañ ca bhāvayamāno. Cittasīsena h' ettha samādhi niddiṭṭho, paññā nāmena ca vipassanā ti. Ā t ā p ī ti viriyavā. Viriyaṃ hi kilesānaṃ ātāpanaparitāpanaṭṭhena ātāpo ti vuccati; tad assa atthīti ātāpī. N i p a k o ti nepakkaṃ vuccati paññā, tāya samannāgato ti attho. Iminā pana padena pārihāriyapaññaṃ[6] dasseti. Imasmiṃ hi pañhavyākaraṇe tikkhattuṃ paññā āgatā. Tattha paṭhamā jātipaññā, dutiyā vipassanāpaññā, tatiyā sabbakiccapariṇāyikā pārihāriyāpaññā.[6] Saṃsāre bhayaṃ ikkhatīti b h i k k h u. S o i m a ṃ v i j a ṭ a y e j a ṭ a n ti so iminā ca sīlena, iminā ca cittasīsena niddiṭṭhasamādhinā, imāya ca tividhāya paññāya, iminā ca ātāpenā ti chahi dhammehi samannāgato bhikkhu,

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[1] *Dhp.* 372. [2] *M.* iii, 262; *S.* i, 34, 55.
[3] *S.* i, 53. [4] *D.* ii, 290.
[5] B^hm thito. [6] B^hm °hārika

seyyathāpi nāma puriso pathaviyaṃ[1] patiṭṭhāya, sunisitaṃ satthaṃ ukkhipitvā mahantaṃ veḷugumbaṃ vijaṭeyya, evam eva sīlapaṭhaviyaṃ[2] patiṭṭhāya samādhisilāyaṃ[3] sunisitaṃ[4] vipassanaṃ paññāsatthaṃ viriyabalapaggahitena pārihāriyapaññāhatthena[5] ukkhipitvā sabbam pi taṃ attano santāne patitaṃ, taṇhājataṃ vijaṭeyya, sañchindeyya sampadāleyya. Maggakkhaṇe pan' esa taṃ jaṭaṃ vijaṭeti nāma; phalakkhaṇe vijaṭitajaṭo sadevakassa lokassa aggadakkhiṇeyyo hoti. Ten' āha Bhagavā:—

Sīle patiṭṭhāya naro sapañño, cittaṃ paññañ ca bhāvayaṃ,
ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭan ti.

Tatrāyaṃ yāya paññāya sapañño ti vutto, tatr' assa karaṇīyaṃ n'atthi. Purimakammānubhāven' eva hi 'ssa sā siddhā. Ā t ā p ī n i p a k o ti ettha vuttaviriyavasena pana tena sātaccakārinā paññāvasena ca sampajānakārinā hutvā sīle patiṭṭhāya cittapaññāvasena vuttā samathavipassanā bhāvetabbā ti imam atra Bhagavā sīlasamādhipaññāmukhena Visuddhi-Maggaṃ dasseti. Ettāvatā hi tisso sikkhā, tividhakalyāṇaṃ sāsanaṃ, tevijjatādīnaṃ upanissayo, antadvayavajjana-majjhimapaṭipattisevanāni, apāyādisamatikkamanupāyo, tīh' ākārehi kilesappahānaṃ, vītikkamādīnaṃ paṭipakkho, sankilesattayavisodhanaṃ, sotāpannādibhāvassa ca kāraṇaṃ pakāsitaṃ hoti. Kathaṃ? Ettha hi sīlena adhisīlasikkhā pakāsitā hoti; samādhinā adhicittasikkhā; paññāya adhipaññāsikkhā.[6]

Sīlena ca sāsanassa ādikalyāṇatā pakāsitā hoti. *Ko c'ādikusalānaṃ dhammānaṃ? Sīlañ ca suvisuddhan* ti[7] hi vacanato, *sabbapāpassa akaraṇan* ti[8] ādi vacanato ca sīlaṃ sāsanassa ādi. Tañ ca kalyāṇaṃ avippaṭisārādiguṇāvahattā.

Samādhinā majjhe kalyāṇatā pakāsitā hoti. *Kusalassa*

[1] S^{bh} paṭhaviyā.
[2] S^{b} sīle *only*.
[3] S^{bh} samādhisilāya.
[4] S^{bh} nisitaṃ.
[5] B^{hm} °hārika.
[6] *A.* i. 236 f.
[7] *S.* v, 143, 165.
[8] *D.* ii, 49; *Dhp.* 183.

upasampadā ti[1] ādivacanato hi samādhi sāsanassa majjhe. So ca kalyāṇo iddhividhādiguṇāvahattā.

Paññāya[2] pariyosānakalyāṇatā pakāsitā hoti.

Sacittapariyodapanaṃ, etaṃ Buddhāna sāsanan ti[3]

hi vacanato, paññuttarato ca paññā sāsanassa pariyosānaṃ. Sā ca kalyāṇaṃ iṭṭhāniṭṭhesu tādibhāvāvahanato.

Selo yathā ekaghano[4] *vātena na samīrati,*
Evaṃ nindāpasaṃsāsu na samiñjanti paṇḍitā ti[5]

hi vuttaṃ.

Tathā sīlena tevijjatāya upanissayo pakāsito hoti. Sīlasampattiṃ hi nissāya tisso vijjā pāpuṇāti, na tato paraṃ. Samādhinā chaḷabhiññatāya upanissayo pakāsito hoti. Samādhisampadaṃ hi nissāya cha abhiññā pāpuṇāti, na tato paraṃ. Paññāya paṭisambhidā-pabhedassa[6] upanissayo pakāsito hoti. Paññāsampattiṃ hi nissāya catasso paṭisambhidā pāpuṇāti, na aññena kāraṇena.

Sīlena ca kāmasukh[allik]ānuyogasankhātassa[7] antassa vajjanaṃ pakāsitaṃ hoti; samādhinā attakilamathānuyogasankhātassa, paññāya majjhimāya paṭipattiyā sevanaṃ pakāsitaṃ hoti.

Tathā sīlena apāyasamatikkamanūpāyo pakāsito hoti; samādhinā kāmadhātusamatikkamanupāyo; paññāya sabbabhavasamatikkamanupāyo.

Sīlena ca tad-angappahānavasena kilesappahānaṃ pakāsitaṃ hoti; samādhinā vikkhambhanappahānavasena; paññāya samucchedappahānavasena.

Tathā sīlena kilesānaṃ vītikkamapaṭipakkho pakāsito hoti; samādhinā pariyuṭṭhānapaṭipakkho; paññāya anusayapaṭipakkho.

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[1] *Dhp.* 183.
[2] B *inserts* sāsanassa.
[3] *D.* ii, 49; *Dhp.* 183.
[4] Bhm ekagghano.
[5] *Dhp.* 81; *first line also in Vin.* i, 185; *Thag.* 643; *quoted Mil.* 386.
[6] Bm °dāppabhedassa.
[7] Bhm *alone use the fuller form.* Cf. *D.* iii, 130; *Vin.* i, 10; *S.* iv, 330; v, 421.

Sīlena ca duccaritasankilesavisodhanaṃ pakāsitaṃ hoti; samādhinā taṇhāsankilesavisodhanaṃ, paññāya diṭṭhisankilesavisodhanaṃ.

Tathā sīlena sotāpanna-sakadāgāmibhāvassa kāraṇaṃ pakāsitaṃ hoti; samādhinā anāgāmibhāvassa; paññāya arahattassa. Sotāpanno hi sīlesu paripūrakārī ti vutto; tathā sakadāgāmī. Anāgāmī pana samādhismiṃ paripūrakārī; arahā pana paññāya paripūrakārī ti.

Evaṃ ettāvatā tisso sikkhā, tividhakalyāṇaṃ sāsanaṃ, tevijjatādīnaṃ upanissayo, antadvayavajjana-majjhimapaṭipattisevanāni, apāyādisamatikkamanupāyo, tīh' ākārehi kilesappahānaṃ, vītikkamādīnaṃ paṭipakkho, sankilesattayavisodhanaṃ, sotāpannādibhāvassa ca kāraṇan ti ime nava aññe ca evarūpā guṇattikā pakāsitā hontīti.

ITI NIDĀNĀDIKATHĀ.

I

SĪLANIDDESO

Evaṃ anekaguṇasangāhakena sīlasamādhipaññāmukhena desito pi pan' esa VISUDDHI-MAGGO atisankhepadesito yeva hoti; tasmā nālaṃ sabbesaṃ upakārāyā ti vitthāraṃ assa dassetuṃ, sīlaṃ tāva ārabbha idaṃ pañhākammaṃ hoti:—

1. Kiṃ sīlaṃ ?
2. Ken' atthena sīlaṃ ?
3. Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni ?
4. Kiṃ ānisaṃsaṃ sīlaṃ ?
5. Katividhaṃ c' etaṃ sīlaṃ ?
6. Ko c' assa sankileso ?
7. Kiṃ vodānan ti ?

Tatr' idaṃ vissajjanaṃ:—

1. *Kiṃ sīlan* ti

Pāṇātipātādīhi vā viramantassa vattapaṭipattiṃ vā pūrentassa cetanādayo dhammā. Vuttaṃ h' etaṃ Paṭisambhidāyaṃ: ***Kiṃ sīlan ti? Cetanā sīlaṃ, cetasikaṃ sīlaṃ, saṃvaro***

sīlaṃ, avītikkamo sīlan ti.[1] Tattha cetanā sīlaṃ nāma pāṇātipātādīhi vā viramantassa vattapaṭivattaṃ[2] vā pūrentassa cetanā. Cetasikaṃ sīlaṃ nāma pāṇātipātādīhi viramantassa virati.

Api ca cetanā sīlaṃ nāma pāṇātipātādīni pajahantassa sattakammapathacetanā. Cetasikaṃ sīlaṃ nāma abhijjhaṃ pahāya vigatābhijjhena cetasā viharatī ti ādinā nayena vuttā anabhijjhā-avyāpāda-sammādiṭṭhidhammā.

Saṃvaro sīlan ti ettha pañcavidhena saṃvaro veditabbo: Pātimokkhasaṃvaro,[3] satisaṃvaro, ñāṇasaṃvaro, khantisaṃvaro, viriyasaṃvaro ti.

Tattha *iminā pātimokkhasaṃvarena upeto hoti, samupeto* ti[4] ayaṃ pātimokkhasaṃvaro. *Rakkhati cakkhundriyam. cakkhundriye saṃvaraṃ āpajjatī* ti[5] ayaṃ satisaṃvarc

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā,)
Sati tesaṃ nivāraṇaṃ,
Sotānaṃ saṃvaraṃ brūmi,
Paññāy' ete pithiyare ti[6]

ayaṃ ñāṇasaṃvaro. Paccayapaṭisevanam pi etth' eva samodhānaṃ gacchati. Yo panāyaṃ *khamo hoti sītassa uṇhassā* ti[7] ādinā nayena āgato, ayaṃ khantisaṃvaro nāma. Yo cāyaṃ *uppannaṃ kāmavitakkaṃ nādhivāsetī* ti[8] ādinā nayena āgato, ayaṃ viriyasaṃvaro nāma. Ājīvāpārisuddhi pi etth' eva samodhānaṃ gacchati.

Iti ayaṃ pañcavidho pi saṃvaro, yā ca pāpabhīrukānaṃ kulaputtānaṃ sampattavatthuto virati, sabbam p' etaṃ saṃvara[9]-sīlan ti veditabbaṃ.

Avītikkamo sīlan ti samādinnasīlassa kāyikavācasiko anatikkamo.[10]

Idaṃ tāva kiṃ sīlan ti pañhassa vissajjanaṃ.

[1] *Pts.* i, 44. [2] Bhm °paṭipattiṃ.
[3] *D.* i, 68. [4] *Vibh.* 246.
[5] *D.* i, 70. [6] *Sn.* 1035.
[7] *M.* i, 10. [8] *Ib.* 11.
[9] Sb samvaro. [10] Sbh avitikkamo.

Avasesu

2. *Ken' atthena sīlan* ti

sīlanatthena sīlaṃ. Kim idaṃ sīlanaṃ nāma? Samādhānaṃ vā, kāyakammādīnaṃ susīlyavasena[1] avippakiṇṇatā ti attho. Upadhāraṇaṃ vā, kusalānaṃ dhammānaṃ patiṭṭhāvasena[2] ādhārabhāvo ti attho. Etad eva h' ettha atthadvayaṃ saddalakkhaṇavidū anujānanti. Aññe pana siraṭṭho[3] [sīlattho[4]] sītalattho[3] [sīlattho[4]] ti evam ādinā pi nayen' ev' ettha[5] atthaṃ vaṇṇayanti.

Idāni

3. *Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānānī* ti ettha:—

Sīlanaṃ lakkhaṇaṃ tassa, bhinnassā pi anekadhā
sanidassanatthaṃ rūpassa yathā bhinnass' anekadhā.

Yathā hi nīlapītādibhedena anekadhā bhinnassāpi rūpāyatanassa sanidassanattaṃ lakkhaṇaṃ, nīlādibhedena bhinnassāpi sanidassanabhāvānatikkamanato, tathā sīlassa cetanādibhedena anekadhā bhinnassāpi. Yad etaṃ kāyakammādīnaṃ samādhānavasena kusalānañ ca dhammānaṃ patiṭṭhānavasena vuttaṃ sīlanaṃ, tad eva lakkhaṇaṃ cetanādibhedena bhinnassāpi samādhānapatiṭṭhānabhāvānatikkamanato.

Evaṃ lakkhaṇassa pan' assa

Dussīlyaviddhaṃsanatā,[6] anavajjaguṇo tathā[7]
kiccasampatti atthena raso nāma pavuccati.

Tasmā idaṃ sīlaṃ nāma kiccatthena rasena dussīlyaviddhaṃsanarasaṃ, sampatti-atthena rasena anavajjarasan ti veditabbaṃ. Lakkhaṇādisu hi kiccaṃ eva sampatti vā raso ti vuccati.

Soceyyapaccupaṭṭhānaṃ ta-y-idaṃ tassa viññuhi
ottappañ ca hiri c' eva padaṭṭhānan ti vaṇṇitaṃ.

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[1] B[hm] susilya°. [2] B[hm] patiṭṭhāna°.
[3] B[hm] °aṭṭho. [4] S[bh] *omit.*
[5] B[hm] nayen' ettha.
[6] B[hm] Dussilya° *throughout.* [7] S[b] tadā.

Taṃ h' idam[1] sīlaṃ *kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyan ti*[2] evaṃ vuttasoceyyapaccupaṭṭhānaṃ, sucibhāvena[3] paccupaṭṭhāti, gahaṇabhāvaṃ gacchati. Hirottappañ ca pana tassa[4] viññūhi padaṭṭhānan ti vaṇṇitaṃ. Āsannakāraṇan ti attho; hirottappe hi sati sīlaṃ uppajjati c' eva tiṭṭhati ca; asati n' eva uppajjati na tiṭṭhatīti. Evaṃ sīlassa lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni veditabbāni.

4. *Kiṃ ānisaṃsaṃ sīlan* ti

avippaṭisārādi anekaguṇapaṭilābhānisaṃsaṃ. Vuttaṃ h' etaṃ: *Avippaṭisāratthāni kho, Ānanda, kusalāni sīlāni, avippaṭisārānisaṃsānī* ti.[5] Aparam pi vuttaṃ: *Pañc' ime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya. Katame pañca? Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati. Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavā sīlasampanno, yaṃ yad eva parisaṃ upasankamati, yadi khattiyaparisaṃ, yadi brāhmaṇaparisaṃ, yadi gahapatiparisaṃ, yadi samaṇaparisaṃ, visārado upasankamati amankubhūto. Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavā sīlasampanno asaṃmūḷho kālaṃ karoti. Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. Puna ca paraṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ uppajjati. Ayaṃ pañcamo ānisaṃso sīlavato sīlasampadayā'* ti.[6]

Apare pi *Ākankheyya ce, bhikkhave, bhikkhu:—sabrahmacārīnaṃ piyo c' assaṃ manāpo garu bhāvanīyo cā ti, sīlesv ev' assa paripūrakārī ti*[7] ādinā nayena piyamanāpatādayo āsavakkhayapariyosānā anekasīlānisaṃsā vuttā. Evaṃ avippaṭisārādi anekaguṇānisaṃsaṃ sīlaṃ.

[1] B^hm^ Ta-y-idaṃ.
[2] *A.* i, 271.
[3] B^hm^ soceyyabhāvena.
[4] B^hm^ pan' assa.
[5] *A.* v, 1.
[6] *D.* ii. 86.
[7] *M.* i, 33.

Api ca:

Sāsane kulaputtānaṃ patiṭṭhā n'atthi yaṃ vinā
ānisaṃsaparicchedaṃ, tassa sīlassa ko vade?

Na Gangā, Yamunā cāpi, Sarabhū vā Sarasvatī,[1]
ninnagā vā 'ciravatī Mahī vā pi mahānadī

Sakkuṇanti visodhetuṃ taṃ malaṃ idha pāṇinaṃ,
visodhayati sattānaṃ yaṃ ve sīlajalaṃ malaṃ.

Na taṃ sajaladā vātā, na cāpi haricandanaṃ,
n' eva hārā na maṇayo na candakiraṇankurā

Samayant' idha sattānaṃ pariḷāhaṃ surakkhitaṃ,
yaṃ samet' idaṃ ariyaṃ sīlaṃ accantasītalaṃ.

Sīlagandhasamo gandho kuto nāma bhavissati,
yo samaṃ anuvāte ca paṭivāte ca vāyati?

Saggārohaṇasopānaṃ aññaṃ sīlasamaṃ kuto,
dvāraṃ vā pana Nibbāna-nagarassa pavesane?

Sobhant' evaṃ na rājāno muttāmaṇivibhūsitā,
yathā sobhanti yatino sīlabhūsanabhūsitā.

Attānuvādādibhayaṃ viddhaṃ sayati sabbaso,
janeti kittiṃ hāsañ ca sīlaṃ sīlavataṃ sadā.

Guṇānaṃ mūlabhūtassa dosānaṃ balaghātino
Iti sīlassa viññeyyaṃ ānisaṃsakathāmukhan ti.

Idāni yaṃ vuttaṃ

5. *Katividhañ c' etaṃ sīlan* ti

tatr' idaṃ vissajjanaṃ:

i. Sabbam eva tāva idaṃ sīlaṃ attano sīlanalakkhaṇena ekavidhaṃ.

ii. Cāritta-vārittavasena duvidhaṃ; tathā ābhisamācārika-ādibrahmacariyakavasena, virati-avirativasena, nissitānissitavasena, kāyapariyanta-āpāṇakoṭikavasena,[2] sapariyantāpariyantavasena, lokiya-lokuttaravasena ca.

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[1] S[b] Sarassatī.

[2] Cf. *Mil.* 397 (*trs.* '*to the last day of his life*').

iii. Tividhaṃ hīnamajjhimapaṇītavasena; tathā attādhipateyyalokādhipateyyadhammādhipateyyavasena, parāmaṭṭhāparāmaṭṭhapaṭippassaddhavasena, visuddhāvisuddhavematikavasena, sekhāsekha-nevasekhanāsekhavasena ca.

iv. Catubbidhaṃ hānabhāgiya-ṭhitibhāgiya-visesabhāgiyanibbedhabhāgiyavasena; tathā bhikkhu-bhikkhunī-anupasampanna-gahaṭṭhasīlavasena, pakati-ācāra-dhammatā-pubbahetukasīlavasena, pātimokkhasaṃvara-indriyasaṃvara-ājīvapārisuddhi-paccayasannissitasīlavasena ca.

v. Pañcavidhaṃ pariyantapārisuddhisīlādivasena; vuttam pi c' etaṃ Paṭisambhidāyaṃ: *Pañcasīlāni pariyantapārisuddhisīlaṃ, apariyantapārisuddhisīlaṃ, paripuṇṇapārisuddhisīlaṃ, aparāmaṭṭhapārisuddhisīlaṃ, paṭippassaddhipārisuddhisīlan* ti.[1] Tathā pahāna-veramaṇī-cetanā-saṃvarāvītikkamavasena.

Tattha (i.) ekavidhakoṭṭhāse attho vuttanayen' eva veditabbo.

ii. Duvidhakoṭṭhāse: yaṃ Bhagavatā idaṃ kattabban ti paññattasikkhāpadapūraṇaṃ, taṃ cārittaṃ[2]; yaṃ idaṃ na kattabban ti paṭikkhittassa akaraṇaṃ, taṃ vārittaṃ. Tatrāyaṃ vacanattho: caranti tasmiṃ [taṃ[3] samangino[3]] sīlesu[4] paripūrakāritāya pavattantī ti cārittaṃ; vāritaṃ tāyanti rakkhanti tenā ti vārittaṃ. Tattha saddhāviriyasādhanaṃ cārittaṃ, saddhāsādhanaṃ vārittaṃ. Evaṃ cāritta-vārittavasena duvidhaṃ.

Dutiyaduke abhisamācāro ti uttamasamācāro. Abhisammācāro eva[5] ābhisamācārikaṃ[6]; abhisamācāraṃ vā ārabbha paññattaṃ ābhisamācārikaṃ. Ājīvaṭṭhamakato avasesasīlass' etaṃ adhivacanaṃ. Maggabrahmacariyassa ādibhāvabhūtan ti ādibrahmacariyakaṃ. Ājīvaṭṭhamakasīlass'[7] etaṃ adhivacanaṃ. Taṃ hi maggassa ādibhāvabhūtaṃ pubbabhāge yeva parisodhetabbato. Ten' āha: *Pubb' eva kho pan' assa kāyakammaṃ vacīkammaṃ ājīvo suparisuddho hotī* ti.[8] Yāni vā sikkhāpadāni khuddānukhuddakānī ti vut-

[1] *Pṭs.* i, 46.
[2] Cf. *M.* i, 287, 470.
[3] S[bh] *omit.*
[4] S[b] sīle.
[5] S[bh] 'va.
[6] *So all ed.*
[7] Cf. *Asl.* 396.
[8] Cf. *A.* iii, 124 *f.*

tāni, idaṃ ābhisamācārikaṃ sīlaṃ; sesaṃ ādibrahmacariyakaṃ. Ubhato Vibhangapariyāpannaṃ vā ādibrahmacariyakaṃ; Khandhakavattapariyāpannaṃ vā[1] ābhisamācārikaṃ.[2] Tassa sampattiyā ādibrahmacariyakaṃ sampajjati. Ten' ev' āha: *So vata bhikkhave bhikkhu . . . ābhisamācārikaṃ dhammaṃ aparipūretvā ādibrahmacariyakaṃ dhammaṃ paripūressatī ti, n' etaṃ ṭhānaṃ vijjatī* ti[3] evaṃ ābhisamācārika-ādibrahmacariyakavasena duvidhaṃ.

Tatiyaduke pāṇātipātādīhi veramaṇimattaṃ virati-sīlaṃ, sesaṃ[4] cetanādi avirati-sīlan ti evaṃ virati-aviratīvasena duvidhaṃ.

Catutthaduke nissayo ti dve nissayā: taṇhānissayo ca, diṭṭhinissayo ca. Tattha yaṃ *iminā 'haṃ sīlena devo vā bhavissāmi, devaññataro vā* ti[5] evaṃ bhavasampattiṃ ākankhamānena pavattitaṃ, idaṃ taṇhānissitaṃ; yaṃ *sīlena suddhī* ti[6] evaṃ suddhidiṭṭhiyā[7] pavattitaṃ, idaṃ diṭṭhinissitaṃ.

Yaṃ pana lokuttaraṃ lokiyañ ca tass' eva sambhārabhūtaṃ, idaṃ anissitan ti evaṃ nissitānissitavasena duvidhaṃ.

Pañcamaduke kālaparicchedaṃ katvā samādinnasīlaṃ kālapariyantaṃ; yāvajīvaṃ samādiyitvā tath' eva pavattitaṃ āpāṇakoṭikan ti evaṃ kālapariyanta-āpāṇakoṭikavasena duvidhaṃ.

Chaṭṭhaduke lābha-yasa-ñāti-anga-jīvitavasena diṭṭhapariyantaṃ sapariyantaṃ nāma; viparītaṃ apariyantaṃ. Vuttaṃ pi c'etaṃ Paṭisambhidāyam:[8] *Kataman taṃ sīlaṃ sapariyantaṃ? Atthi sīlaṃ lābhapariyantaṃ, atthi sīlaṃ yasapariyantaṃ, atthi sīlaṃ ñātipariyantaṃ, atthi sīlaṃ angapariyantaṃ, atthi sīlaṃ jīvitapariyantaṃ. Kataman taṃ sīlaṃ lābhapariyantaṃ? Idh' ekacco lābhahetu lābhapaccayā lābhakāraṇā yathā-samādinnaṃ sikkhāpadaṃ vītikkamati, idaṃ*

[1] Bhm Sb *omit.*

[2] Cf. *Vin.* v, 181; *we cannot trace the word* ādibrahmacariyakaṃ *in the* Vibhanga.

[3] *A.* iii, 14.

[4] Sb sesa-.

[5] *A.* iv, 461; v, 18.

[6] *Dhs.* § 1005.

[7] Sb buddhidiṭṭhiyā.

[8] *Pts.* i, 43; P.T.S. *ed. omits the* sa- *reading* pariyantaṃ.

taṃ sīlaṃ lābhapariyantan ti. Eten' ev' upāyena itarāni pi vitthāretabbāni. Apariyantavissajjane[1] pi vuttaṃ: *Katamaṃ taṃ sīlaṃ na lābhapariyantaṃ? Idh' ekacco lābhahetu lābhapaccayā lābhakāraṇā yathā-samādinnaṃ*[2] *sikkhāpadaṃ*[3] *vītikkamāya cittam pi na uppādeti. Kiṃ so vītikkamissati?* —*idaṃ taṃ sīlaṃ na lābhapariyantan* ti. Eten' ev' upāyena itarāni pi vitthāretabbāni. Evaṃ sapariyantāpariyantavasena duvidhaṃ.

Sattamaduke sabbam pi sāsavaṃ sīlaṃ lokiyaṃ, anāsavaṃ lokuttaraṃ. Tattha lokiyaṃ bhavavisesāvahaṃ hoti, bhavanissaraṇassa ca sambhāro. Yath' āha: *Vinayo saṃvaratthāya, saṃvaro avippaṭisāratthāya, avippaṭisāro pāmojjatthāya, pāmojjaṃ pītatthāya, pīti passaddhatthāya, passaddhi sukhatthāya, sukhaṃ samādhatthāya, samādhi yathābhūtañāṇadassanatthāya, yathābhūta-ñāṇadassanaṃ nibbidatthāya, nibbidā virāgatthāya, virāgo vimuttatthāya, vimutti vimuttiñāṇadassanatthāya vimuttiñāṇadassanaṃ anupādā parinibbānatthāya. Etadatthā kathā, etadatthā mantanā, etadatthā upanisā, etadatthaṃ sotāvadhānaṃ, yad idaṃ anupādā cittassa vimokkho* ti[4] lokuttaraṃ bhavanissaraṇāvahaṃ hoti paccavekkhaṇañāṇassa ca bhūmī ti evaṃ lokiyalokuttaravasena duvidhaṃ.

iii. Tikesu, paṭhamattike: hīnena chandena, cittena, viriyena, vīmaṃsāya vā pavattitaṃ hīnaṃ, majjhimehi chandādīhi pavattitaṃ majjhimaṃ, paṇītehi paṇītaṃ. Yasakāmatāya vā samādinnaṃ hīnaṃ, puññaphaḷakāmatāya majjhimaṃ; kattabbam ev' idan ti ariyabhāvaṃ nissāya samādinnaṃ paṇītaṃ. Ahaṃ asmi sīlasampanno, ime pan' aññe bhikkhū dussīlā, pāpadhammā ti evaṃ attukkaṃsana-paravambhanādīhi upakkiliṭṭhaṃ vā hīnaṃ; anupakkiliṭṭhaṃ lokiyaṃ sīlaṃ majjhimaṃ, lokuttaraṃ paṇītaṃ. Taṇhāvasena vā bhavabhogatthāya pavattitaṃ hīnaṃ; attano vimokkhatthāya pavattitaṃ majjhimaṃ, sabbasattavimokkhatthāya pavattitaṃ pāramitāsīlaṃ paṇītan ti evaṃ hīnamajjhimapaṇītavasena tividhaṃ. Dutiyattike: attano ananurūpaṃ pajahitukāmena attagarunā attani

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[1] *Pts.* i, 44.
[2] S[b] samādinna-. [3] S[b] sikkhāpada-. [4] *Vin.* v, 164.

garavena pavattitaṃ attādhipateyyaṃ; lokāpavādaṃ parihāritukāmena lokagarunā loke gāravena pavattitaṃ lokādhipateyyaṃ; dhammamahattaṃ pūjetukāmena dhammagarunā dhamme gāravena pavattitaṃ dhammādhipateyyan ti evaṃ attādhipateyyādivasena tividhaṃ. Tatiyattike: yaṃ dukesu nissitan ti vuttaṃ, taṃ taṇhādiṭṭhīhi parāmaṭṭhattā parāmaṭṭhaṃ, puthujjanakalyāṇakassa maggasambhārabhūtaṃ, sekhānañ ca maggasampayuttaṃ aparāmaṭṭhaṃ, sekhāsekhānaṃ phalasampayuttaṃ paṭippassaddhan ti evaṃ parāmaṭṭhādivasena tividhaṃ. Catutthattike yaṃ āpattiṃ anāpajjantena pūritaṃ āpajjitvā vā puna[1] katapaṭikammaṃ taṃ visuddhaṃ; āpattiṃ āpannassa akatapaṭikammaṃ avisuddhaṃ; vatthumhi vā āpattiyā vā ajjhācāre vā vematikassa sīlaṃ vematikasīlaṃ nāma. Tattha yoginā avisuddhaṃ sīlaṃ visodhetabbaṃ; vematike vatthujjhācāraṃ[2] akatvā vimati paṭivinodetabbā[3]; icc' assa phāsubhavissatī ti evaṃ visuddhādivasena tividhaṃ. Pañcamattike: catūhi ariyamaggehi, tīhi ca sāmaññaphalehi sampayuttaṃ sīlaṃ sekhaṃ, arahattaphalasampayuttaṃ asekhaṃ, sesaṃ nevasekha-nāsekhan ti evaṃ sekhādivasena tividhaṃ. Paṭisambhidāyaṃ pana, yasmā loke tesaṃ tesaṃ sattānaṃ pakati pi sīlan ti vuccati, yaṃ sandhāya ayaṃ sukhasīlo, ayaṃ dukkhasīlo, ayaṃ kalahasīlo, ayaṃ maṇḍanasīlo ti bhaṇanti, tasmā tena pariyāyena *tīṇi sīlāni: kusalasīlaṃ, akusalasīlaṃ, avyākatasīlan* ti[4] evaṃ kusalādivasena pi tividhan ti vuttaṃ. Tattha akusalaṃ imasmiṃ atthe adhippetassa sīlassa lakkhaṇādīsu ekena pi na sametī ti idha na upanītaṃ. Tasmā vuttanayen' ev' assa tividhatā veditabbā.

iv. Catukkesu, paṭhamacatukke:

Yo 'dha sevati dussīle, sīlavante na sevati,
vatthuvītikkame dosaṃ na passati, aviddasu.

[1] S[h] pana. [2] S[bh] vatthajjhācāraṃ. Cf. *Vin.* iv, 225.
[3] B[hm] paṭivinetabbā.
[4] S[b] kusalaṃ sīlaṃ akusalaṃ . . . avyākataṃ sīlan ti; *Pṭs.* i, 44.

Micchāsankappabahulo indriyāni na rakkhati,
evarūpassa ve sīlaṃ jāyate hānabhāgiyaṃ.

Yo pan' attamano hoti sīlasampattiyā idha,
kammaṭṭhānānuyogamhi na uppādeti mānasaṃ.

Tuṭṭhassa sīlamattena aghaṭantassa uttariṃ,
tassa taṃ ṭhitabhāgiyaṃ sīlaṃ bhavati bhikkhuno.

Sampannasīlo ghaṭati samādhatthāya yo pana
visesabhāgiyaṃ sīlaṃ hoti etassa bhikkhuno.

Atuṭṭho sīlamattena nibbidaṃ yo 'nuyuñjati,
hoti nibbedhabhāgiyaṃ sīlam etassa bhikkhuno ti.

evaṃ hānabhāgiyādivasena catubbidhaṃ. Dutiyacatukke: bhikkhū ārabbha paññattasikkhāpadāni, yāni ca nesaṃ bhikkhunīnaṃ paññattito rakkhitabbāni, idaṃ bhikkhu-sīlaṃ. Bhikkhuniyo ārabbha paññattasikkhāpadāni, yāni ca tāsaṃ bhikkhūnaṃ paññattito rakkhitabbāni idaṃ bhikkhunī-sīlaṃ. Sāmaṇera-sāmaṇerīnaṃ dasa sīlāni anupasampannasīlaṃ. Upāsaka-upāsikānaṃ niccasīlavasena pañca sikkhāpadāni, sati vā ussāhe dasa, uposathangavasena aṭṭhā ti idaṃ gahaṭṭhasīlan ti evaṃ bhikkhusīlādivasena catubbidhaṃ. Tatiyacatukke: Uttara-Kurukānaṃ manussānaṃ avītikkamo pakati-sīlaṃ; kuladesapāsaṇḍānaṃ attano attano mariyādā bhataṃ cārittaṃ[1] ācārasīlaṃ. *Dhammatā esā, Ānanda, yadā Bodhisatto mātukucchiṃ okkanto hoti, na Bodhisattamātu purisesu mānasaṃ uppajji kāmaguṇūpasaṃhitan* ti[2] evaṃ vuttaṃ Bodhisattamātu sīlaṃ dhammatāsīlaṃ. Mahākassapādīnaṃ pana suddhasattānaṃ Bodhisattassa ca tāsu tāsu jātīsu sīlaṃ pubbahetukasīlan ti evaṃ pakatisīlādivasena catubbidhaṃ. Catutthacatukke, (*a*) yaṃ Bhagavatā: *Idha bhikkhu pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhapadesū* ti[3] evaṃ vuttaṃ sīlaṃ, idaṃ PĀTIMOKKHASAṂVARASĪLAṂ nāma. (*b*) Yaṃ pana: *So cakkhunā rūpaṃ disvā na nimittag-*

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[1] B[hm] mariyādā cārittaṃ. [2] *M.* iii, 121.
[3] *A.* ii, 22, 39; *cf. D.* i, 63; *M.* i, 33; *Vibh.* 244.

gāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhā-domanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajjati; sotena saddaṃ sutvā . . . pe . . . ghānena gandhaṃ ghāyitvā jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya na nimittaggāhī . . . pe . . . manindriye saṃvaraṃ āpajjatī ti vuttaṃ, idaṃ INDRIYASAṂVARASĪLAṂ.[1] (*c*) Yā pana ājīvahetu-paññattānaṃ channaṃ sikkhāpadānaṃ vītikkamassa kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigiṃsanatā ti[2] evam ādīnañ ca pāpadhammānaṃ vasena pavattā micchājīvā virati, idaṃ ĀJĪVAPĀRISUDDHISĪLAṂ. (*d*) *Paṭisankhā yoniso cīvaraṃ paṭisevati yāvad eva sītassu paṭighātāyā* ti[3] ādinā nayena vutto paṭisankhānaparisuddho catupaccayaparibhogo PACCAYASANNISSITASĪLAṂ nāma.

5, iv (*a*) *Pātimokkhasaṃvarasīlaṃ*

(*a*) Tatrāyaṃ ādito paṭṭhāya anupubbapadavaṇṇanāya saddhiṃ vinicchayakathā:[4]

Idhā ti imasmiṃ sāsane.

Bhikkhū ti saṃsāre bhayaṃ ikkhaṇatāya vā, [chinna]-bhinnapaṭadharāditāya[5] vā evaṃ laddhavohāro saddhā pabbajito kulaputto.

Pātimokkhasaṃvarasaṃvuto ti ettha pātimokkhan ti sikkhāpadasīlaṃ. Taṃ hi yo naṃ pāti rakkhati, taṃ mokkheti, mocayati[6] āpāyikādīhi dukkhehi; tasmā pātimokkhan ti vuccati. Saṃvaraṇaṃ saṃvaro, kāyikavācasikassa avītikkamass' etaṃ nāmaṃ. Pātimokkham eva saṃvaro pātimokkhasaṃvaro. Tena pātimokkhasaṃvarena saṃvuto pātimokkhasaṃvaraṃ[7] saṃvuto, upagato, samannāgato ti attho.

Viharatī ti iriyati.

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[1] *D*. i, 70; *M*. i, 180, 269; iii, 2; *S*. iv, 104; *A*. i, 113, *etc*.
[2] . . . cf. *A*. iii, 111.
[3] *M*. i, 10.
[4] *With the following cf. the old Commentary on the same opening passage, in* Vibh. 245 f.
[5] Sbh *omit*. chinna-.
[6] Sbh moceti.
[7] Sbh pātimokkhasaṃvara-.

Ācāragocarasampanno ti ādīnam attho pāḷiyaṃ āgatanayen' eva veditabbo. Vuttaṃ h'etaṃ: *Ācāragocarasampanno ti atthi ācāro, atthi anācāro. Tattha katamo anācāro? Kāyiko vītikkamo, vācasiko vītikkamo, kāyikavācasiko vītikkamo, ayaṃ vuccati anācāro. Sabbam pi dussīlyaṃ anācāro. Idh' ekacco veḷudānena vā pattadānena vā puppha-phala-sināna-dantakaṭṭha-dānena vā cāṭukamyatāya*[1] *vā muggasupyatāya*[2] *vā pāribhaṭyatāya*[3] *vā janghapesanikena vā aññataraññatarena vā Buddhapaṭikuṭṭhena micchā-ājīvena jīvitaṃ kappeti. Ayaṃ vuccati anācāro. Tattha katamo ācāro? Kāyiko avītikkamo, vācasiko avītikkamo, kāyikavācasiko avītikkamo, ayaṃ vuccati ācāro. Sabbo pi sīlasaṃvaro ācāro. Idh' ekacco na veḷudānena vā na patta-, na puppha-, na phala-, na sināna-, na dantakaṭṭha-dānena vā na cātūkamyatāya vā na muggasupyatāya vā na pāribhaṭyatāya vā na janghapesanikena vā na aññataraññatarena vā Buddhapaṭikuṭṭhena micchā-ājīvena jīvitaṃ kappeti. Ayaṃ vuccati ācāro. Gocaro ti atthi gocaro, atthi agocaro. Tattha katamo agocaro? Idh' ekacco vesiyagocaro vā hoti vidhavā-thullakumārika-paṇḍaka-bhikkhunī-pānāgāragocaro vā hoti ; saṃsaṭṭho viharati rājūhi, rājamahāmattehi, titthiyehi, titthiyasāvakehi ananulomikena gihīsaṃsaggena, yāni vā pana tāni kulāni assaddhāni, appasannāni, [anopānabhūtāni*[4]*] akkosakaparibhāsakāni, anatthakāmāni, ahitakāmāni, aphāsukakāmāni,*[5] *ayogakkhemakāmāni bhikkhūnaṃ, bhikkhunīnaṃ, upasakānaṃ, upāsikānaṃ, tathā-*

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[1] Cāṭukamyatā vuccati attānaṃ dāsaṃ viya nīcaṭṭhāne ṭhapetvā parassa khalitavacanam pi saṇṭhapetvā piyakāmatāya paggayha vacanaṃ. *Vibh. Comy.*

[2] S^b muggasuppatāya. Muggasūpasamānāya saccālikena jīvitakappanatāy' etaṃ adhivacanaṃ. Yathā hi muggasūpe paccante bahū muggā pākaṃ gacchanti, thokā na gacchanti, evam eva saccālikena jīvitakappake puggale bahuṃ alikaṃ hoti, appakaṃ saccaṃ. *Vibh. Comy.*

[3] S^b pāribhaṭṭatāya.

[4] *So* Vibh.: *except in* K., *which omits, as here do* S^b *and* B^{lm}. Vibh. Comy. *omits comment of this word only.*

[5] S^{bh} aphāsukāmāni.

rūpāni kulāni sevati, bhajati, payirūpasati: ayaṃ vuccati agocaro. Tattha katamo gocaro? Idh' ekacco na vesiyagocaro vā hoti . . . pe . . . na pānāgāragocaro vā hoti; asaṃsaṭṭho viharati rājūhi . . . pe . . . titthiyasāvakehi ananulomikena gihīsaṃsaggena, yān vā pana tāni kulāni saddhāni, pasannāni, opānabhūtāni kāsāvapajjotāni isivātapaṭivātāni, atthakāmāni . . . pe . . . yogakkhemakāmāni bhikkhūnaṃ . . . pe . . . upāsikānaṃ, tathārūpāni kulāni sevati, bhajati, payirupāsati: ayaṃ vuccati gocaro. Iti iminā ca ācārena iminā ca gocarena upeto hoti, samupeto, upagato, samupagato, upapanno, sampanno, samannāgato, tena vuccati ācāragocarasampanno ti.

Api c' ettha iminā pi nayena ācāragocarā veditabbā: duvidho hi anācāro, kāyiko vācasiko ca. Tattha katamo kāyiko anācāro? Idh' ekacco sanghagato pi acittīkārakato there bhikkhū ghaṭṭayanto pi tiṭṭhati, ghaṭṭayanto pi nisīdati, purato pi tiṭṭhati, purato pi nisīdati, ucce pi āsane nisīdati, sasīsam pi pārupitvā nisīdati, ṭhitako pi bhaṇati, bāhāvikkhepako pi bhaṇati, therānaṃ bhikkhūnaṃ anupāhanānaṃ cankamantānaṃ sa-upāhano cankamati, nīce cankame cankamantānaṃ ucce cankame cankamati, chamāyaṃ[1] cankamantānaṃ cankame cankamati, there bhikkhū anupakhajjā pi tiṭṭhati, anupakhajjā pi nisīdati, nave pi bhikkhū āsanena paṭibāhati, jantāghare pi there bhikkhū anāpucchā kaṭṭhaṃ pakkhipati, dvāraṃ pidahati, udakatitthe pi there bhikkhū ghaṭṭayanto pi otarati, purato pi otarati, ghaṭṭayanto pi nhāyati, purato pi nhāyati, ghaṭṭayanto pi uttarati, purato pi uttarati, antaragharaṃ pavisanto pi there bhikkhū ghaṭṭayanto pi gacchati, purato pi gacchati, vokkamma ca therānaṃ bhikkhūnaṃ purato purato gacchati, yāni pi tāni honti kulānaṃ ovarakāni guḷhāni ca paṭicchannāni ca, yattha kulitthiyo, kulakumāriyo nisīdanti, tattha pi sahasā pavisati, kumārakassa pi siraṃ[2] parāmassati. Ayaṃ vuccati kāyiko anācāro.

Tattha katamo vācasiko anācāro? Idh' ekacco sanghagato pi acittīkārakato there bhikkhū anāpucchā dhammaṃ bhaṇati, pañhaṃ vissajjeti, pātimokkhaṃ uddisati, ṭhitako

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[1] Sbh chamāya. [2] Bhm sīsaṃ.

pi bhaṇati, bāhāvikkhepako pi bhaṇati, antaragharaṃ paviṭṭho pi itthiṃ vā kumāriṃ vā evaṃ āha: itthan nāme, itthaṃ gotte kiṃ atthi? Yāgu atthi? Bhattaṃ atthi? Khādanīyaṃ atthi? Kiṃ pivissāma? Kiṃ khādissāma? Kiṃ bhuñjissāma? Kiṃ vā me dassathā ti vippalapati. Ayaṃ vuccati vācasiko anācāro.

Paṭipakkhavasena pan' assa ācāro veditabbo. Api ca bhikkhu sagāravo, sappatisso, hirottappasampanno, sunivattho, supāruto pāsādikena abhikkantena, paṭikkantena, ālokitena, vilokitena, sammiñjitena,[1] pasāritena, okkhittacakkhu, iriyāpathasampanno, indriyesu guttadvāro, bhojane mattaññū, jāgariyaṃ anuyutto, satisampajaññena samannāgato, appiccho santuṭṭho āraddhaviriyo ābhisamācārikesu sakkaccakārī garucittīkāra-bahulo viharati. Ayaṃ vuccati ācāro. Evaṃ tāva ācāro veditabbo.

Gocaro pana tividho: upanissayagocaro, ārakkhagocaro, upanibandhagocaro ti. Tattha katamo upanissayagocaro? Dasakathāvatthuguṇasamannāgato kalyāṇamitto, yaṃ nissāya assutaṃ[2] suṇāti, sutaṃ pariyodapeti, kankhaṃ vitarati, diṭṭhiṃ ujuṃ karoti, cittaṃ pasādeti, yassa vā pana anusikkhamāno saddhāya vaḍḍhati, sīlena sutena cāgena paññāya vaḍḍhati. Ayaṃ vuccati upanissayagocaro.

Katamo ārakkhagocaro? Idha bhikkhu antaragharaṃ paviṭṭho vīthiṃ paṭipanno okkhittacakkhu yugamattadassāvī susaṃvuto gacchati, na hatthiṃ olokento, na assaṃ na rathaṃ na pattiṃ na itthiṃ na purisaṃ olokento, na uddhaṃ olokento,[3] na adho olokento, na disāvidisaṃ pekkhamāno gacchati. Ayaṃ vuccati ārakkhagocaro.

Katamo upanibandhagocaro? Cattāro satipaṭṭhānā, yattha cittaṃ upanibandhati. Vuttaṃ h' etaṃ Bhagavatā: *Ko ca, bhikkhave, bhikkhuno gocaro, sako pettiko visayo? Yad idaṃ cattāro satipaṭṭhānā* ti.[4] Ayaṃ vuccati upanibandhagocaro. Iti iminā ca ācārena iminā ca gocarena upeto . . . pe . . . samannāgato, tena pi vuccati ācāragocarasampanno ti.

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[1] Bhm samañchitena. [2] Bm asutaṃ.
[3] Bhm ullokento, *here only*. [4] *S.* v. 148 f; cf. *M.* i, 221.

Anumattesu vajjesu bhayadassāvī ti[1] anuppamāṇesu asañcicca āpannasekhiya-akusalacittuppādādibhedesu vajjesu bhayadassanasīlo.

Samādāya sikkhati sikkhāpadesū ti.[1] Yaṃ kiñci sikkhāpadesu sikkhitabbaṃ, taṃ sabbaṃ sammā ādāya sikkhati.

Ettha ca *pātimokkhasaṃvarasaṃvuto* ti ettāvatā ca puggalādhiṭṭhānāya desanāya pātimokkhasaṃvarasīlaṃ dassitaṃ; *ācāragocarasampanno* ti ādi pana sabbaṃ yathā paṭipannassa taṃ sīlaṃ sampajjati, taṃ paṭipattiṃ dassetuṃ vuttan ti veditabbaṃ.

5, iv (*b*) *Indriyasaṃvarasīlaṃ*

Yaṃ pan' etaṃ tadanantaraṃ: *so cakkhunā rūpaṃ disvā* ti ādinā nayena dassitaṃ indriyasaṃvarasīlaṃ.

Tattha *so* ti so pātimokkhasaṃvarasīle ṭhito bhikkhu.

Cakkhunā rūpaṃ disvā ti kāraṇavasena *cakkhū* ti laddhavohārena rūpadassanasamatthena cakkhuviññāṇena rūpaṃ disvā. Porāṇā pan' āhu: Cakkhu rūpaṃ na passati acittakattā, cittaṃ na passati acakkhukattā; dvārārammaṇasaṅghaṭṭe pana cakkhu-pasādavatthukena[2] cittena passati. Īdisī pan' esā dhanunā vijjatī ti ādisu[3] viya sasambhārakathā nāma hoti. Tasmā cakkhuviññāṇena rūpaṃ disvā ti ayam ev' ettha attho ti.

Na nimittaggāhī ti. Itthipurisanimittaṃ vā subhanimittādikaṃ vā kilesavatthubhūtaṃ nimittaṃ na gaṇhāti, diṭṭhamatte yeva saṇṭhāti.

Nānuvyañjanaggāhī ti. Kilesānaṃ anuvyañjanato pākaṭabhāvakaraṇato anuvyañjanan ti laddhavohāraṃ hatthapādasitahasitakathitavilokitādi bhedaṃ ākāraṃ na gaṇhāti; yaṃ tattha bhūtaṃ, tad eva gaṇhāti, Cetiyapabbatavāsī Mahā-Tissatthero viya. Theraṃ kira Cetiyapabbatā Anurādhapuraṃ piṇḍācāratthāya āgacchantaṃ aññatarā kulasuṇhā sāmikena saddhiṃ bhaṇḍitvā sumaṇḍitapasādhitā, devakaññā viya, kālass' eva Anurādhapurato nikkhamitvā ñātigharaṃ gacchantī antarāmagge disvā vipallattacittā[4]

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[1] *Vibh. loc. cit.* [2] S[b] cakkhupp°.
[3] B[hm] ādīsu. [4] S[bh] vipallatthacittā.

mahāhasitaṃ hasi. Thero: Kim etan ti olokento tassā dantaṭṭhike asubhasaññaṃ paṭilabhitvā arahattaṃ pāpuṇi. Tena vuttaṃ:

Tassā dantaṭṭhikaṃ disvā pubbasaññaṃ anussari;
Tatth' eva so ṭhito thero arahattaṃ apāpuṇī ti.[1]

Sāmiko pi kho pan' assā anumaggaṃ gacchanto theraṃ disvā: kiñci, bhante, itthiṃ passathā ti pucchi. Taṃ thero āha:

nābhijānāmi itthī vā puriso vā ito gato,
api ca aṭṭhisaṅghāṭo gacchat' esa mahāpathe ti.[1]

Yatv' ādhikaraṇam enan ti ādimhi yaṃ kāraṇā yassa cakkhundriyasaṃvarassa hetu etaṃ puggalaṃ satikavāṭena *cakkhundriyaṃ asaṃvutaṃ* apihitacakkhudvāraṃ hutvā *viharantaṃ* ete *abhijjhādayo dhammā anvāssaveyyuṃ*, anubandheyyuṃ,[2] *tassa saṃvarāya paṭipajjatī* ti tassa cakkhundriyassa satikavāṭena pidahanatthāya paṭipajjati.

Evaṃ paṭipajjanto yeva ca *rakkhati cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajjatī* ti vuccati.

Tattha kiñcāpi cakkhundriye saṃvaro vā asaṃvaro vā n' atthi, na hi cakkhupasādaṃ[3] nissāya sati vā muṭṭhasaccaṃ vā uppajjati. Api ca yadā rūpārammaṇaṃ cakkhussa āpātham āgacchati, tadā bhavaṅge dvikkhattuṃ uppajjitvā niruddhe, kiriyāmanodhātu āvajjanakiccaṃ sādhayamānā uppajjitvā nirujjhati, tato cakkhuviññāṇaṃ dassanakiccaṃ, tato vipākamanodhātu sampaṭicchanakiccaṃ, tato vipākāhetukamanoviññāṇadhātu santīraṇakiccaṃ, tato kiriyāhetukamanoviññāṇadhātu votthapanakiccaṃ[4] sādhayamānā uppajjitvā nirujjhati, tadanantaraṃ javanaṃ javati. Tatrāpi neva bhavaṅgasamaye na āvajjanādīnaṃ aññatarasamaye saṃvaro vā asaṃvaro vā atthi. Javanakkhaṇe pana sace dussīlyaṃ vā muṭṭhasaccaṃ vā aññāṇaṃ vā akkhanti vā kosajjaṃ vā uppajjati, asaṃvaro hoti. Evaṃ honto pana so cakkhundriye asaṃvaro ti vuccati.

[1] *Not traced.* [2] Sbh anuppabandheyyuṃ.
[3] Sbh cakkhuppasādaṃ. [4] Bhm voṭṭhabbana°.

Kasmā? Yasmā, tasmiṃ sati, dvāram pi aguttaṃ hoti, bhavangam pi āvajjanādīni pi vīthicittāni. Yathā kiṃ? Yathā nagare catūsu dvāresu asaṃvutesu, kiñcāpi antogharadvārakoṭṭhakagabbhādayo susaṃvutā honti, tathā pi antonagare sabbaṃ bhaṇḍaṃ arakkhitaṃ agopitam eva hoti, nagaradvārena hi pavisitvā corā yad icchitaṃ kareyyuṃ, evam eva javane dussīlyādisu uppannesu, tasmiṃ asaṃvare sati, dvāram pi aguttaṃ hoti, bhavangam pi āvajjanādīni pi vīthicittāni. Tasmiṃ pana sīlādisu uppannesu, dvāram pi guttaṃ hoti, bhavangam pi āvajjanādīni pi vīthicittāni. Yathā kiṃ? Yathā nagaradvāresu susaṃvutesu,[1] kiñcāpi antogharādayo asaṃvutā honti, tathā pi antonagare sabbaṃ bhaṇḍaṃ surakkhitaṃ sugopitam eva hoti, nagaradvāresu hi pihitesu corāṇaṃ paveso n' atthi, evam eva javane sīlādisu uppannesu dvāram pi guttaṃ hoti, bhavangam pi āvajjanādīni pi vīthicittāni. Tasmā javanakkhaṇe uppajjamāno pi cakkhundriye saṃvaro ti vutto.

Sotena saddaṃ sutvā ti ādisu pi es' eva nayo.

Evam idaṃ sankhepato rūpādisu kilesānubandhanimittādigāhaparivajjanalakkhaṇaṃ *indriyasaṃvarasīlan* ti veditabbaṃ.

5, iv (c) *Ājīvapārisuddhisīlaṃ*

Idāni indriyasaṃvarasīlānantaraṃ vutte ājīvapārisuddhisīle:—ājīvahetu paññattānaṃ channaṃ sikkhāpadānan ti yāni tāni: *Ājīvahetu ājīvakāraṇā pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati* āpatti pārājikassa; *ājīvahetu ājīvakāraṇā sañcarittaṃ samāpajjati* āpatti sanghādisesassa; *ājīvahetu ājīvakāraṇā yo te vihāre vasati, so bhikkhu arahā ti bhaṇati* paṭivijānantassa āpatti thullaccayassa; *ājīvahetu ājīvakaraṇā bhikkhu paṇītabhojanāni* [agilāno][2] *attano atthāya viññāpetvā bhuñjati* āpatti pācittiyassa; *ājīvahetu ājīvakāraṇā bhikkhunī paṇītabhojanāni agilānā attano atthāya viññāpetvā bhuñjati* āpatti paṭidesaniyassa; *ājīvahetu ājīvakāraṇā sūpaṃ vā odanaṃ vā agilāno attano*

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[1] B^{hm} saṃvutesu.

[2] *Not in text of Oldenberg's Edition.*

aṭṭhāya viññāpetvā bhuñjati[1] apatti dukkaṭassā ti evaṃ paññattāni cha sikkhāpadāni. Imesaṃ channaṃ sikkhāpadānaṃ,

Kuhanā ti ādisu ayaṃ pāḷi: *Tattha katamā kuhanā? Lābhasakkārasiloka-sannissitassa pāpicchassa icchāpakatassa yā paccayapaṭisevana*[2]*-sankhātena vā sāmantajappitena vā iriyāpathassa vā aṭṭhapanā, ṭhapanā, saṇṭhapanā, bhākuṭikā,*[3] *bhākuṭiyaṃ, kuhanā, kuhāyanā, kuhitattaṃ:—ayaṃ vuccati kuhanā.*

Tattha katamā lapanā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ ālapanā, lapanā, sallapanā, ullapanā, samullapanā, unnahanā, samunnahanā, ukkācanā, samukkācanā, anuppiyabhāṇitā, cāṭukamyatā,[4] *muggasupyatā,*[5] *pāribhaṭyatā*[6]*; ayaṃ vuccati lapanā.*

Tattha katamā nemittikatā? Lābhasakkārasilokasannissitassa, pāpicchassa, icchāpakatassa yaṃ paresaṃ nimittaṃ, nimittakammaṃ, obhāso, obhāsakammaṃ, sāmantajappā, parikathā:—ayaṃ vuccati nemittakatā.

Tattha katamā nippesikatā? Lābhasakkārasilokasannissitassa pāpicchassa icchāpakatassa yā paresaṃ akkosanā, vambhanā, garahanā, ukkhepanā, samukkhepanā, khipanā, saṃkhipanā, pāpanā, sampāpanā, avaṇṇahāritā, parapiṭṭhimaṃsikatā:—ayaṃ vuccati nippesikatā.

Tattha katamā lābhena lābhaṃ nijigiṃsanatā[7] ? *Lābhasakkārasilokasannissito, pāpiccho, icchāpakato ito laddhaṃ āmisaṃ amutra harati, amutra vā laddhaṃ āmisaṃ idh' āharati, yā evarūpā āmisena āmisassa eṭṭhi gaveṭṭhi, pariyeṭṭhi, esanā, gavesanā, pariyesanā, ayaṃ vuccati lābhena lābhaṃ nijigiṃsanatā*[7] ti.[8]

Imissā pana pāḷiyā evam attho veditabbo:—Kuhananiddese tāva *lābhasakkārasilokasannissitassā* ti lābhañ ca sakkārañ ca kittisaddañ ca sannissitassa, patthayantassā ti attho.

[1] *Vin.* (Parivāra), v, 146.
[2] Sbh paṭisedhana.
[3] Sbh bhākuṭitā.
[4] *Vibh.* (P.T.S. ed.) pātu°.
[5] Sb muggasuppatā.
[6] Sb pāribhaṭṭatā.
[7] Bhm nijigisanatā.
[8] *Vibh.* 352 f.

Pāpicchassā ti asantaguṇādīpanakāmassa. *Icchāpakatassā* ti icchāya apakatassa, upaddutassā ti attho. Ito paraṃ yasmā paccayapaṭisevana[1]-sāmantajappana-iriyāpathasannissitavasena Mahā-Niddese tividhaṃ kuhanavatthu āgataṃ,[2] tasmā tividham p' etaṃ dassetuṃ *paccayapaṭisevanasankhātena*[1] *vā* ti evam-ādi āraddhaṃ.

Tattha cīvarādīhi nimantitassa, tad-atthikass' eva sato pāpicchataṃ nissāya paṭikkhipanena, te ca gahapatike attani suppatiṭṭhitasaddhe ñatvā puna tesaṃ: Aho! ayyo appiccho, na kiñci paṭigaṇhituṃ[3] icchati. Suladdhaṃ vata no assa sace appamattakam pi kiñci patigaṇheyyā[4] ti nānāvidhehi upāyehi paṇītāni cīvarādīni upanentānaṃ tad-anuggahakāmataṃ yeva āvikatvā paṭiggahaṇena ca tato pabhuti[5] api sakaṭabhārehi upanāmanahetubhūtaṃ vimhāpanaṃ paccayapaṭisevanasankhātaṃ[1] kuhanavatthū ti veditabbaṃ.

Vuttaṃ h' etaṃ[6] Mahā-Niddese:[7] *Katamaṃ paccayapaṭisevanasankhātaṃ kuhanavatthu? Idha gahapatikā bhikkhuṃ nimantenti cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārehi. So*[8] *pāpiccho, icchāpakato, atthiko cīvara . . . pe . . . parikkhārānaṃ bhiyyokamyataṃ upādāya cīvaraṃ paccakkhāti, piṇḍapātaṃ senāsanaṃ gilānapaccayabhesajjaparikkhāraṃ paccakkhāti. So evam āha: Kiṃ samaṇassa mahagghena cīvarena? Etaṃ sāruppaṃ yaṃ samaṇo susānā vā sankārakūṭā vā pāpaṇikāni vā nantakāni uccinitvā sanghāṭiṃ katvā dhāreyya. Kim samaṇassa mahagghena piṇḍapātena? Etaṃ sāruppaṃ yaṃ samaṇo uñchācariyāya piṇḍiyālopena jīvikaṃ*[9] *kappeyya. Kim samaṇassa mahagghena senāsanena? Etaṃ sāruppaṃ yaṃ samaṇo rukkhamūliko vā assa abbhokāsiko vā. Kiṃ samaṇassa mahagghena gilānapaccayabhesajjaparikkhārena? Etaṃ sāruppaṃ yaṃ samaṇo pūtimuttena vā haritakīkhaṇḍena vā osadhaṃ kareyyā ti, tad-upādāya lūkhaṃ cīvaraṃ dhāreti, lūkhaṃ piṇḍapātaṃ pari-*

[1] S^{bh} °paṭisedhana-. *So throughout.*
[2] *Nid.* 224 f.
[3] B^{hm} patigganhituṃ.
[4] B^{hm} patigganheyyā.
[5] S^{bh} tatoppabhuti.
[6] S^{bh} Vuttam pi c' etaṃ.
[7] *Nid.* 224 f.
[8] B^{hm} *omit.*
[9] B^{hm} jīvitaṃ.

bhuñjati, lūkhaṃ senāsanaṃ paṭisevati, lūkhaṃ gilānapaccayabhesajjaparikkhāraṃ paṭisevati. Tam enaṃ gahapatikā evaṃ jānanti: Ayaṃ samaṇo appiccho santuṭṭho pavivitto asaṃsaṭṭho āraddhaviriyo dhutavādo ti. Bhiyyo bhiyyo nimantenti cīvara- . . . pe . . . parikkhārehi. So evam āha: Tiṇṇaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati, saddhāya sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati; deyyadhammassa . . . pe . . . dakkhiṇeyyānaṃ sammukhībhāvā saddho kulaputto bahuṃ puññaṃ pasavati. Tumhākañ c' evāyaṃ saddhā atthi. Deyyadhammo ca[1] *saṃvijjati; ahañ ca paṭiggāhako. Sac' āhaṃ na paṭigahessāmi, evaṃ tumhe puññena paribāhirā*[2] *bhavissatha. Na mayhaṃ iminā attho. Api ca tumhākaṃ yeva anukampāya paṭigaṇhāmī ti. Tad-upādāya bahum pi cīvaraṃ paṭigaṇhāti, bahum pi piṇḍapātaṃ . . . pe . . . bhesajjaparikkhāraṃ paṭigaṇhāti. Yā evarūpā bhākuṭikā, bhākuṭiyaṃ, kuhanā, kuhāyanā, kuhitattaṃ, idaṃ vuccati paccayapaṭisevanasaṅkhātaṃ kuhanavatthū* ti.

Pāpicchass' eva pana sato uttarimanussadhammādhigamaparidīpanavācāya tathā tathā vimhāpanaṃ sāmantajappanasaṅkhātaṃ kuhanavatthū ti veditabbaṃ.

Yath' āha:[3] *katamaṃ sāmantajappanasaṅkhātaṃ kuhanavatthu? Idh' ekacco pāpiccho icchāpakato sambhāvanādhippāyo evaṃ maṃ jano sambhāvessatī ti ariyadhammasannissitaṃ vācaṃ bhāsati. Yo evarūpaṃ cīvaraṃ dhāreti, so samaṇo mahesakkho ti bhaṇati. Yo evarūpaṃ pattaṃ, lohathālakaṃ, dhammakarakaṃ,*[4] *parissāvanaṃ, kuñcikaṃ, kāyabandhanaṃ, upāhanaṃ dhāreti, so samaṇo mahesakkho ti bhaṇati.*[5] *Yassa evarūpo upajjhāyo . . . ācariyo, samānupajjhāyako, samānācariyako, mitto, sandiṭṭho, sambhatto, sahāyo.*[6] . . . *Yo evarūpe vihāre vasati, aḍḍhayoge, pāsāde, hammiye, guhāyaṃ, leṇe, kuṭiyā, kūṭāgāre, aṭṭe, māḷe, uddaṇḍe,*[7] *upaṭṭhānasālāyaṃ,*

[1] *Nid.* cāyaṃ. [2] *Ibid.* parihīnā. [3] *Ibid.* 226.

[4] B[hm] dhamakaraṇaṃ. *See* Vin. *Texts* iii, 100, *n.* 2.

[5] B[hm] *omit.*

[6] Nid. *gives last six in the plural.*

[7] B[hm] uttaṇḍe.

maṇḍape, rukkhamūle vasati, so samaṇo mahesakkho ti bhaṇati. Athavā korajika-korajiko[1] *bhākuṭika-bhākuṭiko kuhakuho lapalapo mukhasambhāvito, ayaṃ samaṇo imāsaṃ evarūpānaṃ santānaṃ vihārasamāpattīnaṃ lābhī ti etādisaṃ gambhīraṃ gulhaṃ nipuṇaṃ paṭicchannaṃ lokuttaraṃ suññatāpaṭisaṃyuttaṃ kathaṃ katheti; yā evarūpā bhākuṭikā, bhākuṭiyaṃ, kuhanā, kuhāyanā, kuhitattaṃ, idaṃ vuccati sāmantajappanasankhātaṃ kuhanavatthū* ti.

Pāpicchass' eva pana sato sambhāvanādhippāyakatena iriyāpathena vimhāpanaṃ, iriyāpathasannissitaṃ, kuhanavatthū ti veditabbaṃ. Yath' āha[2]: *katamaṃ iriyāpathasankhātaṃ kuhanavatthū? Idh' ekacco pāpiccho icchāpakato sambhāvanādhippāyo evaṃ maṃ jano sambhāvessatī ti gamanaṃ saṇṭhapeti, sayanaṃ*[3] *saṇṭhapeti, paṇidhāya gacchati, paṇidhāya tiṭṭhati, paṇidhāya nisīdati, paṇidhāya seyyaṃ kappeti, samāhito viya gacchati, samāhito viya tiṭṭhati, nisīdeti, seyyaṃ kappeti, āpātakajjhāyī*[4] *ca hoti; yā evarūpā iriyāpathassa aṭṭhapanā, ṭhapanā saṇṭhapanā, bhākuṭikā, bhākuṭiyaṃ, kuhanā, kuhāyanā, kuhitattaṃ, idaṃ vuccati iriyāpathasankhātaṃ kuhanavatthū* ti.

Tattha *paccayapaṭisevanasankhātenā* ti *paccayapaṭisevanan* ti evaṃ sankhātena paccayapaṭisevanena vā sankhātena. *Sāmantajappitenā* ti samīpabhaṇitena. *Iriyāpath' assa* vā ti catu iriyāpath' assa *Aṭṭhapanā* ti ādi-ṭhapanā, ādarena vā ṭhapanā. *Ṭhapanā* ti ṭhapanākāro. *Saṇṭhapanā* ti abhisankharaṇaṃ,[5] pāsādikabhāvakaraṇan ti vuttaṃ hoti. *Bhākuṭikā*[6] ti padhānaparimathita[7]-bhāvadassanena bhākuṭikaraṇaṃ, mukhasankoco ti vuttaṃ hoti. Bhākuṭikaraṇaṃ sīlamassā ti bhākuṭiko. Bhākuṭikassa bhāvo bhākuṭiyaṃ *kuhanā* ti vimhāpanā. Kuhassa āyanā *kuhāyanā*. Kuhitassa bhāvo *kuhitattan* ti.

Lapanā-niddese: *ālapanā* ti vihāraṃ āgate manusse disvā kiṃ atthāya bhonto āgatā? kiṃ bhikkhū nimantetuṃ?[8]

[1] S^b korañj°.
[2] *Nid.* 225.
[3] *Nid.* ṭhānaṃ.
[4] S^{bh} *Nid.* āpāda°; S^{bh} āpāthā°.
[5] B^{hm} °kharaṇā.
[6] S^{bh} bhakuṭitā.
[7] B^{hm} paṭṭhānapurimaṭṭhita°.
[8] B^{hm} mantituṃ.

Yadi evaṃ gacchatha,[1] ahaṃ pacchato pattaṃ gahetvā āgacchāmī ti evaṃ ādito va lapanā. Athavā attānaṃ upanetvā: ahaṃ Tisso, mayi rājā pasanno, mayi asuko ca asuko ca rājamahāmatto pasanno ti evaṃ attūpanāyikālapanā ālapanā. *Lapanā* ti puṭṭhassa sato vuttappakāram eva lapanaṃ.[2] *Sallapanā* ti gahapatikānaṃ ukkaṇṭhane bhītassa okāsaṃ datvā datvā suṭṭhulapanā. *Ullapanā* ti mahākuṭumbiko mahānāviko mahādānapatī ti evaṃ uddhaṃ katvā lapanā. *Samullapanā* ti sabbato bhāgena uddhaṃ katvā lapanā. *Unnahanā* ti: upāsakā, pubbe īdise kāle navadānaṃ detha, idāni kiṃ na dethā ti evaṃ yāva dassāma bhante okāsaṃ na labhāmā ti ādīni vadanti, tāva uddhaṃ uddhaṃ nahanā veṭhanā ti vuttaṃ hoti Athavā ucchuhatthaṃ disvā; kuto ābhataṃ upāsakā ti pucchati. Ucchukhettato bhante ti. Kiṃ tattha ucchumadhuran ti ? Khāditvā bhante jānitabban ti. Na, upāsaka, bhikkhussa ucchuṃ dethā ti vattuṃ vaṭṭatī ti:—yā evarūpā nibbeṭhentassā pi veṭhanā-kathā, sā unnahanā. Sabbato bhāgena punappunaṃ unnahanā *samunnahanā*. *Ukkācanā* ti etaṃ kulaṃ maṃ yeva[3] jānāti; sace ettha deyyadhammo uppajjati, mayham eva detī ti evaṃ ukkhipitvā kācanā ukkācanā, uddīpanā ti vuttaṃ hoti. Telakandarikavatthu[4] c' ettha vattabbaṃ.[5] Sabbato bhāgena pana punappunaṃ ukkācanā *samukkācanā*. *Anuppiyabhāṇitā* ti saccānurūpaṃ dhammānurūpaṃ vā anavaloketvā[6] punappunaṃ piyabhaṇanaṃ eva.

Cāṭukamyatā[7] ti nīcavuttitā attānaṃ heṭṭhato heṭṭhato ṭhapetvā vattanaṃ. *Muggasupyatā*[8] ti muggasūpasadisatā. Yathā hi muggesu paccamānesu kocideva na paccati, avasesā paccanti, evaṃ yassa puggalassa vacane kiñcideva saccaṃ hoti, sesaṃ alikaṃ, ayaṃ puggalo muggasuppo[9] ti vuccati; tassa bhāvo muggasupyatā.[8] *Pāribhaṭyatā*[10] ti

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[1] Bhm *insert* re. [2] Sbh lapanā. [3] Sbh evaṃ.
[4] ? Telakaṭāhagāthā. *See J.P.T.S.*, 1884, 49 f.
[5] Bhm veditabbaṃ. [6] Bhm anapaloketvā.
[7] Bhm Sb cātu°. Cf. *above*, p. 17.
[8] Sb muggasuppatā. Cf. p. 17.
[9] Bhm muggasupyo. [10] Sbh pāribhaṭṭatā.

pāribhatyabhāvo.[1] Yo hi kuladārake dhāti viya ankena vā khandhena vā paribhaṭati, dhāretī ti attho. Tassa paribhaṭassa kammaṃ pāribhaṭyaṃ.[2] Pāribhatyassa bhāvo pāribhatyatā ti.

Nemittikatā-niddese: *nimittan* ti yaṃ kiñci paresaṃ paccayadānasaññājanakaṃ kāyavacīkammaṃ. *Nimittakamman* ti khādanīyaṃ gahetvā gacchante disvā: kiṃ[3] khādanīyaṃ labhitthā ti ādinā nayena nimittakaraṇaṃ. *Obhāso* ti paccayapaṭisaṃyuttakathā. *Obhāsakamman* ti vacchagopālake disvā: kiṃ ime vacchā khīra-govacchā udāhu takkagovacchā[4] ti pucchitvā, khīra-govacchā bhante ti vutte: na khīragovacchā, yadi khīragovacchā siyuṃ, bhikkhū pi khīraṃ labheyyun ti evam ādinā nayena tesaṃ dārakānaṃ mātāpitunnaṃ[5] nivedetvā khīradāpanādikaṃ obhāsakaraṇaṃ. *Sāmantajappā* ti samīpaṃ katvā jappanaṃ. Kulūpakabhikkhuvatthu c' ettha vattabbaṃ.[6] Kulūpako kira bhikkhu bhuñjitukāmo gehaṃ pavisitvā nisīdi. Taṃ disvā adātukāmā gharaṇī: taṇḍulā natthī ti bhaṇantī taṇḍule āharitukāmā viya paṭivissakagharaṃ gatā. Bhikkhu antogabbhaṃ pavisitvā olokento kavāṭakoṇe ucchuṃ, bhājane guḷaṃ, paṭike loṇamacchaphāle, kumbhiyaṃ taṇḍule, ghaṭe ghaṭaṃ disvā nikkhamitvā nisīdi. Gharaṇī: taṇḍule nālatthan ti āgatā. Bhikkhu: upāsike, ajja bhikkhā na sampajjissatī ti paṭigacc' eva[7] nimittaṃ addasan ti āha. Kiṃ bhante ti kavāṭakoṇe nikkhittaṃ ucchuṃ viya sappaṃ addasaṃ, taṃ paharissāmī ti olokento, bhājane ṭhapitaṃ[8] guḷapiṇḍaṃ[9] viya pāsāṇaṃ leḍḍukena[10] pahaṭena sappena kataṃ piṭake nikkhittaloṇamacchaphālasadisaṃ phaṇaṃ, tassa taṃ leḍḍuṃ ḍaṃsitukāmassa kumbhiyā taṇḍulasadise dante, ath' assa kupitassa ghaṭe pakkhittaghaṭasadisaṃ mukhato nikkhamantaṃ visamissakaṃ khelan ti. Sā: na sakkā muṇḍakaṃ vañcetun ti

[1] Sbh pāribhaṭṭabhāvo. [2] Sb pāribhaṭṭaṃ.
[3] Bhm *omit.* [4] Cf. *Milinda*, 173.
[5] Brh mātāpitūnaṃ. [6] *Not traced.*
[7] Brh paṭikacc' eva. Cf. *Trenckner's Note, Milinda*, 421.
[8] Sbh ṭhapita-.
[9] Sbh guḷapiṇḍake. [10] Sbh pāsāṇaleḍḍuke.

ucchuṃ datvā odanaṃ pacitvā ghaṭaguḷamacchehi saddhiṃ sabbaṃ[1] adāsī ti. Evaṃ samīpaṃ katvā jappanaṃ *sāmantajappā* ti veditabbā. *Parikathā* ti yathā taṃ labhati, tathā[2] parivattetvā parivattetvā kathanan ti.

Nippesikatā[3]-niddese *akkosanā* ti dasahi akkosavatthūhi akkosanaṃ. *Vambhanā* ti paribhavitvā kathanaṃ. *Garahanā* ti assaddho appasanno ti ādinā nayena dosāropanā. *Ukkhepanā* ti mā etaṃ ettha kathethā ti vācāya ukkhipanaṃ. Sabbato bhāgena savatthukaṃ sahetukaṃ katvā ukkhepanā *samukkhepanā*. Athavā adentaṃ disvā:[1] aho! dānapatī ti evaṃ ukkhipanaṃ ukkhepanā. Mahādānapatī ti evaṃ suṭṭhu ukkhepanā *samukkhepanā*. *Khipanā* ti kiṃ imassa jīvitaṃ bījabhojino ti evaṃ uppaṇḍanā. *Sankhipanā* ti kiṃ imaṃ adāyako ti bhaṇatha, yo niccakālaṃ sabbesaṃ pi natthī ti vacanaṃ detī ti evaṃ[4] suṭṭhutaraṃ uppaṇḍanā. *Pāpanā* ti adāyakattassa avaṇṇassa vā pāpanaṃ. Sabbato bhāgena pāpanā *sampāpanā*. *Avaṇṇahāritā* ti evaṃ me avaṇṇabhayā pi dassatī ti gehato gehaṃ, gāmato gāmaṃ, janapadato janapadaṃ avaṇṇaharaṇaṃ. *Parapiṭṭhimaṃsikatā* ti purato madhuraṃ bhaṇitvā parammukhe avaṇṇabhāsitā, esā hi abhimukhaṃ oloketuṃ asakkontassa parammukhānaṃ piṭṭhimaṃsaṃ[5] khādanaṃ iva hoti, tasmā parapiṭṭhimaṃsikatā ti vuttā. *Ayaṃ vuccati nippesikatā* ti ayaṃ yasmā, veḷupesikāya[6] viya abbhangaṃ, parassa guṇaṃ nippeseti nipuñchati, yasmā vā gandhajātaṃ nipiṃsitvā[7] gandhamagganā viya paraguṇe nippiṃsitvā[7] vicuṇṇetvā esā lābhamagganā hoti, tasmā nippesikatā ti vuccatī ti.

Lābhena lābhaṃ nijigiṃsanatā-niddese:[8] *nijigiṃsanatā* ti magganā. Ito laddhan ti imasmā[9] gehā laddhaṃ. *Amutrā* ti amukamhi gehe. *Eṭṭhī* ti icchanā. *Gaveṭṭhī* ti magganā. *Pariyeṭṭhī* ti punappunaṃ[10] magganā. Ādito paṭṭhāya lad-

1 S^bh *omit*.
2 B^hm tassa.
3 B^hm nippesikatāni.
4 B^hm *omit*.
5 S^bh piṭṭhimaṃsa-.
6 S^bh veḷupesikā.
7 B^hm nippisitvā.
8 *See above*, p. 23.
9 B^hm imamhā.
10 S^bh punappuna.

dhaṃ[1] laddhaṃ bhikkhaṃ tatra tatra kuladārakānaṃ datvā ante khīrayāguṃ labhitvā gatabhikkhu vatthu c' ettha kathetabbaṃ. *Esanā* ti ādīni[2] eṭṭhī-ādīnam eva vevacanāni, tasmā eṭṭhī ti esanā, gaveṭṭhī ti gavesanā, pariyeṭṭhī ti pariyesanā icc' evam ettha yojanā veditabbā. Ayaṃ kuhanādīnaṃ attho.

Idāni *evaṃ ādīnañ ca pāpadhammānan* ti[3] ettha ādisaddena[4] *yathā vā pan' eke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ*[5] *kappenti. Seyyathīdaṃ angaṃ, nimittaṃ, uppātaṃ,*[6] *supinaṃ, lakkhaṇaṃ, mūsikacchinnaṃ, aggihomaṃ, dabbihoman* ti ādinā nayena Brahmajāle vuttānaṃ[7] anekesaṃ pāpadhammānaṃ gahaṇaṃ veditabbaṃ. Iti yvāyaṃ imesaṃ ājīvahetupaññattānaṃ channaṃ sikkhāpadānaṃ vītikkamavasena imesañ ca kuhanā, lapanā, nemittikatā, nippesikatā, lābhena lābhaṃ nijigiṃsanatā ti [8]evaṃ ādīnaṃ pāpadhammānaṃ vasena pavatto micchājīvo, yā[9] tasmā sabbappakārā pi micchājīvā virati, idaṃ ājīvapārisuddhisīlaṃ.

Tatrāyaṃ vacanattho: etaṃ āgamma jīvantī ti *ājīvo*. Ko so? Paccayapariyesanavāyāmo. *Pārisuddhī* ti parisuddhatā. Ājīvassa pārisuddhi ājīvapārisuddhi.

5. iv (*d*) *Paccayasannissitasīlaṃ*

Yaṃ pan' etaṃ tadanantaraṃ paccayasannissitasīlaṃ vuttaṃ,[10] tattha *paṭisankhā yoniso* ti upāyena pathena paṭisankhāya ñatvā, paccavekkhitvā ti attho. Ettha ca *sītassa paṭighātāyā ti ādinā nayena* vutta-[11]paccavekkhaṇaṃ eva yoniso paṭisankhā ti veditabbā.

Tattha *cīvaran* ti antaravāsakādisu yaṃ kiñci. *Paṭisevatī* ti paribhuñjati, nivāseti vā pārupati vā. *Yāvad evā* ti

[1] S[b] laddha-.
[2] S[bh] esanādīni.
[3] *See above*, p. 16 (*c*).
[4] S[bh] *omit*.
[5] B[hm] jīvitaṃ.
[6] S[b] uppādaṃ.
[7] *D*. i, 9.
[8] Cf. *D*. i. 8.
[9] S[bh] *place* yā *before* virati.
[10] *Above*, p. 16 (*d*).
[11] S[bh] vuttaṃ.

payojanāvadhiparicchedaniyamavacanaṃ.[1] Ettakaṃ eva hi yogino cīvarapaṭisevane payojanaṃ, yad idaṃ sītassa paṭighātāyā ti ādi, na ito bhiyyo. *Sītassā* ti ajjhattadhātukkhobhavasena vā bahiddhā utupariṇāmavasena vā uppannassa yassa kassaci sītassa.[2] *Paṭighātāyā* ti paṭihananatthaṃ. Yathā sarīre ābādhaṃ na uppādeti, evaṃ tassa vinodanatthaṃ. Sītabbhāhate hi sarīre vikkhittacitto yoniso padahituṃ na sakkoti, tasmā sītassa paṭighātāya cīvaraṃ paṭisevitabban ti Bhagavā anuññāsi. Esa nayo sabbattha.[3] Kevalaṃ h' ettha *uṇhassā* ti aggisantāpassa. Tassa[4] vanadāhādisu sambhavo veditabbo. Ḍaṃsamakasavātātapasiriṃsapa-samphassānan[5] ti ettha pana *ḍaṃsā* ti ḍaṃsanamakkhikā, andhamakkhikā ti pi vuccanti. *Makasā* makasā yeva.[6] *Vātā* ti saraja-arajādibhedā. *Ātapo* ti suriyātapo. *Siriṃsapā* ti ye keci sarantā gacchanti dīghajātikā sappādayo. Tesaṃ daṭṭhasamphasso ca phuṭṭhsamphasso cāti duvidho samphasso. So pi cīvaraṃ pārupitvā nisinnaṃ na bādhati, tasmā tādisesu ṭhānesu tesaṃ paṭighātatthāya paṭisevati.

Yāvad evā ti puna etassa vacanaṃ niyatapayojanāvadhiparicchedadassanatthaṃ,[1] hirikopīnapaṭicchādanaṃ hi niyatapayojanaṃ, itarāni kadāci kadāci honti. Tattha *hirikopīnan*, ti taṃ taṃ sambādhaṭṭhānaṃ, yasmiṃ yasmiṃ hi aṅge vivariyamāne hiri kuppati vinassati, taṃ taṃ hiriṃ[7] kopanato hirikopīnan ti vuccati. Tassa ca hirikopīnassa paṭicchādanatthan ti hirikopīnapaṭicchādanatthaṃ. Hirikopīnaṃ paṭicchādanatthan ti pi pāṭho.

Piṇḍapātan ti yaṃ kiñci āhāraṃ. Yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati. Piṇḍānaṃ vā pāto piṇḍapāto; tattha tattha laddhānaṃ bhikkhānaṃ sannipāto samūho ti vuttaṃ hoti. *Neva davāyā* ti na gāmadārakādayo viya davatthaṃ, kīḷānimittan ti vuttaṃ hoti. *Na madāyā* ti na muṭṭhikamallādayo viya madatthaṃ, balamadanimittaṃ porisamadanimittañ cāti

[1] *Dhp. A.* ii, 73. [2] S[bh] *omit.*
[3] I.e. *in M.* i, 10. [4] S[bh] *insert* pana.
[5] B[hm] °sarīsapā°. [6] B[hm] eva. [7] S[bh] hiri-.

vuttaṃ hoti. *Na maṇḍanāyā* ti na antepurikavesiyādayo viya maṇḍanatthaṃ, angapaccangānaṃ pīṇanabhāvanimittan[1] ti vuttaṃ hoti. *Na vibhūsanāyā* ti na naṭanaccakādayo viya, vibhūsanatthaṃ, pasannacchavivaṇṇatānimittan[2] ti vuttaṃ hoti. Ettha ca *neva davāyā* ti etaṃ mohūpanissayappahānatthaṃ[3] vuttaṃ. *Na madāyā* ti etaṃ dosūpanissayappahānatthaṃ. *Na maṇḍanāya, na vibhūsanāyā* ti etaṃ rāgūpanissayappahānatthaṃ.[4] Neva davāya, na madāyā ti c' etaṃ attano saṃyojanuppatti-paṭisedhanatthaṃ. Na maṇḍanāya, na vibhūsanāyā ti etaṃ parassa pi saṃyojanuppatti-paṭisedhanatthaṃ. Catūhi pi c' etehi ayoniso paṭipattiyā kāmasukhallikānuyogassa ca pahānaṃ vuttan ti veditabbaṃ. *Yāvad evā* ti vuttatthaṃ eva. *Imassa kāyassā* ti etassa catumahābhūtikassa rūpakāyassa. *Ṭhitiyā* ti pabandhaṭṭhitatthaṃ. *Yāpanāyā* ti pavattiyā avicchedatthaṃ, cirakālaṭṭhitatthaṃ vā. Gharūpatthambhaṃ iva hi jiṇṇagharasāmiko, akkhabbhañjanaṃ iva ca sākaṭiko, kāyassa ṭhitatthaṃ yāpanatthañ c' esa piṇḍapātaṃ paṭisevati, na davamadamaṇḍanavibhūsanatthaṃ. Api ca *ṭhitī* ti jīvitindriyass' etaṃ adhivacanaṃ; tasmā *imassa kāyassa ṭhitiyā yāpanāyā* ti ettāvatā etassa kāyassa jīvitindriyappavattāpanatthan[5] ti pi vuttaṃ hotī ti veditabbaṃ. *Vihiṃsūparatiyā* ti vihiṃsā nāma jighacchā ābādhaṭṭhena. Tassā uparamatthaṃ p' esa piṇḍapātaṃ paṭisevati, vaṇālepanaṃ iva uṇhasītādisu tappaṭikāraṃ[6] viya ca. *Brahmacariyānuggahāyā* ti sakalasāsanabrahmacariyassa ca[7] maggabrahmacariyassa ca anuggahatthaṃ. Ayaṃ hi piṇḍapātapaṭisevanapaccayā kāyabalaṃ nissāya sikkhattayānuyogavasena bhavakantāranittharaṇatthaṃ paṭipajjanto brahmacariyānuggahāya paṭisevati, kantāranittharaṇatthikā puttamaṃsaṃ viya,[8] nadīnittharaṇatthikā kullaṃ viya, samuddanittharaṇatthikā nāvaṃ iva ca. *Iti purāṇañ ca vedanaṃ paṭihankhāmi navañ ca vedanaṃ na uppādessāmī* ti evaṃ iminā piṇḍapātapaṭise-

[1] B^{hm} pīnabhāva°. [2] S^{bh} pasannachavi°.
[3] S^{bh} mohūpanissayapahānatthaṃ.
[4] S^{bh} °pahānatthaṃ. [5] B^{m} °panattan.
[6] S^{bh} tappati°. [7] S^{bh} *omit.* [8] Cf. *S.* ii, 98.

vanena purāṇañ ca jighacchāvedanaṃ paṭihankhāmi, navañ ca vedanaṃ aparimitabhojanapaccayaṃ[1] āharahatthaka-alaṃsāṭaka-tatravaṭṭaka-kākamāsaka-bhuttavamitakabrāhmaṇānaṃ aññataro viya na uppādessāmī ti pi paṭisevati[2]; bhesajjam iva gilāno. Athavā yā adhunā asappāyā parimitabhojanaṃ nissāya purāṇakammapaccayavasena[3] uppajjanato *purāṇavedanā* ti vuccati; sappāyaparimitabhojanena tassā paccayaṃ vināsento taṃ purāṇañ ca vedanaṃ paṭihankhāmi, yā cāyaṃ adhunā kataṃ ayuttaparibhogakammūpacayaṃ nissāya āyatiṃ uppajjanato *navavedanā* ti vuccati; yuttaparibhogavasena tassā mūlaṃ anibbattento taṃ navañ ca vedanaṃ na uppādessāmī ti evam p' ettha attho daṭṭhabbo.

Ettāvatā yuttaparibhogasangaho attakilamathānuyogappahānaṃ dhammikasukhāpariccāgo ca dīpito hotīti veditabbo. *Yātrā ca me bhavissatī* ti hitaparimitaparibhogena[4] jīvitindriyupacchedakassa iriyāpathabhañjakassa vā parissayassa abhāvato cirakālagamanasankhātā yātrā ca me bhavissati imassa paccayāyattavuttino kāyassā ti pi paṭisevati yāpyarogī viya tappaccayaṃ. *Anavajjatā ca phāsuvihāro cā* ti ayuttapariyesanapaṭiggahanaparibhogaparivajjanena anavajjatā, parimitaparibhogena phāsuvihāro. Asappāyā parimitabhojana-paccayā[5] arati- tandi- vijambhikā-[6] viññūgarahādi dosābhāvena vā anavajjatā, sappāyaparimitabhojanapaccayā kāyabalasambhavena phāsuvihāro. Yāvadattha udarāvadehakabhojanaparivajjanena vā seyyasukha-passasukha-middhasukhānaṃ pahānato anavajjatā, catupañcālopamatta-ūnabhojanena catu iriyāpathayoggabhāva-[7]paṭipādanato phāsuvihāro ca me bhavissatī ti pi paṭisevati. Vuttam pi h' etaṃ:—

cattāro pañca ālope abhutvā udakaṃ pive.
alaṃ phāsuvihārāya, pahitattassa bhikkhuno ti.[8]

[1] S[bh] °bhojanappaccayaṃ.
[2] Cf. *Asl.* 404, on *Dhs.* § 1348 (*Bud. Psych. Ethics*, p. 353, *n.* 3).
[3] S[b] °kammappaccaya . . .
[4] B[hm] *omit* hita-.
[5] B[hm] °paribhogapaccayā.
[6] B[hm] °bhitā.
[7] B[hm] °yogya°.
[8] *Theragāthā*, ver. 983.

Ettāvatā ca payojanapariggaho majjhimā ca paṭipadā dīpitā hotī ti veditabbā.

Senāsanan ti senañ ca āsanañ ca. Yattha yattha hi seti vihāre vā aḍḍhayogādimhi vā, taṃ senaṃ. Yattha yattha āsati nisīdati, taṃ āsanaṃ. Taṃ ekato katvā senāsanan ti vuccati. *Utuparissayavinodanaṃ paṭisallānārāmatthan* ti parisahanaṭṭhena[1] utu yeva utuparissayo. Utuparissayassa[2] vinodanatthañ ca paṭisallānārāmatthañ ca, yo sarīrābādhacittavikkhepakaro asappāyo utu-senāsanapaṭisevanena vinodetabbo hoti, tassa vinodanatthaṃ ekībhāvasukhatthañ cāti vuttaṃ hoti. Kāmañ ca sītapaṭighātādinā[3] va utuparissayavinodanaṃ vuttam eva; yathā pana cīvarapaṭisevane hirikopīnapaṭicchādanaṃ niyata-payojanaṃ; itarāni kadāci kadāci bhavantī[4] ti vuttaṃ, evam idhāpi niyataṃ utuparissayavinodanaṃ sandhāya idaṃ vuttan ti veditabbaṃ. Athavā ayaṃ vuttappakāro utu utu yeva. Parissayo pana duvidho, pākaṭaparissayo ca paṭicchannaparissayo ca. Tattha pākaṭaparissayo sīhavyagghādayo, paṭicchannaparissayo rāgadosādayo. Te yattha apariguttiyā ca asappāya rūpadassanādinā ca ābādhaṃ na karonti, taṃ senāsanaṃ evaṃ jānitvā paccavekkhitvā paṭisevanto bhikkhu paṭisankhā yoniso senāsanaṃ . . . pe . . . utuparissayavinodanatthaṃ paṭisevatī ti veditabbo.

Gilānapaccayabhesajjaparikkhāran ti ettha rogassa paṭi-ayanaṭṭhena paccayo, paccanīkagamanaṭṭhenā ti attho, yassa kassaci sappāyass' etaṃ adhivacanaṃ. Bhisakkassa kammaṃ tena anuññātattā ti bhesajjaṃ. Gilānapaccayo va bhesajjaṃ gilānapaccayabhesajjaṃ, yaṃ kiñci gilānassa sappāyaṃ bhisakkakammaṃ telamadhuphāṇitādī, ti vuttaṃ hoti. Parikkhāro ti pana: *sattahi nagaraparikkhārehi suparikkhittaṃ hotī* ti[5] ādisu parivāro vuccati.

Ratho sīlaparikkhāro, jhānakkho cakkaviriyo

[1] B^m parissayanaṭ°. [2] S^{bh} parissaya°
[3] S^h sītassa paṭi°. [4] S^b honti.
[5] *A.* iv, 106.

ti[1] ādisu alankāro. *Ye c' ime*[2] *pabbajitena jīvitaparikkhārā samudānetabbā* ti[3] ādisu sambhāro. Idha pana sambhāro pi parivāro pi vaṭṭati. Taṃ hi gilānapaccayabhesajjaṃ jīvitassa parivāro pi hoti, jīvitanāsakābādhuppattiyā antaraṃ adatvā rakkhaṇato. Sambhāro pi, yathā ciraṃ pavattati, evam assa kāraṇabhāvato, tasmā parikkhāro ti vuccati. Evaṃ gilānapaccayabhesajjañ ca taṃ parikkhāro cāti gilānapaccayabhesajjaparikkhāro. Taṃ gilānapaccayabhesajjaparikkhāraṃ, gilānassa yaṃ kiñci sappāyaṃ bhisakkānuññātaṃ telamadhuphāṇitādi jīvitaparikkhāran ti vuttaṃ hoti. *Uppannānan* ti jātānaṃ bhūtānaṃ nibbattānaṃ. *Veyyābādhikānan* ti ettha vyābādho ti dhātukkhobho, taṃ samuṭṭhānā ca kuṭṭhagaṇḍapīḷakādayo. Vyābādhato uppannattā veyyābādhikā. *Vedanānan* ti dukkhavedanā akusalavipākavedanā, tāsaṃ veyyābādhikānaṃ vedanānaṃ. *Avyāpajjaparamatāyā* ti niddukkhaparamatāya; yāva taṃ dukkhaṃ sabbaṃ pahīnaṃ hoti, tāvā ti attho. Evam idaṃ sankhepato paṭisankhā yoniso paccayaparibhogalakkhaṇaṃ paccayasannissitasīlaṃ veditabbaṃ. Vacanattho pan' ettha, cīvarādayo hi, yasmā te paṭicca nissāya paribhuñjamānā pāṇino ayanti gacchanti pavattanti, tasmā paccayāti vuccanti. Te paccaye sannissitan ti paccayasannissitaṃ.[4]

Evaṃ etasmiṃ catubbidhe sīle saddhāya pātimokkhasaṃvaro sampādetabbo. Saddhā sādhano hi so, sāvakavisayātītattā sikkhāpadapaññattiyā[5] vacanapaṭikkhepo c' ettha nidassanaṃ, tasmā yathā paññattaṃ sikkhāpadaṃ anavasesaṃ saddhāya samādiyitvā jīvite pi apekkhaṃ akarontena sādhukaṃ sampādetabbaṃ. Vuttam pi h' etaṃ:—

1 *S*. v, 6; B^hm S^b *have* setaparikkhāro.

2 B^hm ye kec' ime.

3 *M*. i, 108.

4 S^h *adds colophon*: Iti paccayasannissitasīlaṃ. Atha pakiṇṇakakathā.

5 B^hm *repeat this word after* ||, *adding* ca na paṭikkhepo. Vv.ll. vacanaparikkhepo.

Kikī va aṇḍaṃ camarīva vāladhiṃ
Piyaṃ va puttaṃ nayanaṃ va ekakaṃ,
Tath' eva sīlaṃ anurakkhamānakā,
Supesalā hotha sadā sagāravā ti.[1]

Aparam pi vuttaṃ:—*evam eva kho, mahārāja, yaṃ mayā sāvakānaṃ sikkhāpadaṃ paññattaṃ, taṃ mama sāvakā jīvitahetu pi nātikkamantī* ti.[2] Imasmiñ ca pan' ettha aṭaviyaṃ corehi baddhatherānaṃ[3] vatthūni veditabbāni. Mahāvattani aṭaviyaṃ kira theraṃ corā kāḷavallīhi bandhitvā nipajjāpesuṃ. Thero yathā nipanno va sattadivasāni vipassanaṃ vaḍḍhetvā anāgāmiphalaṃ pāpuṇitvā tatth' eva kālaṃ katvā Brahmaloke nibbatti. Aparam pi theraṃ Tambapaṇṇidīpe pūtilatāya bandhitvā nipajjāpesuṃ. So davaḍāhe[4] āgacchante valliṃ acchinditvā va vipassanaṃ paṭṭhapetvā samasīsī[5] hutvā parinibbāyi. Dīghabhāṇaka-Abhayatthero pañcahi bhikkhusatehi saddhiṃ āgacchanto[6] disvā therassa sarīraṃ jhāpetvā cetiyaṃ kārāpesi. Tasmā añño pi saddho kulaputto:—

Pātimokkhaṃ visodhento appeva jīvitaṃ jahe,
paññattaṃ lokanāthena na bhinde sīlasaṃvaraṃ.

Yathā ca pātimokkhasaṃvaro saddhāya, evaṃ satiyā indriyasaṃvaro sampādetabbo. Satisādhano hi so, satiyā adhiṭṭhitānaṃ indriyānaṃ abhijjhādīhi ananvāssavanīyato. Tasmā: *varaṃ, bhikkhave, tattāya ayo salākāya ādittāya sampajalitāya*[7] *sajotibhūtāya cakkhundriyaṃ sampalimaṭṭhaṃ, na tveva cakkhuviññeyyesu rūpesu anuvyañjanaso nimittaggāho* ti[8] ādinā nayena ādittapariyāyaṃ samanussaritvā rūpādisu visayesu cakkhudvārādipavattassa[9] viññāṇassa abhijjhādīhi anvāssavanīyaṃ nimittādigāhaṃ[10] asammuṭṭhāya

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[1] S^h *refers to the Apadāna.*
[2] S^h *refers this citation to the Kosala-Samyutta* (*S.* i, 68 f.), *but it does not occur there.*
[3] B^hm bandha°.
[4] B^hm vanadāhe.
[5] Cf. *P.P.*, p. 13.
[6] S^bh gacchanto.
[7] S^bh sampajjalitāya.
[8] *S.* iv, 168.
[9] B^hm °ādippav°.
[10] B^hm °ādiggā°.

satiyā nisedhentena esa sādhukaṃ sampādetabbo. Evaṃ asampāditehi etasmiṃ pātimokkhasaṃvarasīlam pi anaddhaniyaṃ hoti aciraṭṭhitikaṃ,[1] asaṃvihitasākhāparivāram iva sassaṃ. Haññate cāyaṃ kilesacorehi, vivaṭadvāro viya gāmo parassa hārīhi. Cittañ c' assa rāgo samativijjhati, ducchannaṃ agāraṃ vuṭṭhi viya.

Vuttam pi h' etaṃ—

Rūpesu saddesu atho rasesu,
Gandhesu phassesu ca rakkha indriyaṃ.
Etehi dvārā vivaṭā arakkhitā
Hananti gāmaṃ va parassa hārino.[2]

Yathā agāraṃ ducchannaṃ vuṭṭhi samativijjhati,
Evaṃ abhāvitaṃ cittaṃ rāgo samativijjhatī ti.[3]

Sampādite pana tasmiṃ[4] pātimokkhasaṃ-varasīlam pi addhaniyaṃ hoti ciraṭṭhitikaṃ, susaṃvihitasākhāparivāraṃ[5] iva sassaṃ, na haññate cāyaṃ kilesacorehi, susaṃvutadvāro viya gāmo parassa hārīti, na c' assa cittaṃ rāgo samativijjhati, succhannaṃ agāraṃ vuṭṭhi viya.

Vuttam pi c' etaṃ:—

Rūpesu saddesu atho rasesu,
Gandhesu phassesu ca rakkha indriyaṃ.
Etehi dvārā pihitā susaṃvutā,
Na hanti gāmaṃ va parassa hārino.[6]

Yathā agāraṃ succhannaṃ vuṭṭhi na samativijjhati,
Evaṃ subhāvitaṃ cittaṃ rāgo na samativijjhatī ti.

Ayaṃ pana ati-ukkaṭṭhadesanā. Cittaṃ nām' etaṃ lahuparivattaṃ, tasmā uppannaṃ rāgaṃ asubhamanasikārena vinodetvā indriyasaṃvaro sampādetabbo. Adhunāpabba-

[2] S[h] *refers these verses to the* "Saḷāyatanavagga" *Saṃy. Nik.* (*S.* iv, 1 f.), *but they are not to be found in the P.T.S. edition of that work.*
[3] *Thag.*, 133, 134; *Dhp.*, 13, *and below*, 14. [4] S[b] etasmiṃ.
[5] S[b] savihitasākhāparivāraṃ. [6] *See notes* [2], [3].

jitena Vangīsattherena viya. Therassa kira adhunā pabbajitassa piṇḍāya carato ekaṃ itthiṃ disvā rāgo uppajjati. Tato Ānandattheraṃ āha:—

Kāmarāgena ḍayhāmi, cittaṃ me pariḍayhati.
Sādhu nibbāpanaṃ brūhi anukampāya, Gotamā ti.

Thero āha:—

Saññāya vipariyesā cittan te pariḍayhati;
Nimittaṃ parivajjehi, subhaṃ rāgūpasaṃhitaṃ.
Asubhāya cittaṃ bhāvehi, ekaggaṃ susamāhitaṃ.[1]
Sankhāre parato passa, dukkhato, no ca attato.[2]
Nibbāpehi mahārāgaṃ. Mā ḍayhittho punappunan[3] ti.

Thero rāgaṃ vinodetvā piṇḍāya cari. Api ca indriyasaṃvarapūrakena bhikkhunā Kuraṇḍaka-Mahāleṇa vāsinā Cittaguttattherena viya, corakamahāvihāravāsinā Mahāmittattherena viya ca bhavitabbaṃ. Kuraṇḍakaleṇe[4] kira sattannaṃ Buddhānaṃ abhinikkhamana-[5] cittakammaṃ manoramaṃ ahosi. Sambahulā bhikkhū senāsanacārikaṃ āhiṇḍantā cittakammaṃ disvā: manoramaṃ bhante cittakamman ti āhaṃsu. Thero āha: atireka-saṭṭhi 'me āvuso vassāni leṇe vasantassa cittakammaṃ atthī ti[6] pi na jānāmi, ajja dāni cakkhumante nissāya ñātan ti. Therena kira ettakaṃ addhānaṃ vasantena cakkhuṃ ummīletvā leṇaṃ na ullokitapubbaṃ, leṇadvāre c' assa mahānāgarukkho ahosi. So pi therena uddhaṃ na ullokitapubbo, anusaṃvaccharaṃ[7] bhūmiyaṃ kesaranipātaṃ disvā vassapupphitabhāvaṃ jānāti. Rājā therassa guṇasampattiṃ sutvā vanditukāmo tikkhattuṃ pesetvā, anāgacchante there, tasmiṃ gāme taruṇaputtānaṃ itthīnaṃ thane bandhāpetvā lañchāpesi: tāva dārakā thaññaṃ mā labhiṃsu, yāva thero na āgacchatī ti.

[1] *S.* i, 188; *Thag.* ver. 1223-1224½. *The two last lines are not in the works quoted.*

[2] Cf. *Thag.* ver. 1161; *Thig.* ver. 101, 177.

[3] Cf. *Dhp. Comy.* iv, 23; *Pss. of the Brethren*, p. 49.

[4] Bhm *repeat the* Mahā.

[5] Sh °khamana-.

[6] Bhm *read* atthi natthī ti.

[7] Bm ana°.

Thero dārakānaṃ anukampāya mahāgāmaṃ agamāsi. Rājā sutvā: gacchatha! bhaṇe theraṃ: pavesetha! sīlāni gaṇhissāmī ti antepuraṃ abhiharāpetvā vanditvā bhojetvā: ajja bhante okāso n'atthi; sve sīlāni gaṇhissāmī ti therassa pattaṃ gahetvā thokaṃ anugantvā deviyā saddhiṃ vanditvā nivatti. Thero: rājā vā vandatu devī vā, sukhī hotu mahārājā ti vadati. Evaṃ sattadivasā gatā, bhikkhū āhaṃsu: kiṃ bhante tumhe raññe pi vandamāne deviyā pi vandamānāya sukhī hotu mahārājā ti evaṃ vadathā ti. Thero: nāhaṃ āvuso rājā ti vā devī ti vā vavatthānaṃ karomī ti vatvā, sattāhātikkame therassa idha vāso dukkho ti raññā vissajjito Kuraṇḍakamahāleṇaṃ gantvā rattibhāge caṅkamaṃ ārūhi.[1] Nāgarukkhe adhivatthā devatā daṇḍadīpikaṃ gahetvā aṭṭhāsi. Ath' assa kammaṭṭhānaṃ atiparisuddhaṃ pākaṭaṃ ahosi. Thero: kiṃ nu[2] me ajja kammaṭṭhānaṃ ativiya pakāsatī ti attamano majjhimayāmasamanantaraṃ sakalaṃ pabbataṃ unnādayanto arahattaṃ pāpuṇi. Tasmā añño pi attatthakāmo[3] kulaputto:—

Makkaṭo va araññamhi vane bhantamigo[4] *viya,*
Bālo viya ca utrasto,[5] *na bhave lola-locano.*

Adho khipeyya cakkhūni yugamattadaso siyā
Vanamakkaṭalolassa na cittassa vasaṃ vaje ti.

Mahāmittattherassā pi mātu[6] visagaṇḍakarogo uppajji. Dhītā pi'ssā bhikkhunīsu pabbajitā hoti. Sā taṃ āha: gaccha ayye bhātu santikaṃ gantvā mama aphāsukabhāvaṃ ārocetvā bhesajjaṃ āharā ti. Sā gantvā ārocesi. Thero āha[7]: nāhaṃ mūlabhesajjādīni saṃharitvā bhesajjaṃ pacituṃ jānāmi, api ca te bhesajjaṃ ācikkhissaṃ, ahaṃ yato pabbajito, [tato paṭṭhāya[8]] na mayā lobhasahagatena cittena indriyāni bhinditvā visabhāgarūpaṃ olokitapubbaṃ, iminā

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[1] Sᵇ abhiruhi.
[2] Sᵇ *inserts* kho.
[3] Sʰ atthakāmo.
[4] Bʰᵐ bhanto migo.
[5] Bʰᵐ utrattho.
[6] Sᵇ mātu upāsikāya.
[7] Sᵇ *omits.*
[8] Sᵇʰ *omit.*

saccavacanena mātuyā me phāsu hotu! Gaccha, imaṃ[1] vatvā upāsikāya sarīraṃ parimajjā ti. Sā gantvā imaṃ atthaṃ ārocetvā tathā akāsi. Upāsikāya taṃ khaṇaṃ yeva gaṇḍo pheṇapiṇḍo viya vilīyitvā antaradhāyi. Sā uṭṭhahitvā: sace Sammāsambuddho dhareyya, kasmā mama puttasadisassa bhikkhuno jālavicitrena[2] hatthena sīsaṃ na parāmaseyyā ti attamanavācaṃ nicchāresi. Tasmā:—

Kulaputto dāni[3] *añño*[4] *pabbajitvā na sāsane*
Mittatthero va tiṭṭheyya vare indriyasaṃvare.

Yathā pana indriyasaṃvaro satiyā, tathā viriyena ājīvapārisuddhi sampādetabbā. Viriyasādhanā hi sā, sammā āraddhaviriyassa micchājīvappahānasambhavato. Tasmā anesanaṃ appatirūpaṃ pahāya viriyena piṇḍapātacariyādīhi sammā-esanāhi esā sampādetabbā; parisuddhuppāde yeva paccaye paṭisevamānena aparisuddhuppāde āsivise viya paṭivajjayatā.

Tattha apariggahitadhutangassa sanghato gaṇato dhammadesanādīhi c' assa guṇehi pasannānaṃ gihīnaṃ santikā uppannā paccayā parisuddhuppādā nāma. Piṇḍapātacariyādīhi pana atiparisuddhuppādā yeva. Pariggahitadhutangassa piṇḍapātacariyādīhi dhutangaguṇe[5] c' assa pasannānaṃ santikā dhutanganiyamānulomena uppannā parisuddhuppādā nāma.

Ekavyādhivūpasamatthañ[6] c' assa pūtiharīṭakī[7] catumadhuresu uppannesu: catumadhuraṃ aññe pi sabrahmacārino paribhuñjissantīti cintetvā harīṭakī[8]-khaṇḍam eva paribhuñjamānassa dhutangasamādānaṃ patirūpaṃ hoti. Esa hi uttama-ariyavaṃsiko bhikkhūti vuccati. Ye pan' ete cīvarādayo paccayā, tesu yassa kassaci bhikkhuno ājīvaṃ parisodhentassa cīvare ca piṇḍapāte ca nimittobhāsaparikathāviññattiyo na vaṭṭanti. Senāsane pana apariggahitadhutangassa nimittobhāsaparikathā vaṭṭanti. Tattha nimittaṃ

[1] B^hm idaṃ. [2] S^h °vicittena. [3] S^bh kulaputtamāni.
[4] S^bh *insert* pi. [5] B^hm dhūtaguṇe.
[6] *All editions read* °byādhi°. [7] B^m haritakī. S^b °ka.
[8] S^b harītaka.

nāma senāsanatthaṃ bhūmiparikammādīni karontassa: kiṃ, bhante, kariyati? ko kārāpetī ti? gihīhi vutte: na kocī ti paṭivacanaṃ, yaṃ vā pan' aññam pi evarūpaṃ nimittakammaṃ. Obhāso nāma: upāsakā, tumhe kuhiṃ vasathā ti? Pāsāde, bhante ti. Bhikkhūnaṃ pana:— upāsakā, pāsādo na vaṭṭatīti vacanaṃ, yaṃ vā pan' aññam pi evarūpaṃ obhāsakammaṃ. Parikathā nāma: bhikkhusanghassa senāsanaṃ sambādhan ti vacanaṃ, yā[1] vā pan' aññā[2] pi evarūpā pariyāyakathā. Bhesajje sabbam pi vaṭṭati. Tathā uppannaṃ pana bhesajjaṃ roge vūpasante[3] paribhuñjituṃ vaṭṭati, na vaṭṭatī ti?[4] tattha Vinayadharā: Bhagavatā dvāraṃ dinnaṃ, tasmā vaṭṭatī ti vadanti; Suttantikā pana: kiñcāpi āpatti na hoti, ājīvaṃ pana kopeti, tasmā na vaṭṭat' icc' eva vadanti.

Yo pana Bhagavatā anuññātā pi nimittobhāsaparikathāviññattiyo akaronto appicchatādi-guṇe yeva nissāya jīvitakkhaye pi paccupaṭṭhite aññatr' eva obhāsādīhi uppanne paccaye[5] paṭisevati, esa paramasallekhavuttī ti vuccati. Seyyathāpi thero Sāriputto. So kira yasmā ekasmiṃ samaye pavivekaṃ brūhayamāno Mahā-Moggallānattherena[6] saddhiṃ aññatarasmiṃ araññe viharati. Ath' assa ekasmiṃ divase udaravātābādho uppajjitvā atidukkhaṃ janesi. Mahā-Moggallānatthero sayaṇhasamaye tass' āyasmato upaṭṭhānaṃ gato, theraṃ nipannaṃ disvā, taṃ pavattiṃ pucchitvā: pubbe te, āvuso, kena phāsu hotīti pucchi. Thero āha: gihikāle me, āvuso, mātā sappimadhusakkharādīhi[7] yojetvā asambhinnakhīrapāyāsaṃ adāsi; tena me phāsu ahosī ti.[8] So pi āyasmā: hotu, āvuso. Sace mayhaṃ vā tuyhaṃ vā puññaṃ atthi, app' eva nāma sve labhissāmā ti āha. Imaṃ pana nesaṃ[9] kathāsallāpaṃ cankamanakoṭiyaṃ rukkhe adhivatthā devatā sutvā [cintesi][10]: sve ayyassa pāyāsaṃ uppādessāmī ti, tāvad eva therassa upaṭṭhākaku-

[1] Sᵇ yaṃ. [2] Sᵇ aññaṃ. [3] Sᵇ upasante.
[4] Sᵇ *omits*. [5] Bʰᵐ uppannapaccaye. [6] Bʰᵐ Moggalāna°.
[7] Sᵇ sakkharāhi. Bʰᵐ sakkarādīhi.
[8] Sᵇʰ tena phāsukaṃ ahosīti.
[9] Sᵇʰ tesaṃ. [10] Sᵇʰ *omit*.

laṃ gantvā, jeṭṭhaputtassa sarīraṃ[1] āvisitvā pīḷaṃ janesi. Ath' assa tikicchānimittaṃ sandissati,[2] so[3] ñātake āha: sace sve therassa evarūpaṃ nāma pāyāsaṃ paṭiyādetha, taṃ muñcissāmī ti. Te:— tayā avutte pi, mayaṃ therānaṃ nibandhaṃ bhikkhaṃ demāti vatvā, dutiyadivase tathārūpaṃ pāyāsaṃ paṭiyādayiṃsu.[4] Mahā-Moggallānatthero pāto va āgantvā: āvuso, yāvāhaṃ piṇḍāya caritvā āgacchāmi, tāva idh'eva hotīti vatvā gāmaṃ pāvisi. Te manussā paccuggantvā therassa pattaṃ gahetvā vuttappakārassa pāyāsassa pūretvā adaṃsu. Thero gamanākāraṃ dassesi. Te:[3] bhuñjatha, bhante, tumhe, aparaṃ pi dassāmā ti theraṃ bhojetvā, puna pattapūraṃ adaṃsu. Thero gantvā: hand', āvuso Sāriputta, paribhuñjāti upanāmesi. Thero pi taṃ disvā: atimanāpo pāyāso. Kathaṃ nu kho uppanno ti? cintento tassa uppattimūlaṃ disvā, āha: har', āvuso[5] Moggallāna, aparibhogāraho piṇḍapāto ti. So p' āyasmā mādisena nāma ābhataṃ piṇḍapātaṃ na paribhuñjatī ti cittaṃ pi anuppādetvā ekavacanen' eva pattaṃ mukhavaṭṭiyaṃ gahetvā ekamante nikujjesi. Pāyāsassa sahabhūmiyaṃ patiṭṭhānā therassa ābādho antaradhāyi. Tato paṭṭhāya pañcacattāḷīsavassāni na puna uppajji. Tato Mahā-Moggallānaṃ[6] āha:— āvuso, vacīviññattiṃ nissāya uppanno pāyāso antesu nikkhamitvā bhūmiyaṃ carantesu pi paribhuñjituṃ ayuttarūpo ti imañ[7] ca udānaṃ udānesi:—

Vacīviññatti vipphārā uppannaṃ madhupāyāsaṃ,
sace bhutto bhaveyyāhaṃ sājīvo garahito mama.

Yadi pi me antaguṇaṃ nikkhamitvā bahi care,
neva bhindeyyaṃ ājīvaṃ cajamāno pi jīvitaṃ.

Ārādhemi sakaṃ cittaṃ, vivajjemi anesanaṃ.
nāhaṃ Buddhapaṭikuṭṭhaṃ kāhāmi ca anesanan ti.[8]

1 B^m sarīre.
2 S^bh sannipatite.
3 S^bh *omit.*
4 B^hm °diyiṃsu.
5 B^hm *omit* har'.
6 S^bh °Moggallānattheraṃ.
7 S^bh idaṃ.
8 *Not traced.* S^h *refers* 1*st couplet* (*wrongly*) *to the Udāna.*

Cīvaragumbavāsika[1]-ambakhādaka-Mahā-Tissattheravatthu pi c' ettha kathetabbaṃ.

Evaṃ sabbathā pi:—

> *Anesanāya cittam pi ajanetvā vicakkhaṇo*
> *ājīvaṃ parisodheyya saddhāpabbajito yatī* ti.

Yathā ca viriyena ājīvaparisuddhi, tathā paccayasannissitasīlaṃ paññāya sampādetabbaṃ. Paññāsādhanaṃ hi taṃ paññavato paccayesu ādīnavānisaṃsadassanasamatthabhāvato. Tasmā pahāya paccayagedhaṃ dhammena samena uppanne paccaye yathā-vuttena vidhinā paññāya paccavekkhitvā paribhuñjantena taṃ sampādetabbaṃ.

Tattha duvidhaṃ paccavekkhaṇaṃ: paccayānaṃ paṭilābhakāle,[2] paribhogakāle ca. Paṭilābhakāle pi hi dhātuvasena vā paṭikūlavasena[3] vā paccavekkhitvā ṭhapitāni cīvarādīni tato uttari[4] paribhuñjantassa anavajjo va paribhogo, tathā[5] paribhogakāle pi. Tatrāyaṃ sanniṭṭhānakaro vinicchayo:—cattāro hi paribhogā: theyyaparibhogo, iṇaparibhogo, dāyajjaparibhogo, sāmiparibhogo ti. Tatra saṅghamajjhe pi nisīditvā paribhuñjantassa dussīlassa paribhogo theyyaparibhogo nāma. Sīlavato apaccavekkhitaparibhogo[6] iṇaparibhogo nāma, tasmā cīvaraṃ paribhoge paribhoge paccavekkhitabbaṃ; piṇḍapāto ālope ālope; tathā asakkontena purebhatta-pacchābhatta-purimayāma-majjhimayāma-pacchimayāmesu, sac' assa apaccavekkhato va aruṇaṃ uggacchati, iṇaparibhogaṭṭhāne tiṭṭhati.

Senāsanam pi paribhoge paribhoge paccavekkhitabbaṃ. Bhesajjapaṭiggahaṇe pi paribhoge pi sati-paccayatā va vaṭṭati. Evaṃ sante pi paṭiggahaṇe satiṃ katvā paribhoge akarontass' eva āpatti; paṭiggahaṇe pana satiṃ akatvā paribhoge karontassa anāpatti.

Catubbidhā hi suddhi: desanāsuddhi, saṃvarasuddhi, pariyeṭṭhisuddhi, paccavekkhaṇasuddhī ti. Tattha desanāsuddhi

[1] B[hm] Ciragumba°. [2] S[b] *inserts* ca.
[3] S[bh] paṭikkūlavasena.
[4] S[bh] uttariṃ. [5] S[b] *omits*.
[6] B[hm] S[b] apaccavekkhitvā paribhogo.

nāma pātimokkhasaṃvarasīlaṃ; taṃ hi desanāya sujjhanato desanāsuddhī ti vuccati. Saṃvarasuddhi nāma indriyasaṃvarasīlaṃ; taṃ hi: na puna evaṃ karissāmī ti cittādhiṭṭhānasaṃvaren' eva sujjhanato saṃvarasuddhī ti vuccati. Pariyeṭṭhisuddhi nāma ājīvapārisuddhisīlaṃ; taṃ hi anesanaṃ pahāya dhammena samena paccaye uppādentassa pariyesanāya suddhattā pariyeṭṭhisuddhī ti vuccati. Paccavekkhaṇasuddhi nāma paccaya- [paribhoga-] sannissitasīlaṃ;[1] taṃ hi vuttappakārena paccavekkhaṇena sujjhanato paccavekkhaṇasuddhī ti vuccati. Tena vuttaṃ: paṭiggahaṇe pana satiṃ akatvā paribhoge karontassa anāpattī ti.[2]

Sattannaṃ sekhānaṃ paccayaparibhogo dāyajjaparibhogo nāma; te hi Bhagavato puttā; tasmā pitusantakānaṃ paccayānaṃ dāyādā hutvā te paccaye paribhuñjanti. Kiṃ pana te Bhagavato paccaye paribhuñjanti, udāhu[3] gihīnaṃ paccaye paribhuñjantī ti? Gihī hi dinnā pi Bhagavatā anuññātattā Bhagavato santakā [va][4] honti. Tasmā Bhagavato paccaye paribhuñjantīti veditabbā. Dhammadāyādasuttañ[5] c' ettha sādhakaṃ.

Khīṇāsavānaṃ paribhogo sāmiparibhogo nāma; te hi taṇhāya dāsavyaṃ atītattā sāmino hutvā paribhuñjanti. Imesu paribhogesu sāmiparibhogo ca dāyajjaparibhogo ca sabbesaṃ vaṭṭati; iṇaparibhogo na vaṭṭati.

Theyyaparibhoge kathā yeva n' atthi. Yo panāyaṃ sīlavato paccavekkhitaparibhogo, so iṇaparibhogassa paccanīkattā āṇaṇyaparibhogo[6] vā hoti, dāyajjaparibhoge [yeva][7] vā saṅgahaṃ gacchati. Sīlavā hi imāya sikkhāya samannāgatattā sekho tveva vuccati.[8]

Imesu pana paribhogesu yasmā sāmiparibhogo aggo, tasmā taṃ patthayamānena bhikkhunā vuttappakārāya paccavekkhaṇāya paccavekkhitvā paribhuñjantena paccayasannissitasīlaṃ sampādetabbaṃ. Evaṃ karonto hi kiccakārī hoti. Vuttam pi c' etaṃ:—

[1] S^{bh} paccayasannissitasīlaṃ. [2] *Not traced.*
[3] S^{b} *omits.* [4] *So* S^{b} *only.* [5] *M.* i, 12 ff.
[6] B^{hm} āṇaṇya°. [7] S^{h} *omits.*
[8] B^{hm} saṅkhyaṃ gacchati.

Piṇḍaṃ vihāraṃ sayanāsanañ ca
āpañ ca sanghāṭi-rajūpavāhanaṃ,[1]
sutvāna dhammaṃ Sugatena desitaṃ,
sankhāya seve varapaññasāvako.

Tasmā hi piṇḍe sayanāsane ca
āpe ca sanghāṭi-rajūpavāhane;[1]
etesu dhammesu anūpalitto
bhikkhu yathā pokkhare vāribindu.[2]

Kālena laddhā parato anuggahā
khajjesu bhojjesu ca sāyanesu,
mattaṃ so[3] *jaññā satataṃ upaṭṭhito*
vaṇassa ālepanarūhane yathā.

Kantāre puttamaṃsaṃ va akkhassabbhañjanaṃ yathā,
evaṃ āhare āhāraṃ yāpanattham amucchito ti.[4]

Imassa ca paccayasannissitasīlassa paripūrakāritāya bhāgineyya Sangharakkhitasāmaṇerassa vatthu kathetabbaṃ. So hi sammā paccavekkhitvā paribhuñji. Yath' āha:—

Upajjhāyo maṃ bhuñjamānaṃ,
sālikūraṃ[5] *sunibbutaṃ,*
mā heva tvaṃ, sāmaṇera,
jivhaṃ jhāpesi asaññato.

Upajjhāyassa vaco sutvā
saṃvegam alabhiṃ tadā,
ekāsane nisīditvā
arahattaṃ apāpuṇiṃ.

So 'haṃ paripuṇṇasankappo
cando paṇṇaraso yathā,
sabbāsavaparikkhīṇo,
n' atthi dāni punabbhavo ti.

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[1] B^hm rajuppa°.
[2] *Sn.* 391, 392. *The verses following are not traced.* Cf. *S.* ii, 98; *Jāt.* i, 348.
[3] B^hm mattaso.
[4] S^h atthāya 'mucchito.
[5] S^h °kuraṃ.

Tasmā añño pi dukkhassa
Patthayanto parikkhayaṃ,
Yoniso paccavekkhitvā,
Paṭisevetha paccaye ti.[1]

Evaṃ pātimokkhasaṃvarasīlādivasena catubbidhaṃ.

Iti catupārisuddhisīlapakiṇṇakakathā.

5, v, *Katividhaṃ sīlaṃ.*

Pañcavidhakoṭṭhāsassa paṭhamapañcake anupasampannasīlādivasena attho veditabbo. Vuttaṃ h' etaṃ Paṭisambhidāyaṃ:[2]—*katamaṃ pariyantapārisuddhisīlaṃ? Anupasampannānaṃ pariyantasikkhāpadānaṃ: idaṃ pariyantapārisuddhisīlaṃ. Katamaṃ apariyantapārisuddhisīlaṃ? Upasampannānaṃ apariyantasikkhāpadānaṃ: idaṃ apariyantapārisuddhisīlaṃ. Katamaṃ paripuṇṇapārisuddhisīlaṃ? Puthujjanakalyāṇakānaṃ kusaladhamme yuttānaṃ sekhapariyante paripūrakārīnaṃ kāye ca jīvite ca anapekkhānaṃ pariccattajīvitānaṃ: idaṃ paripuṇṇapārisuddhisīlaṃ. Katamaṃ aparāmaṭṭhapārisuddhisīlaṃ? Sattannaṃ sekhānaṃ: idaṃ aparāmaṭṭhapārisuddhisīlaṃ. Katamaṃ paṭippassaddhipārisuddhisīlaṃ? Tathāgatasāvakānaṃ khīṇāsavānaṃ paccekabuddhānaṃ tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ: idaṃ paṭippassaddhipārisuddhisīlan* ti.

Tattha *anupasampannānaṃ* sīlaṃ gaṇanavasena sapariyantattā pariyantapārisuddhi[sīlan][3] ti veditabbaṃ. *Upasampannānaṃ:*—

Nava koṭisahassāni, asīti[4] satakoṭiyo,
paññāsa[5] satasahassāni chattiṃsā ca punāpare.

Ete saṃvaravinayā sambuddhena pakāsitā;
peyyālamukhena niddiṭṭhā, sikkhā vinayasaṃvare ti.

Evaṃ gaṇanavasena sapariyantaṃ pi anavasesavasena

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[1] S[h] *refers to the "Apadāna."*
[2] *Pts.* i, 42 f.
[3] S[bh] *omit.*
[4] S[bh] asītiṃ.
[5] S[bh] paññāsaṃ.

samādānabhāvañ ca lābha-yasa-ñāti-angajīvitavasena adiṭṭhapariyantabhāvañ ca sandhāya *apariyantapārisuddhi[sīlan]*[1] ti veditabbaṃ,[2] Cīvaragumbavāsī-[3]ambakhādaka-Mahā-Tissattherassa sīlam iva. Tathā hi so āyasmā:—

> *Dhanaṃ caje*[4] *angavarassa hetu,*
> *angaṃ caje jīvitaṃ rakkhamāno;*
> *angaṃ dhanaṃ jīvitañ cāpi sabbaṃ,*
> *caje naro dhammam anussaranto* ti.[5]

imaṃ sappurisānussatiṃ avijahanto jīvitasaṃsaye pi sikkhāpadaṃ avītikkamma tad eva apariyantapārisuddhisīlaṃ nissāya upāsakassa piṭṭhigato arahattaṃ pāpuṇi. Yath' āha:—

> *Na pitā na pi te mātā, na ñātī na pi bandhavā,*[6]
> *karote tādisaṃ kiccaṃ sīlavantassa kāraṇā.*

> *Saṃvegaṃ janayitvāna sammasitvāna yoniso;*
> *tassa piṭṭhigato santo arahattaṃ apāpuṇī* ti.[5]

Puthujjanakalyāṇakānaṃ sīlaṃ upasampadato paṭṭhāya sudhotajātimaṇi viya, suparikammakatasuvaṇṇaṃ viya ca atiparisuddhattā cittuppādamattakena pi malena virahitaṃ arahattass' eva padaṭṭhānaṃ hoti; tasmā paripuṇṇapārisuddhīti vuccati, Mahāsangharakkhita-bhāgineyya-Sangharakkhitattherānaṃ viya. Mahāsangharakkhitattheraṃ kira atikkantasaṭṭhivassaṃ maraṇamañce nipannaṃ bhikkhusangho lokuttarādhigamaṃ pucchi. Thero: n' atthi me lokuttaradhammo ti āha. Ath' assa upaṭṭhāko daharabhikkhu āha:—bhante, tumhe parinibbutāti samantā dvādasayojanā manussā sannipatitā; tumhākaṃ puthujjanakālakiriyāya mahājanassa vippaṭisāro[7] bhavissatī ti. Āvuso, ahaṃ Metteyyaṃ bhagavantaṃ passissāmīti na vipassanaṃ[8] paṭṭhapesiṃ;

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[1] S^bh *omit.* [2] B^hm vuttaṃ. [3] B^hm Cira°.
[4] S^bh Dhanaṃ caje so pana angahetu.
[5] *Not traced.* [6] S^bh khandavo.
[7] S^bh mahā vippatisāro. [8] S^bh vipassanaṃ na.

tena hi maṃ nisīdāpetvā okāsaṃ karohī ti. So theraṃ nisīdāpetvā bahi nikkhanto, thero tassa saha nikkhamanā[1] va arahattaṃ patvā accharikāyasaññaṃ adāsi. Sangho sannipatitvā āha:—bhante, evarūpe maraṇakāle lokuttaradhammaṃ nibbattetvā[2] dukkaraṃ karitthā ti. N' āvuso etaṃ dukkaraṃ; api ca vo dukkaraṃ ācikkhissāmi; ahaṃ, āvuso, pabbajitakālato paṭṭhāya asatiyā aññāṇapakataṃ kammaṃ nāma na sarāmīti;[3] bhāgineyyo pi' ssa paññāsavassakāle evaṃ eva arahattaṃ pāpuṇī ti.

Appassuto pi ce hoti, sīlesu asamāhito,
ubhayena naṃ garahanti sīlato ca sutena ca.

Appassuto pi ce hoti, sīlesu susamāhito,
sīlato naṃ pasaṃsanti, nāssa sampajjate sutaṃ.

Bahussuto pi ce hoti, sīlesu asamāhito,
sīlato naṃ garahanti, nāssa[4] *sampajjate sutaṃ.*

Bahussuto pi ce hoti sīlesu susamāhito,
ubhayena naṃ pasaṃsanti sīlato ca sutena ca.

Bahussutaṃ dhammadharaṃ sappaññaṃ Buddhasāvakaṃ
nekkhaṃ jambonadass' eva ko taṃ ninditum arahati?
devā pi naṃ pasaṃsanti, Brahmunā pi pasaṃsito ti.[5]

Sekhānaṃ pana sīlaṃ diṭṭhivasena aparāmaṭṭhattā, puthujjanānaṃ vā pana bhavavasena[6] aparāmaṭṭhasīlaṃ *aparāmaṭṭhapārisuddhī* ti veditabbaṃ, Kuṭumbiyaputta-Tissattherassa sīlaṃ viya. So hi āyasmā tathārūpaṃ sīlaṃ nissāya arahatte patiṭṭhātukāmo verike āha:—

Ubho pādāni bhinditvā saṃyāmissāmi[7] vo ahaṃ.
aṭṭiyāmi harāyāmi, sarāgamaraṇaṃ ahan ti.

1 S[bh] saha bahinikkhamanā va. 2 B[hm] nibbattentā.
3 B[hm] passāmīti. 4 B[hm] tassa.
5 *A.* ii, 7 f.; *last two lines also in* Dhp. 230.
6 B[hm] rāgavasena.
7 B[hm] paññāpessāmi; S[b] saṃyamissāmi.

Evāhaṃ cintayitvāna, sammasitvāna yoniso,
sampatte aruṇuggamhi arahattaṃ apāpuṇin ti.[1]

Aññataro pi mahāthero bāḷhagilāno sahatthā āhāram pi[2] paribhuñjituṃ asakkonto, sake muttakarīse paḷipanno samparivattati. Taṃ disvā aññataro daharo: aho dukkhā jīvitasankhārā! ti āha. Tam enaṃ mahāthero āha:—āvuso, idāni miyyamāno saggasampattiṃ labhissāmi; n' atthi me ettha saṃsayo. Imaṃ pana sīlaṃ bhinditvā laddhasampatti nāma sikkhaṃ paccakkhāya paṭiladdhagihībhāvasadisī ti[3] vatvā sīlen' eva saddhiṃ marissāmī ti tatth' eva nipanno tam eva rogaṃ sammasanto arahattaṃ patvā bhikkhusanghassa imāhi gāthāhi vyākāsi:—

Phuṭṭhassa me aññatarena vyādhinā
Rogena bāḷhaṃ dukhitassa ruppato,
Parisussati khippam idaṃ kaḷebaraṃ,
Pupphaṃ yathā paṃsuni ātape kataṃ.

Ajaññaṃ jaññasankhātaṃ asuciṃ sucisammataṃ,
nānākuṇapaparipūraṃ jaññarūpaṃ apassato.

Dhīr atthu 'maṃ āturaṃ pūtikāyaṃ
duggandhiyaṃ asuciṃ vyādhidhammaṃ,
yatthappamattā adhimucchitā pajā
hāpenti maggaṃ sugatūpapattiyā ti.[4]

Arahantādīnaṃ pana sīlaṃ sabbadarathapaṭippassaddhiyā parisuddhattā *paṭippassaddhipārisuddhī* ti veditabbaṃ. Evaṃ *pariyantapārisuddhi*-ādivasena pañcavidhaṃ.

Dutiyapañcake pāṇātipātādīnaṃ pahānādivasena attho veditabbo. Vuttaṃ h' etaṃ Paṭisambhidāyaṃ[5]:—*pañca sīlāni:* (1) *pāṇātipatassa pahānaṃ sīlaṃ*, (2) *veramaṇi-sīlaṃ*, (3) *cetanā-sīlaṃ*, (4) *saṃvaro-sīlaṃ*, (5) *avītikkamo-sīlaṃ. Adinnādānanassa . . . kāmesu micchācārassa . . . musāvādassa . . .*[6] *pisuṇavācāya, pharusavācāya, samphappalā-*

[1] Sb *omits this* gāthā (2 *lines*). *Not traced.* Cf. *Thag.* 517.
[2] Sb *omits.* [3] Bhm °gihībhāvasadisan ti.
[4] *Jāt.* ii, 437; cf. iii, 244; *slightly different.* [5] *Pṭs.* i, 46 f.
[6] *After each genitive supply the five:* pahānaṃ, *etc.*

passa, abhijjhāya, vyāpādassa, micchādiṭṭhiyā, nekkhammena kāmacchandassa, avyāpādena vyāpādassa, ālokasaññāya thīnamiddhassa, avikkhepena uddhaccassa, dhammavavatthānena vicikicchāya, ñāṇena avijjāya, pāmojjena aratiyā, paṭhamena jhānena nīvaraṇānaṃ, dutiyena jhānena vitakkavicārānaṃ, tatiyena jhānena pītiyā, catutthena jhānena sukhadukkhānaṃ, ākāsānañcāyatanasamāpattiyā rūpasaññāya paṭighasaññāya nānattasaññāya, viññāṇañcāyatanasamāpattiyā ākāsānañcāyatanasaññāya, ākiñcaññāyatanasamāpattiyā viññāṇañcāyatanasaññāya, nevasaññānāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññāya, aniccānupassanāya niccasaññāya, dukkhānupassanāya sukhasaññāya, anattānupassanāya attasaññāya, nibbidānupassanāya nandiyā, virāgānupassanāya rāgassa, nirodhānupassanāya samudayassa, paṭinissaggānupassanāya ādānassa, khayānupassanāya ghanasaññāya, vayānupassanāya āyūhanassa, vipariṇāmānupassanāya dhuvasaññāya, animittānupassanāya nimittassa, appaṇihitānupassanāya paṇidhiyā, suññatānupassanāya abhinivesassa, adhipaññādhammavipassanāya sārādānābhinivesassa, yathābhūtañāṇadassanena sammohābhinivesassa, ādīnavānupassanāya ālayābhinivesassa, paṭisankhānupassanāya[1] *appaṭisankhāya, vivaṭṭānupassanāya saṃyogābhinivesassa, sotāpattimaggena diṭṭhekaṭṭhānaṃ kilesānaṃ, sakadāgāmimaggena oḷārikānaṃ kilesānaṃ, anāgāmimaggena anusahagatānaṃ kilesānaṃ, arahattamaggena sabbakilesānaṃ* (1) *pahānaṃ sīlaṃ*, (2) *veramaṇī*, (3) [2]*cetanā*, (4) *saṃvaro*, (5) *avītikkamo sīlaṃ. Evarūpāni sīlāni cittassa avippaṭisārāya saṃvattanti, pāmojjāya saṃvattanti, pītiyā saṃvattanti, passaddhiyā . . . somanassāya . . ., āsevanāya . . ., bhāvanāya . . ., bahulīkammāya . . .*,[3] *alankārāya . . ., parikkhārāya . . ., parivārāya . . ., pāripūriyā . . ., ekantanibbidāya, virāgāya, nirodhāya, upasamāya, abhiññāya, sambodhāya, nibbānāya saṃvattantī* ti.

Ettha ca *pahānan* ti koci dhammo nāma n' atthi aññatra vuttappakārānaṃ pāṇātipātādīnaṃ anuppādamattato. Yasmā pana taṃ taṃ pahānaṃ tassa tassa kusalassa dham-

[1] S[b] paṭisankhādhammānupassanāya.

[2] S[b] *inserts* . . . pe . . .

[3] B[hm] bahulīkatāya.

massa patiṭṭhānaṭṭhena upadhāraṇaṃ hoti, vikampabhāvākaraṇena[1] ca samādhānaṃ, tasmā pubbe vutten' eva upadhāraṇasamādhānasankhātena sīlanaṭṭhena sīlan ti vuttaṃ. Itare cattāro dhammā tato tato veramaṇīvasena tassa tassa saṃvaravasena tad ubhayasampayuttacetanāvasena taṃ taṃ avītikkamantassa avītikkamavasena[2] ca cetaso pavattisabbhāvaṃ sandhāya vuttā. Sīlaṭṭho pana tesaṃ pubbe pakāsito yevā ti. Evaṃ pahānasīlādivasena pañcavidhaṃ.

Ettāvatā ca kiṃ sīlaṃ? ken' aṭṭhena sīlaṃ? kān' assa lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni? kiṃ ānisaṃsaṃ sīlaṃ? katividhañ c' etaṃ sīlan ti[3] imesaṃ pañhānaṃ vissajjanaṃ niṭṭhitaṃ.

6. *Ko sankileso?* 7. *Kiṃ vodānaṃ?*

Yaṃ pana vuttaṃ: *ko c' assa sankileso? kiṃ vodānan* ti tatra vadāma: khaṇḍādibhāvo sīlassa sankileso, akhaṇḍādibhāvo vodānaṃ. So pana khaṇḍādibhāvo lābha-yasādihetukena bhedena ca sattavidhamethunasaṃyogena ca sangahīto.[4] Tathā hi yassa sattasu āpattikkhandhesu ādimhi vā ante vā sikkhāpadaṃ bhinnaṃ hoti, tassa sīlaṃ pariyante chinnasāṭako[5] viya khaṇḍaṃ nāma hoti. Yassa pana vemajjhe bhinnaṃ, tassa majjhe chinnasāṭako[6] viya chinnaṃ[6] nāma hoti. Yassa paṭipāṭiyā dve tīṇi bhinnāni, tassa piṭṭhiyā vā kucchiyā vā uṭṭhitena visabhāgavaṇṇena kāḷarattādīnaṃ aññatarasarīravaṇṇā gāvī viya sabalaṃ nāma hoti. Yassa antarantarā bhinnāni, tassa antarantarā visabhāgavaṇṇabindu vicitrā gāvī viya kammāsaṃ nāma hoti. Evaṃ tāva lābhādihetukena bhedena khaṇḍādibhāvo hoti.

Evaṃ sattavidhamethunasaṃyogavasena. Vuttaṃ hi Bhagavatā[7]:—*Idha, brāhmaṇa, kacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na h' eva kho mātugā-*

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1 B^hm vikampābhāvakar°.
2 B^hm avītikkamanavasena.
3 S^b *inserts* vuttānaṃ.
4 B^hm sangahito.
5 S^b chiddas°.
6 S^bh chidda . . . chiddaṃ.
7 *A.* iv, 54 f.

mena saddhiṃ dvayaṃ dvayasamāpattiṃ samāpajjati; api ca kho mātugāmassa ucchādanaṃ parimaddanaṃ[1] *nahāpanaṃ sambāhanaṃ sādiyati; so tad-assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Idam pi kho, brāhmaṇa, brahmacariyassa khaṇḍam pi chiddam pi sabalam pi kammāsam pi. Ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati, saṃyutto methunena saṃyogena,*[2] *na parimuccati jātiyā, jarāya, maraṇena . . . pe . . . na parimuccati dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . paṭijānamāno na h' eva kho mātugāmena saddhiṃ dvayaṃ dvayasamāpattiṃ samāpajjati, na pi mātugāmassa ucchādanaṃ . . . pe . . . sādiyati; api ca kho mātugāmena saddhiṃ sañjagghati, saṅkīḷati, saṅkeḷāyati, so tad-assādeti . . . pe . . . na parimuccati dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena saddhiṃ dvayaṃ dvayasamāpattiṃ samāpajjati, na pi mātugāmassa ucchādanaṃ . . . pe . . . sādiyati, na pi mātugāmena saddhiṃ sañjagghati saṅkīḷati saṅkeḷāyati; api ca kho mātugāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati; so tad-assādeti . . . pe . . . na parimuccati dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . na pi mātugāmena . . . na pi mātugāmassa . . . pe . . . pekkhati; api ca kho mātugāmassa saddaṃ suṇāti tirokuḍḍā vā tiropākārā vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā; so tad-assādeti . . . pe . . . dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇā, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . na pi mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . rodantiyā vā; api ca kho yāni 'ssa tāni pubbe mātugāmena saddhiṃ hasitalapitakīḷitāni, tāni anussarati, so tad-assādeti . . . pe . . . dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi mātugāmassa . . . pe . . . na pi mātugāmena . . . pe . . . na pi yāni 'ssa tāni pubbe mātugāmena saddhiṃ hasitalapitakīḷitāni, tāni*

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[1] S[b] *omits.* [2] B[hm] methunasam°.

anussarati; api ca kho passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmaguṇehi samappitaṃ samangibhūtaṃ paricārayamānaṃ, so tad-assādeti . . . pe . . . dukkhasmā ti vadāmi. Puna ca paraṃ, brāhmaṇa, idh' ekacco samaṇo vā . . . pe . . . na h' eva kho mātugāmena . . . pe . . . na pi passati gahapatiṃ vā gahapatiputtaṃ vā . . . pe . . . paricārayamānaṃ; api ca kho aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi, devaññataro vā ti, so tad tad assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Idam pi kho, brāhmaṇa, brahmacariyassa khaṇḍam pi chiddam pi sabalam pi kammāsam pī ti.

Evaṃ lābhādihetukena bhedena ca sattavidhamethunasaṃyogena ca khaṇḍādibhāvo sangahīto ti veditabbo.

Akhaṇḍādibhāvo pana sabbesaṃ sikkhāpadānaṃ abhedena, bhinnānañ ca sappaṭikammānaṃ paṭikammakaraṇena, sattavidhamethunasaṃyogā bhāvena ca aparāya ca kodho, upanāho, makkho, paḷāso, issā, macchariyaṃ, māyā, sāṭheyyaṃ, thambho, sārambho, māno, atimāno, mado, pamādo ti ādīnaṃ pāpadhammānaṃ anuppattiyā, appicchatā, santuṭṭhitā, sallekhatādīnañ ca guṇānaṃ uppattiyā sangahīto.

Yāni hi sīlāni lābhādīnam pi atthāya abhinnāni, pamādadosena vā bhinnāni pi paṭikammakatāni, methunasaṃyogena ca kodhupanāhādīhi vā pāpadhammehi anupahatāni, tāni sabbaso akhaṇḍāni acchiddāni asabalāni akammāsānī ti vuccanti. Tāni yeva bhujissa bhāvakaraṇato ca bhujissāni, viññūhi pasatthattā viññūpasatthāni[1]; taṇhādiṭṭhīhi aparāmaṭṭhattā aparāmaṭṭhāni; upacārasamādhiṃ vā[2] appanāsamādhiṃ[3] vā saṃvattayantī ti samādhisaṃvattanikāni ca honti. Tasmā nesaṃ esa akhaṇḍādibhāvo vodānan ti veditabbo.

Taṃ pan' etaṃ *vodānaṃ* dvīh' ākārehi sampajjati:—sīlavipattiyā ca ādīnavadassanena, sīlasampattiyā ca ānisaṃsadassanena.

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1 S[b] viññuppasatthāni. 2 S[b] *omits.*
3 S[bh] appaṇasamādhiṃ.

Tattha: *pañc' ime bhikkhave ādīnavā dussīlassa sīlavipattiyā* ti[1] evam ādisuttanayena sīlavipattiyā ādīnavo daṭṭhabbo.

Api ca dussīlo puggalo dussīlyahetu[2] amanāpo hoti devamanussānaṃ, ananusāsaniyo[3] sabrahmacārīnaṃ, dukkhito dussīlyagarahāsu, vippaṭisārī sīlavataṃ pasaṃsāsu, tāya ca pana dussīlyatāya sāṇasāṭako viya dubbaṇṇo hoti. Ye kho pan' assa diṭṭhānugatiṃ āpajjanti, tesaṃ dīgharattaṃ apāyadukkhāvahanato dukkhasamphasso; yesaṃ deyyadhammaṃ paṭigganhāti, tesaṃ na mahapphalakaraṇato appaggho, anekavassagaṇikagūthakūpo viya dubbisodhano, chavālātaṃ iva ubhato paribāhiro, bhikkhubhāvaṃ paṭijānanto pi abhikkhu yeva, goganaṃ anubandhagadrabho viya,[4] satatubbiggo sabbaverikapuriso[5] viya, asaṃvāsāraho matakalebaraṃ viya, sutādiguṇayutto pi sabrahmacārīnaṃ apūjāraho susānaggi viya brāhmaṇānaṃ, abhabbo visesādhigame andho va[6] rūpadassane, nirāso saddhamme caṇḍālakumārako viya rajje, sukhito 'smī ti maññamāno pi dukkhito va aggikkhandhapariyāye vuttadukkhabhāgitāya, dussīlānaṃ hi pañcakāmaguṇaparibhogavandanamānanādi-sukhassādagadhita[7]-cittānaṃ tappaccayaṃ anussaraṇamattenāpi hadayasantāpaṃ janayitvā uṇhalohituggārappavattanasamatthaṃ atikaṭukaṃ dukkhaṃ dassento sabbākārena paccakkhakammavipāko Bhagavā āha[8]:—

Passatha no tumhe, bhikkhave, amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtan ti?

Evaṃ, bhante.

Taṃ kiṃ maññatha, bhikkhave? Katamaṃ nu kho varaṃ? yaṃ amuṃ mahantaṃ aggikkhandhaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ālingitvā[9] upanisīdeyya vā upanipajjeyya vā, yaṃ khattiyakaññaṃ vā brāhmaṇakaññaṃ vā gahapatikaññaṃ vā mudutalunahatthapādaṃ ālingetvā[9] upanisīdeyya vā upanipajjeyya vā ti?

Etad eva, bhante, varaṃ yaṃ khattiyakaññaṃ vā . . . pe

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[1] *A.* iii, 252. [2] B[hm] dussilya°. [3] B[hm] °sāsanīyo.
[4] *A.* i, 229. [5] S[b] sabbaverī-. [6] B[hm] viya.
[7] S[bh] °gathita°. [8] *A.* iv, 124. [9] S[bh] ālingitvā.

. . . upanipajjeyya vā. Dukkhaṃ h' etaṃ, bhante, yaṃ amuṃ mahantaṃ aggikkhandhaṃ . . . pe . . . upanipajjeyya vā ti.

Ārocayāmi vo, bhikkhave, paṭivedayāmi vo, bhikkhave: yathā etad eva tassa varaṃ dussīlassa pāpadhammassa asucisankassarasamācārassa paṭicchannakammantassa assamaṇassa samaṇapaṭiññassa, abrahmacārissa brahmacārīpaṭiññassa antopūti[ka]ssa[1] *avassutassa kasambujātassa yaṃ amuṃ mahantaṃ aggikkhandhaṃ . . . pe . . . upanipajjeyya vā. Taṃ kissa hetu? Tato-nidānaṃ hi so, bhikkhave, maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, na tv' eva tappaccayā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjeyya. Yañ ca kho so, bhikkhave, dussīlo . . . pe . . . kasambujāto khattiyakaññaṃ vā . . . pe . . . upanipajjeyya vā, taṃ hi tassa, bhikkhave, hoti dīgharattaṃ ahitāya dukkhāya, kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ uppajjatī* ti.

Evaṃ aggikkhandhūpamāya itthipaṭibaddhaṃ pañcakāmaguṇaparibhogapaccayaṃ dukkhaṃ dassetvā, eten' evūpāyena[2]:— *taṃ kiṃ maññatha, bhikkhave? katamaṃ nu kho varaṃ? yaṃ balavā puriso daḷhāya vālarajjuyā ubho janghā veṭhetvā ghaṃseyya, sā chaviṃ chindeyya, chaviṃ chetvā cammaṃ chindeyya, cammaṃ chetvā maṃsaṃ chindeyya, maṃsaṃ chetvā nahāruṃ chindeyya, nahāruṃ chetvā aṭṭhiṃ chindeyya, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭheyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā abhivādanaṃ sādiyeyyā ti ca? Taṃ kiṃ maññatha, bhikkhave? Katamaṃ nu kho varaṃ yaṃ balavā puriso tiṇhāya sattiyā teladhotāya paccorasmiṃ pahareyya, yaṃ vā khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā gahapatimahāsālānaṃ vā añjalikammaṃ sādiyeyyā ti ca? . . . Taṃ*[3] *kiṃ maññatha, bhikkhave? katamaṃ nu kho varaṃ? yaṃ balavā puriso tattena ayopaṭṭena ādittena sampajjalitena sajotibhūtena kāyaṃ sampaliveṭheyya, yaṃ vā khattiya-brāhmaṇa-gahapati-mahāsālānaṃ vā saddhādeyyaṃ cīvaraṃ paribhuñjeyyā ti ca? . . . Taṃ*[4] *kiṃ maññatha, bhikkhave? katamaṃ*

[1] S[bh] °pūtissa. B[hm] °pūtikassa.
[2] *A.* iv, 129.
[3] *Ibid.* 130.
[4] *Ibid.* 131.

nu kho varaṃ? yaṃ balavā puriso tattena ayosankunā ādittena sampajjalitena sajotibhūtena mukhaṃ vivaritvā tattaṃ lohagulaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ mukhe pakkhipeyya, taṃ tassa oṭṭham pi ḍaheyya, mukham pi, jivham pi, kaṇṭham pi, udaram pi ḍaheyya, antam pi, antaguṇam pi ādāya adhobhāgaṃ nikkhameyya, yaṃ vā khattiya-brāhmaṇa-gahapati-mahāsālānaṃ vā saddhādeyyaṃ piṇḍapātaṃ paribhuñjeyyā ti ca? . . .

·*Taṃ*[1] *kiṃ maññatha, bhikkhave? katamaṃ nu kho varaṃ? yaṃ balavā puriso sīse vā gahetvā khandhe vā gahetvā tattaṃ ayomañcaṃ vā ayopīthaṃ vā ādittaṃ sampajjalitaṃ sajotibhūtaṃ abhinisīdāpeyya vā abhinipajjāpeyya vā, yaṃ vā khattiya-brāhmaṇa-gahapati-mahāsālānaṃ vā saddhādeyyaṃ mañcapīṭhaṃ paribhuñjeyyāti ca? . . . Taṃ*[2] *kiṃ maññatha, bhikkhave? katamaṃ nu kho varaṃ? yaṃ balavā puriso uddha-*[3]*pādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā*[4] *pakkhipeyya ādittāya sampajjalitāya sajotibhūtāya, so tattha pheṇuddehakaṃ*[5] *paccamāno sakim pi uddhaṃ gaccheyya, sakim pi adho gaccheyya, sakim pi tiriyaṃ gaccheyya, yaṃ vā khattiya-brāhmaṇa-gahapati-mahāsālānaṃ vā saddhādeyyaṃ vihāraṃ paribhuñjeyyā ti?* cā ti imāhi vāḷarajju-tiṇhasatti-ayopaṭṭa-ayoguḷa-ayomañca-ayopīṭha-ayokumbhī-[6]upamāhi abhivādana-añjalikamma-cīvarapiṇḍapāta-mañca-pīṭha-vihāra paribhogapaccayaṃ dukkhaṃ dassesi.

Tasmā:—

Aggikkhandhāliṅgana-dukkhādhika-dukkhakaṭukaphalaṃ[7]
avijahato kāmasukhaṃ, sukhaṃ kuto bhinnasīlassa?

Abhivādanasādiyane[8] kiṃ nāma sukhaṃ vipannasīlassa,
daḷhavāḷarajjughaṃsana-dukkhādhika-dukkhabhāgissa[9]?

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[1] *A.* iv, 132. [2] *Ibid.* 133. [3] Bhm uddhaṃ.
[4] Bhm ayokumbhiyā. [5] Bhm °uddehahaṃ.
[6] *So all editions; see above.*
[7] Sb °dukkhātidukkhaṃ kaṭukaṃ phalaṃ.
[8] Bhm °sādane. [9] Sb dukkhātidukkhabhāgiyassa.

Saddhānaṃ añjalikamma sādiyane[1] kiṃ sukhaṃ asīlassa
sattippahāra[2]-dukkhādhimattadukkhassa yaṃ hetu ?

Cīvaraparibhogasukhaṃ kiṃ nāma asaṃyatassa,[3]
yena ciraṃ anubhavitabbo[4] niraye jalita-ayopaṭṭa-samphasso ?[5]

Mādhuro pi piṇḍapāto halāhalavisūpamo[6] asīlassa,
ādittā gilitabbā[7] ayoguḷā yena cirarattaṃ.

Sukhasammato pi dukkho asīlino mañcapīṭhaparibhogo,
yaṃ bādhissanti ciraṃ jalita-ayomañcapīṭhāni.[8]

Dussīlassa vihāre saddhādeyyamhi kā nivāsarati ?
jalitesu nivasitabbaṃ yena ayokumbhimajjhesu.

Sankass-arasamācāro kasambujāto avassuto pāpo;
antopūtīti ca yaṃ nindanto āha lokagaru.

Dhī ! jīvitaṃ[9] asaññatassa,[10] tassa samaṇa[jana[11]] vesadhārissa:
assamaṇassa upahataṃ chatamattānaṃ vahantassa.

Gūthaṃ viya, kuṇapaṃ viya, maṇḍanakāmā vivajjayantīdha;
yaṃ nāma sīlavanto, santo kiṃ jīvitaṃ tassa ?

Sabbabhayehi amutto, mutto sabbehi adhigamasukhehi,
supihitasaggadvāro apāyamaggaṃ samārūḷho.

Karuṇāya vatthubhūto, karuṇikajanassa nāma ko añño ?
dussīlasamo dussīlatāya iti bahuvidhā pi dosā ti.

Evaṃ ādinā paccavekkhaṇena sīlavipattiyaṃ ādīnavadassanaṃ vuttappakāraviparītato sīlasampattiyaṃ ānisaṃsadassanañ ca veditabbaṃ. Api ca

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[1] Bhm °sādane.
[2] Sb °paharaṇa°.
[3] Sbh asaññatassa.
[4] Sbh °tabbā.
[5] Sbh °samphassā.
[6] Sbh haḷāhaḷa°.
[7] Sbh gili°.
[8] Sb °dukkhāni.
[9] Sh Dhijjīvitaṃ.
[10] Sbh adhaññassa.
[11] Sbh *omit.*

Tassa pāsādikaṃ hoti pattacīvaradhāraṇaṃ;
pabbajjā saphalā tassa yassa sīlaṃ sunimmalaṃ.

Attānuvādādibhayaṃ suddhasīlassa bhikkhuno,
andhakāraṃ viya raviṃ[1] hadayaṃ nāvagāhati.

Sīlasampattiyā bhikkhu sobhamāno tapovane
pabhāsampattiyā cando gagane viya sobhati.

Kāyagandho pi pāmojjaṃ sīlavantassa bhikkhuno
karoti api devānaṃ sīlagandhe kathā va kā?

Sabbesaṃ gandhajātānaṃ sampattiṃ abhibhuyyati,[2]
avighāti dasa disā[3] sīlagandho pavāyati.

Appakā[4] pi katā kārā, sīlavante mahapphalā
hontīti sīlavā hoti pūjā sakkārabhājanaṃ.

Sīlavantaṃ na bādhenti[5] āsavā diṭṭhadhammikā;
samparāyikadukkhānaṃ mūlaṃ khamati sīlavā.

Yā manussesu sampatti yā ca devesu sampadā;
na sā sampannasīlassa icchato hoti dullabhā.

Accantasantā pana yā ayaṃ nibbānasampadā;
mano sampannasīlassa,[6] taṃ eva anudhāvati.

Sabbasampattimūlamhi sīlamhi iti paṇḍito,
anekākāravokāraṃ ānisaṃsaṃ vibhāvaye ti.

Evaṃ hi vibhāvayato sīlavipattito ubbijjitvā sīlasampattininnaṃ mānasaṃ hoti; tasmā yathā vuttaṃ imaṃ sīlavipattiyā ādīnavaṃ imañ ca sīlasampattiyā ānisaṃsaṃ disvā sabbādarena sīlaṃ vodāpetabban ti.

Ettāvatā ca: *sīle patiṭṭhāya naro sampañño* ti imissā gāthāya sīlasamādhipaññāmukhena desite Visuddhi-Magge sīlaṃ tāva paridīpitaṃ hoti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge Sīlaniddeso nāma paṭhamo paricchedo.

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1 S[h] ravi.
2 S[bh] abhibhuyya hi.
3 B[hm] avighāti disā sabbā.
4 S[h] appakaṃ.
5 B[hm] bādhanti.
6 S[bh] sampannasīlassa mano.

II

DUTIYO PARICCHEDO

DHUTANGANIDDESO

Idāni yehi appicchatā-santuṭṭhitadīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, te guṇe sampādetuṃ, yasmā samādinnasīlena yoginā dhutangasamādānaṃ kātabbaṃ, evaṃ hi 'ssa appicchatā-santuṭṭhitā-sallekha-pavivekāpacaya-viriyārambha-subharatādiguṇasalila-vikkhālitamalaṃ sīlañ c' eva suparisuddhaṃ bhavissati vatāni ca sampajjissanti. Iti anavajjasīlabbataguṇaparisuddha[sabba[1]]samācāro porāṇe ariyavaṃsattaye patiṭṭhāya catutthassa bhāvanārāmatāsankhātassa ariyavaṃsassa ca adhigamāraho bhavissati, tasmā Dhutangakathaṃ ārabhissāma.

Bhagavatā hi pariccattalokāmisānaṃ kāye ca jīvite ca anapekkhānaṃ anulomapaṭipadaṃ yeva ārādhetukāmānaṃ kulaputtānaṃ terasa dhutangāni anuññātāni, seyyathīdaṃ: (1) paṃsukūlikangaṃ, (2) tecīvarikangaṃ, (3) piṇḍapātikangaṃ, (4) sāpadānacārikangaṃ, (5) ekāsanikangaṃ, (6) pattapiṇḍikangaṃ, (7) khalupacchābhattikangaṃ, (8) āraññikangaṃ, (9) rukkhamūlikangaṃ, (10) abbhokāsikangaṃ, (11) sosānikangaṃ, (12) yathāsanthatikangaṃ,[2] (13) nesajjikangan ti.

Tattha:

Atthato lakkhaṇādīhi samādānavidhānato
pabhedato bhedato ca tassa tass' ānisaṃsato.

Kusalattikato c' eva dhutādīnaṃ vibhāgato
samāsa-vyāsato cāpi viññātabbo vinicchayo.

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[1] S[bh] *omit.* [2] B[m] °santhuti° *always.*

Tattha *atthato* ti tāva: (1) rathikāsusānasankārakūṭādīnaṃ yattha katthaci paṃsūnaṃ upariṭhitattā abbhuggataṭṭhena tesu paṃsusu kūlaṃ[1]ivā ti paṃsukūlaṃ. Athavā paṃsu viya kucchitabhāvaṃ ulatī ti paṃsukūlaṃ, kucchitabhāvaṃ gacchatīti vuttaṃ hoti. Evaṃ laddhanibbacanassa paṃsukūlassa dhāraṇaṃ paṃsukūlaṃ. Taṃ[2] sīlaṃ assāti paṃsukūliko. Paṃsukūlikassa angaṃ paṃsukūlikangaṃ. Angan ti kāraṇaṃ vuccati. Tasmā yena samādānena so paṃsukūliko hoti, tass' etaṃ adhivacanan ti veditabbaṃ.

(2) Eten' eva nayena sanghāṭi uttarāsangha-[3]antaravāsakasankhātaṃ ticīvaraṃ sīlaṃ assā ti tecīvariko. Tecīvarikassa angaṃ tecīvarikangaṃ.

(3) Bhikkhāsankhātānaṃ pana āmisapiṇḍānaṃ pāto ti[4] piṇḍapāto, parehi dinnānaṃ piṇḍānaṃ patte nipatanan ti vuttaṃ hoti. Taṃ piṇḍapātaṃ uñchati taṃ taṃ kulaṃ upasankamanto gavesatī ti piṇḍapātiko. Piṇḍāya vā patituṃ vataṃ etassā ti piṇḍapātī. Patitun ti carituṃ. Piṇḍapātī eva piṇḍapātiko. Tassa[5] angaṃ piṇḍapātikangaṃ.

(4) Dānaṃ vuccati avakhaṇḍanaṃ. Apetaṃ dānato ti[4] apadānaṃ, anavakhaṇḍanan ti attho. Saha apadānena sāpadānaṃ, avakhaṇḍavirahitaṃ[6] anugharan ti vuttaṃ hoti. Sāpadānaṃ carituṃ[7] idaṃ assa sīlan ti sāpadānacārī. Sāpadānacārī eva sāpadānacāriko. Tassa[8] angaṃ sāpadānacārikangaṃ.

(5) Ekāsane bhojanaṃ ekāsanaṃ. Taṃ sīlaṃ assā ti ekāsaniko. Tassa angaṃ ekāsanikangaṃ.

(6) Dutiyabhājanassa paṭikkhittattā kevalaṃ ekasmiṃ yeva patte piṇḍo pattapiṇḍo. Idāni pattapiṇḍagahaṇe[9] pattapiṇḍasaññaṃ katvā, pattapiṇḍo sīlaṃ assā ti pattapiṇḍiko. Tassa angaṃ pattapiṇḍikangaṃ.

(7) Khalūti paṭisedhanatthe[10] nipāto. Pavāritena satā

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1 B[hm] tesu tesu paṃsukūlaṃ.
2 S[bh] *repeat* paṃsukūlaṃ.
3 B[hm] °sanga. 4 S[bh] *omit*. 5 S[bh] piṇḍapātikassa.
6 B[hm] avakhaṇḍarahitaṃ. 7 S[bh] carati.
8 *So all editions. Cf. above.*
9 B[hm] °piṇḍaggahaṇe. 10 S[b] paṭisedhatthe.

pacchā laddhaṃ bhattaṃ pacchābhattaṃ nāma. Tassa pacchābhattassa bhojanaṃ pacchābhattabhojanaṃ. Tasmiṃ pacchābhattabhojane pacchābhattasaññaṃ katvā, pacchābhattaṃ sīlaṃ assā ti pacchābhattiko. Na pacchābhattiko khalupacchābhattiko, samādānavasena paṭikkhittā ti rittabhojanass' etaṃ namaṃ. Aṭṭhakathāyaṃ pana vuttaṃ khalūti ekosakuṇiko[1]; so mukhena phalaṃ gahetvā tasmiṃ patite puna aññaṃ na khādati, tādiso ayan ti khalupacchābhattiko. Tassa aṅgaṃ khalupacchābhattikaṅgaṃ.

(8) Araññe nivāso sīlaṃ assā ti āraññiko. Tassa aṅgaṃ āraññikaṅgaṃ.

(9) Rukkhamūle nivāso rukkhamūlaṃ. Taṃ sīlaṃ assā ti rukkhamūliko. Rukkhamūlikassa aṅgaṃ rukkhamūlikaṅgaṃ.

(10, 11) Abbhokāsika-sosānikaṅgesu pi es' eva nayo.

(12) Yad eva santhataṃ yathā-santhataṃ, idaṃ tuyhaṃ pāpuṇātī ti evaṃ paṭhamaṃ uddiṭṭhasenāsanass' etaṃ adhivacanaṃ. Tasmiṃ yathā santhate viharituṃ sīlaṃ assā ti yathā santhatiko. Tassa aṅgaṃ yathā-santhatikaṅgaṃ.

(13) Sayanaṃ paṭikkhipitvā nisajjāya viharituṃ sīlaṃ assā ti nesajjiko. Tassa aṅgaṃ nesajjikaṅgaṃ.

Sabbān' eva pan' etāni tena tena samādānena dhutakilesattā dhutassa bhikkhuno aṅgāni, kilesadhunanato vā dhutan ti laddhavohāraṃ ñāṇaṃ aṅgaṃ etesan ti dhutaṅgāni. Atha vā dhutāni ca tāni paṭipakkhaniddhunanato aṅgāni ca paṭipattiyā ti pi dhutaṅgāni. Evaṃ tāv' ettha atthato viññātabbo vinicchayo.

Sabbān' eva pan' etāni samādānacetanā-lakkhaṇāni.[2] Vuttaṃ pi c' etaṃ [Aṭṭhakathāyaṃ][3]: *yo samādiyati, so puggalo. Yena samādiyati, cittacetasikā ete dhammā. Yā samādānacetanā, taṃ dhutaṅgaṃ. Yaṃ paṭikkhipati, taṃ vatthū* ti. Sabbān' eva ca loluppavidhaṃsanarasāni, nilloluppabhāvapaccupaṭṭhanāni, appicchatādi ariyadhammapa-

1 Bhm °sakuṇo.

2 Sh Lakkhaṇādīhīti:—sabbān' eva pan' etāni cetanālakkhaṇāni.

3 Sh Bhm *omit; Sh in fn., only refers the quotation to* Mahāaṭṭhakathā.

datthānāni. Evaṃ ettha lakkhaṇādīhi veditabbo vinicchayo.

Samādānavidhānato[1] ti ādisu pana pañcasu sabbān' eva dhutangāni, dharamāne Bhagavati, Bhagavato va santike samādātabbāni; parinibbute mahāsāvakassa santike. Tasmiṃ asati, khīṇāsavassa . . . anāgāmissa . . . sakadāgāmissa . . . sotāpannassa . . . tipiṭakassa . . . dvipiṭakassa . . . ekapiṭakassa . . . ekasangītikassa . . . ekāgamassa . . . aṭṭhakathācariyassa; tasmiṃ asati dhutangadharassa; tasmim pi asati cetiyanganaṃ sammajjitvā ukkuṭikaṃ nisīditvā, sammāsambuddhassa santike vadantena viya samādātabbāni. Api ca sayaṃ pi samādātuṃ vaṭṭati eva. Ettha ca Cetiyapabbate dve bhātikattherānaṃ jeṭṭhakabhātu[2] dhutangappicchatāya vatthu kathetabbaṃ.

Ayaṃ tāva sādhāraṇakathā.

1. *Paṃsukūlikangaṃ*

Idāni ekekassa samādānavidhānappabhedabhedānisaṃse vaṇṇayissāma.

Paṃsukūlikangaṃ tāva: *gahapatidānacīvaraṃ paṭikkhipāmi, paṃsukūlikangaṃ samādiyāmī* ti imesu dvīsu vacanesu aññatarena samādinnaṃ hoti. Idaṃ tāv' ettha samādānaṃ. Evaṃ samādinnadhutangena pana tena sosānikaṃ, pāpaṇikaṃ, rathiyacolaṃ, sankāracolaṃ, sotthiyaṃ, nahānacolaṃ, titthacolaṃ, gatapaccāgataṃ, aggidaḍḍhaṃ,[3] gokhāyitaṃ, upacikākhāyitaṃ, undūrakhāyitaṃ, antacchinnaṃ, dasacchinnaṃ,[4] dhajāhaṭaṃ, thūpacīvaraṃ, samaṇacīvaraṃ, ābhisekikaṃ, iddhimayaṃ, panthikaṃ, vātāhaṭaṃ, devadattiyaṃ, sāmuddikan[5] ti, etesu aññataraṃ cīvaraṃ gahetvā phāletvā dubbalaṭṭhānaṃ pahāya thiraṭṭhānāni dhovitvā cīvaraṃ katvā porāṇaṃ gahapaticīvaraṃ apanetvā paribhuñjitabbaṃ.

Tattha *sosānikan* ti susāne patitakaṃ. *Pāpaṇikan* ti āpaṇadvāre patitakaṃ. *Rathiyacolan* ti puññatthikehi vātapānantarena[6] rathikāya chaḍḍitacolakaṃ. *Sankāracolan* ti

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[1] *See above*, p. 59.
[2] S^{bh} jeṭṭhabhātu.
[3] B^{hm} °ḍaḍḍhaṃ.
[4] B^{hm} dasā°.
[5] S^{b} sāmuddiyan.
[6] S^{bh} vātapānadvārena.

saṅkāraṭṭhāne chaḍḍitacoḷakaṃ. *Sotthiyan* ti gabbhamalaṃ puñchitvā chaḍḍitavatthaṃ. Tissāmaccamātā kira satagghanakena vatthena gabbhamalaṃ puñchāpetvā: paṃsukūlikā gaṇhissantīti Tāḷaveḷimagge chaḍḍāpesi; bhikkhū jiṇṇakaṭṭhānatthaṃ eva gaṇhanti. *Nahānacoḷan* ti yaṃ bhūtavejjehi sasīsaṃ nahāpitvā[1] kāḷakaṇṇikacoḷan[2] ti chaḍḍetvā gacchanti. *Titthacoḷan* ti nahānatitthe[3] chaḍḍitapilotikā.[4] *Gatapaccāgatan* ti yaṃ manussā susānaṃ gantvā paccāgatā nahatvā chaḍḍenti. *Aggidaḍḍhan* ti agginā daḍḍhappadesaṃ, taṃ hi manussā chaḍḍenti. *Gokhāyitādīni* pākaṭān' eva; tādisāni pi hi manussā chaḍḍenti. *Dhajāhaṭan* ti nāvaṃ ārūhantā dhajaṃ bandhitvā ārūhanti, taṃ tesaṃ dassanātikkame gahetuṃ vaṭṭati. Yam pi yuddhabhūmiyaṃ dhajaṃ bandhitvā ṭhapitaṃ, taṃ dvinnam pi senānaṃ gatakāle gahetuṃ vaṭṭati. *Thūpacīvaran* ti vammikaṃ parikkhipitvā balikammaṃ[5] kataṃ. *Samaṇacīvaran* ti bhikkhu santakaṃ. *Ābhisekikan* ti rañño abhisekaṭṭhāne chaḍḍitacīvaraṃ. *Iddhimayan* ti ehi bhikkhu-cīvaraṃ. *Panthikan* ti antarāmagge patitakaṃ yaṃ pana sāmikānaṃ satisammosena patitaṃ, taṃ thokaṃ rakkhitvā gahetabbaṃ. *Vātāhaṭan* ti vātena haritvā dūre pātitaṃ. Taṃ pana sāmike apassante gahetuṃ vaṭṭati. *Devadattiyan* ti yaṃ Anuruddhattherassa viya devatāhi dinnakaṃ.[6] *Sāmuddikan* ti samuddavīcīhi thale ussāritaṃ[7] yaṃ pana saṅghassa demā ti dinnaṃ coḷakabhikkhāya vā caramānehi laddhaṃ, na taṃ paṃsukūlaṃ. Bhikkhudattiye pi yaṃ vassaggena gāhetvā vā dīyyati,[8] senāsanacīvaraṃ vā hoti, na taṃ paṃsukūlaṃ, no gāhāpetvā dinnam eva paṃsukūlaṃ. Tatrāpi yaṃ dāyakehi bhikkhussa pādamūle nikkhittaṃ, tena pana bhikkhunā paṃsukūlikassa hatthe ṭhapetvā dinnaṃ, taṃ ekato suddhikaṃ nāma. Yaṃ bhikkhuno hatthe ṭhapetvā dinnaṃ, tena pana pādamūle ṭhapitaṃ, tam pi ekato suddhikam. Yaṃ bhikkhuno pi pādamūle ṭhapitaṃ, tenāpi tath' eva dinnaṃ, taṃ

[1] Sb nahāpitā. [2] Sbh kāḷakaṇṇicoḷan. [3] Sbh sinānatitthe.
[4] Sh pilotikaṃ. [5] Sbh balikamma-.
[6] *Dhp. Comy.* ii, 173 f. [7] Sbh ussāditaṃ.
[8] Bhm dīyati; *but see below*, p. 68.

ubhato suddhikaṃ. Yaṃ hatthe ṭhapetvā laddhaṃ, hatthe yeva ṭhapitaṃ, taṃ anukkaṭṭhacīvaraṃ nāma. Iti imaṃ paṃsukūlabhedaṃ ñatvā paṃsukūlikena cīvaraṃ paribhuñjitabban ti idaṃ ettha vidhānaṃ.

Ayaṃ pana pabhedo:—tayo paṃsukūlikā: ukkaṭṭho, majjhimo, mudūti. Tattha sosānikaṃ yeva gaṇhanto ukkaṭṭho hoti. Pabbajito gaṇhissatī ti[1] ṭhapitakaṃ gaṇhanto majjhimo. Pādamūle ṭhapetvā dinnakaṃ gaṇhanto mudū ti. Tesu yassa kassaci attano ruciyā khantiyā gihīhi[2] dinnakaṃ sāditakkhaṇe dhutangaṃ bhijjati. Ayaṃ ettha bhedo.

Ayaṃ pan' ānisaṃso:—*paṃsukūlacīvaraṃ nissāya pabbajjā* ti[3] vacanato nissayānurūpapaṭipattisabbhāvo, paṭhame ariyavaṃse patiṭṭhānaṃ, ārakkhadukkhābhāvo, aparāyattavuttitā, corabhayena abhayatā, paribhogataṇhāya abhāvo, samaṇasāruppaparikkhāratā. *App[agghā]ni*[4] *c' eva sulabhāni ca tāni ca anavajjānī* ti Bhagavatā saṃvaṇṇitapaccayatā,[5] pāsādikatā, appicchatādīnaṃ phalanipphatti, sammāpaṭipattiyā anubrūhanaṃ, pacchimāya janatāya diṭṭhānugatiṃ[6] āpādanan ti.

Mārasena vighātāya paṃsukūladharo yati,
sannaddhakavaco yuddhe khattiyo viya sobhati.

Pahāya kāsikādīni varavatthāni dhāritaṃ,
yaṃ lokagarunā ko taṃ paṃsukūlaṃ na dhāraye?

Tasmā hi attano bhikkhu paṭiññaṃ samanussaraṃ
yogācārānukulamhi paṃsukūle rato siyā ti.

Ayaṃ tāva paṃsukūlikange samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

2. *Tecīvarakangaṃ*

Tad-anantaraṃ pana tecīvarikangaṃ: *catutthakacīvaraṃ paṭikkhipāmi, tecīvarikangaṃ samādiyāmī* ti imesaṃ aññata-

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1 S^bh Pabbajitā gaṇhissantī ti. 2 B^hm gihi.
3 *Vin.* Mahāvagga, 'Pabbajjākhandhaka.'
4 *A.* ii, 26. S^bh Appāni. 5 S^bh °appaccayatā.
6 B^hm diṭṭhānugati-.

ravacanena samādinnaṃ hoti. Tena pana tecīvarikena cīvaradussaṃ labhitvā, yāva aphāsubhāvena[1] kātuṃ vā na sakkoti, vicārakaṃ[2] vā na labhati, sūci-ādisu vā yaṃ kiñci[3] na sampajjati tāva nikkhipitabbaṃ; nikkhittapaccayā doso n' atthi. Rajitakālato pana paṭṭhāya[4] nikkhipituṃ na vaṭṭati; dhutangacoro nāma hoti. Idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti.[5] Tattha ukkaṭṭhena rajanakāle paṭhamaṃ antaravāsakaṃ vā uttarāsangaṃ vā rajitvā taṃ nivāsetvā itaraṃ rajitabbaṃ; taṃ pārupitvā sanghāṭi rajitabbā; sanghāṭiṃ pana nivāsetuṃ na vaṭṭati. Idam assa gāmantasenāsane vattaṃ. Āraññakena[6] pana dve ekato dhovitvā rajituṃ vaṭṭati. Yathā pana kañci[7] disvā sakkoti kāsāvaṃ ākaḍḍhitvā upari kātuṃ, evaṃ āsanne ṭhāne nisīditabbaṃ. Majjhimassa pana rajanasālāyaṃ rajanakāsāvaṃ nāma hoti, taṃ nivāsetvā vā pārupitvā vā rajanakammaṃ kātuṃ vaṭṭati. Mudukassa sabhāgabhikkhūnaṃ cīvarāni nivāsetvā vā parupitvā vā rajanakammaṃ kātuṃ vaṭṭati.

Tatraṭṭhakapaccattharaṇam pi tassa vaṭṭati, pariharituṃ pana na vaṭṭati. Sabhāgabhikkhūnaṃ cīvaram pi antarantarā paribhuñjituṃ vaṭṭati. Dhutanga-tecīvarikassa pana catutthaṃ vattamānaṃ aṃsakāsāvam eva vaṭṭati; tañ ca kho vitthārato vidatthi dīghato ti hattham eva vaṭṭati. Imesaṃ pana tiṇṇam pi catutthakacīvaraṃ sāditakkhaṇe yeva dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—tecīvariko bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena; ten' assa pakkhino viya samādāy' eva gamanaṃ, appasamārambhatā, vatthasannidhiparivajjanaṃ, sallahukavuttitā, atirekacīvaraloluppappahānaṃ,[8] kappiye pi mattakāritā[9] sallekhavuttitā, appicchatādīnaṃ phalanipphattī ti evam ādayo guṇā sampajjanti.[10]

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1 Bhm aphāsuka°.
2 Sb vicāraṇakaṃ.
3 Sbh vā 'ssa kiñci.
4 Sh patthāya pana.
5 Cf. *above*, p. 64.
6 Bh āraññake; Bm araññake.
7 Bhm kiñci.
8 Sh °pahāṇaṃ.
9 Bhm mattakāritāya.
10 Bhm sampajjantīti.

Atirekavatthataṇhaṃ pahāya sannidhivivajjito dhīro;
santosasukharasaññū ticīvaradharo bhavati yogī.

Tasmā sapattacaraṇo pakkhī va sacīvaro va yogivaro,
Sukham anuvicaritukāmo cīvaraniyame ratiṃ kayirā ti.

Ayaṃ tecīvarikange samādānavidhānappabhedabhedānisaṃsa-vaṇṇanā.

3. *Piṇḍapātikangaṃ*

(3) Piṇḍapātikangam pi: *atirekalābhaṃ paṭikkhipāmi, piṇḍapātikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana piṇḍapātikena *sanghabhattaṃ, uddesabhattaṃ, nimantanabhattaṃ, salākabhattaṃ, pakkhikam, uposathikaṃ, pāṭipadikaṃ, āgantukabhattaṃ, gamikabhattaṃ, gilānabhattaṃ, gilānupaṭṭhākabhattaṃ, vihārabhattaṃ, dhurabhattaṃ, vārakabhattan* ti etāni cuddasabhattāni na sāditabbāni. Sace pana: sanghabhattaṃ gaṇhathā ti ādinā nayena avatvā: amhākaṃ gehe sangho bhikkhaṃ gaṇhāti,[1] tumhe pi bhikkhaṃ gaṇhathā ti vatvā dinnāni honti, tāni sādituṃ vaṭṭanti. Sanghato nirāmisasalākā pi vihāre pakkabhattam pi vaṭṭati yevāti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho purato pi pacchato pi āhaṭabhikkham pi gaṇhāti, bahidvāre[2] ṭhatvā pattaṃ gaṇhantānam pi deti, paṭikkamanaṃ āharitvā dinnabhikkham pi gaṇhāti; taṃ divasaṃ pana nisīditvā bhikkhaṃ na gaṇhāti. Majjhimo taṃ divasaṃ nisīditvā pi gaṇhāti; svātanāya pana nādhivāseti. Muduko svātanāya pi puna divasāya pi bhikkhaṃ adhivāseti. Te ubho pi serivihārasukhaṃ na labhanti, ukkaṭṭho pana labhati. Ekasmiṃ kira gāme ariyavaṃso hoti, ukkaṭṭho itare āha:—āyām',[3] āvuso, dhammasavanāyā ti. Tesu eko:—eken' amhi, bhante, manussena nisīdāpito ti āha. Aparo:—mayā, bhante, svātanāya ekassa bhikkhā adhivāsitā ti evaṃ te ubho pi parihīnā. Itaro pāto va piṇḍāya caritvā gantvā dhammarasaṃ

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[1] B^hm gaṇhātu.
[2] B^m sadvāre; S^h pattadvāre; *but see* p. 68.
[3] B^m gacchām'.

paṭisaṃvedesi. Imesaṃ pana tiṇṇam pi sanghabhattādi atirekalābhaṃ sāditakkhaṇe va dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—*piṇḍiyālopabhojanaṃ nissāya pabbajjā* ti[1] vacanato nissayānurūpapaṭipattisambhāvo, dutiye ariyavaṃse patiṭṭhānaṃ, aparāyattavuttitā: *app[aggh]āni c'eva sulabhāni ca tāni ca anavajjānī* ti[2] Bhagavatā saṃvaṇṇitapaccayatā, kosajjanimmaddanatā,[3] parisuddhājīvatā, sekhiyapaṭipattipūraṇaṃ, aparapositā, parānuggahakiriyā, mānappahānaṃ, rasataṇhānivāraṇaṃ, gaṇabhojana-paramparabhojana-cārittasikkhāpadehi anāpattitā, appicchatādīnaṃ anulomavuttitā, sammāpaṭipattibrūhanaṃ, pacchimā janatānukampanan ti.

Piṇḍiyālopasantuṭṭho, aparāyattajīviko,
pahīnāhāraloluppo hoti cātuddiso yati.

Vinodayati kosajjaṃ ājīvassa visujjhati,
tasmā hi nātimaññeyya bhikkhācariyaṃ sumedhaso.

Evarūpassa hi:—

Piṇḍapātikassa bhikkhuno attabharassa anaññaposino,
devā pihayanti tādino, no ce lābhasilokanissito ti.

Ayaṃ piṇḍapātikange samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

4. *Sapadānacārikangaṃ*

Sapadānacārikangam pi: *loluppacāraṃ paṭikkhipāmi, sapadānacārikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana sapadānacārikena gāmadvāre ṭhatvā parissayābhāvo sallakkhetabbo. Yassā racchāya vā gāme vā parissayo hoti, taṃ pahāya, aññattha carituṃ vaṭṭati. Yasmiṃ gharadvāre vā racchāya vā gāme vā kiñci na labhati, agāmasaññaṃ katvā gantabbaṃ. Yattha kiñci labhati, taṃ pahāya gantuṃ na vaṭṭati. Iminā ca bhikkhunā kālataraṃ pavisitabbaṃ, evaṃ hi aphāsukaṭṭhānaṃ pahāya aññattha

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[1] *Vin.* i, 58. [2] *A.* ii, 26. [3] S[b] °nimmathanatā.

gantuṃ sakkhissati. Sace pan' assa vihāre dānaṃ dentā antarāmagge vā āgacchantā manussā pattaṃ gahetvā piṇḍapātaṃ denti vaṭṭati. Iminā ca maggaṃ gacchantenāpi bhikkhācāravelāyaṃ sampattagāmaṃ anatikkamitvā caritabbam eva. Tattha alabhitvā vā thokaṃ labhitvā vā gāmapaṭipāṭiyā caritabban ti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho purato āhaṭabhikkham pi pacchato āhaṭabhikkham pi paṭikkamanaṃ āharitvā diyyamānam[1] pi na gaṇhāti, sadvāre[2] pana pattaṃ vissajjeti. Imasmiṃ hi dhutange Mahākassapattherena sadiso nāma n' atthi, tassa pi pattavissaṭṭhaṭṭhānam eva paññāyati.

Majjhimo purato vā pacchato vā āhaṭam pi paṭikkamanaṃ āhaṭam pi gaṇhāti, sadvāre[2] pi pattaṃ vissajjeti, na pana bhikkhaṃ āgamayamāno nisīdati. Evaṃ so ukkaṭṭhapiṇḍapātikassa anulometi. Muduko taṃ divasaṃ nisīditvā āgameti. Imesaṃ pana tiṇṇam pi loluppacāre uppannamatte dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—kulesu niccanavakatā, candūpamatā, kulamaccherappahānaṃ,[3] samānānukampitā, kulūpakādīnavābhāvo avhānānabhinandanā,[4] abhihārena anatthikatā, appicchatādīnaṃ anulomavuttitā ti.

Candūpamo niccanavo kulesu
amaccharī sabbasamānukampo
kulūpakādīnava-vippamutto
hotīdha bhikkhu sapadānacārī.

Loluppacārañ ca pahāya[5] tasmā,
okkhittacakkhū yugamattadassī,
ākankhamāno bhuvi sericāraṃ
careyya dhīro sapadānacāran ti.

Ayaṃ sapadānacārikange samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

[1] Sbh dīya°; *but see* p. 63.
[2] Sbh pattadvāre. *None reads* bahi dvāre *as before*, p. 66.
[3] Sh °pahāṇaṃ, *as always; but* cf. p. 70 [5].
[4] Sh avhaṇa°.
[5] Bhm °cāraṃ supahāya.

5. *Ekāsanikaṅgaṃ*

Ekāsanikaṅgam pi: *nānāsanabhojanaṃ paṭikkhipāmi, ekāsanikaṅgaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana ekāsanikena āsanasālāyaṃ nisīdantena therāsane anisīditvā:—idaṃ mayhaṃ pāpuṇissatīti patirūpaṃ āsanaṃ sallakkhetvā nisīditabbaṃ. Sac' assa vippakate bhojane ācariyo vā upajjhāyo vā āgacchati, uṭṭhāya vattaṃ kātuṃ vaṭṭati. Tipiṭaka-Cūlābhayatthero pan' āha:—āsanaṃ vā rakkheyya bhojanaṃ vā, ayañ ca vippakatabhojano, tasmā vattaṃ karotu, bhojanaṃ pana mā bhuñjatūti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho appaṃ vā hotu bahu vā, yamhi bhojane hatthaṃ otāreti, tato aññaṃ gaṇhituṃ na labhati. Sace pi manussā:—therena na kiñci bhuttan ti sappi-ādīni āharanti, bhesajjattham eva vaṭṭanti, na āhāratthaṃ. Majjhimo yāva patte bhattaṃ na khīyati, tāva aññaṃ gaṇhituṃ labhati; ayaṃ hi bhojanapariyantiko nāma hoti. Muduko yāva āsanā na vuṭṭhāti, tāva bhuñjituṃ labhati; so hi udakapariyantiko vā hoti, yāva pattadhovanaṃ na gaṇhāti, tāva bhuñjanato; āsanapariyantiko vā, yāva na vuṭṭhāti, tāva bhuñjanato. Imesaṃ pana tiṇṇam pi nānāsanabhojanaṃ bhuttakkhaṇe dhutaṅgaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—appābādhatā, appātaṅkatā, lahuṭṭhānaṃ, balaṃ, phāsuvihāro, anatirittapaccayā[1] anāpatti, rasataṇhā vinodanaṃ, appicchatādīnaṃ anulomavuttitā ti.

Ekāsanabhojane rataṃ[2] na yatiṃ bhojanapaccayā rujā,
visahanti rase aloluppo[3] pariyāpeti[4] na kammam attano.

Iti phāsuvihārakāraṇe sucisallekharatupasevite,
janayetha visuddhamānaso ratim ekāsanabhojane, yatī ti.[5]

Ayaṃ ekāsanikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

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[1] S^{bh} anatirittappaccayā. [2] B^{hm} ratiṃ.
[3] S^{bh} alolupo. [4] S^{bh} parihāpeti.
[5] S^{b} sadāti; *but* cf. pp. 64, 67, 69, 73 f.

6. *Pattapiṇḍikaṅgaṃ*

Pattapiṇḍikaṅgam pi: *dutiyabhājanaṃ paṭikkhipāmi, pattapiṇḍikaṅgaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana pattapiṇḍikena yāgupānakāle bhājane ṭhapetvā vyañjane laddhe vyañjanaṃ vā paṭhamaṃ khāditabbaṃ, yāgu vā pātabbā. Sace pana yāgu yaṃ pakkhipati, pūtimajjhakādimhi vyañjane pakkhitte, yāgupaṭikūlā[1] hoti, appaṭikūlaṃ eva ca katvā paribhuñjituṃ vaṭṭati; tasmā tathārūpaṃ vyañjanaṃ sandhāya idaṃ vuttaṃ. Yaṃ pana madhusakkarādikaṃ appaṭikūlaṃ hoti, taṃ pakkhipitabbaṃ. Gaṇhantena ca pamāṇayuttam eva gaṇhitabbaṃ. Āmakasākaṃ hatthena gahetvā khādituṃ vaṭṭati. Tathā pana akatvā patte yeva pakkhipitabbaṃ, dutiyabhājanassa[2] pana paṭikkhittattā aññaṃ rukkhapaṇṇam pi na vaṭṭatī ti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭhassa aññatra ucchukhādanakālā kacavaram pi chaḍḍetuṃ na vaṭṭati, odanapiṇḍamacchamaṃsapūve pi bhinditvā khādituṃ na vaṭṭati. Majjhimassa ekena hatthena bhinditvā khādituṃ vaṭṭati. Hatthayogī nām' esa. Muduko pana pattayogī nāma hoti. Tassa yaṃ sakkā hoti patte pakkhipituṃ, taṃ[3] sabbaṃ hatthena vā dantehi vā bhinditvā khādituṃ vaṭṭati. Imesaṃ pana tiṇṇam pi dutiyabhājanaṃ[4] sāditakkhaṇe dhutaṅgaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—nānārasataṇhāvinodanaṃ, atricchatāya pahānaṃ,[5] āhāre payojanamattadassitā, thālakādiharaṇakhedābhāvo,[6] avikkhittabhojitā, appicchatādīnaṃ anulomavuttitā ti.

Nānābhājanavikkhepaṃ hitvā okkhittalocana,
khaṇanto viya mūlāni rasataṇhāya subbato.

Sarūpaṃ viya santuṭṭhiṃ, dhārayanto sumānaso;
paribhuñjeyya āhāraṃ ko añño pattapiṇḍiko[7] ti ?

Ayaṃ pattapiṇḍikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

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[1] S[bh] paṭikk° *always*. [2] S[bh] dutiyakabhājanassa. [3] S[b] *omits*.
[4] S[bh] dutiyakabhājanaṃ. [5] *So* S[h] *also*. Cf. p. 68.
[6] S[bh] thālakādipariharaṇa°. [7] S[bh] pattapiṇḍikā.

7. *Khalupacchābhattikangaṃ*

Khalupacchābhattikangam pi: *atirittabhojanaṃ paṭikkhipāmi, khalupacchābhattikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana khalupacchābhattikena pavāretvā puna bhojanaṃ kappiyaṃ kāretvā na bhuñjitabbaṃ. Idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho yasmā paṭhamapiṇḍe pavāraṇā nāma n' atthi, tasmiṃ pana ajjhohariyamāne aññaṃ paṭikkhipato hoti, tasmā evaṃ pavārito paṭhamapiṇḍaṃ ajjhoharitvā dutiyapiṇḍaṃ na bhuñjati. Majjhimo yasmiṃ bhojane pavārito, tad eva bhuñjati. Muduko pana yāva āsanā na vuṭṭhāti tāva bhuñjati. Imesaṃ pana tiṇṇam pi pavāritānaṃ kappiyaṃ kārāpetvā[1] bhuttakkhaṇe dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—anatirittabhojanāpattiyā dūrībhāvo,[2] odarikattābhāvo, nirāmisasannidhitā, puna pariyesanāya abhāvo, appicchatādīnaṃ anulomavuttitā ti.

Pariyesanāya khedaṃ na yāti,'na karoti sannidhiṃ dhīro,
odarikattaṃ pajahati khalupacchābhattiko yogī.

Tasmā sugatappasatthaṃ santosaguṇādi-vuḍḍhisañjananaṃ,
dose vidhunitukāmo bhajeyya yogī dhutangam idan ti.

Ayaṃ khalupacchābhattikange samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

8. *Āraññikangaṃ*

Āraññikangam pi: *gāmantasenāsanaṃ paṭikkhipāmi, āraññikangaṃ*[3] *samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana āraññikena gāmantasenāsanaṃ pahāya araññe aruṇaṃ uṭṭhāpetabbaṃ. Tattha saddhiṃ upacārena gāmo yeva gāmantasenāsanaṃ. *Gāmo nāma* yo koci *ekakuṭiko* vā anekakuṭiko vā *parikkhitto* vā *aparikkhitto* vā *samanusso* vā *amanusso* vā antamaso *atirekacātumāsanivit-*

[1] S[b] kāretvā. [2] B[hm] dūra°. [3] S[b] āraññakangaṃ.

tho yo koci sattho pi. *Gāmūpacāro nāma parikkhittassa gāmassa*, sace Anurādhapurass' eva dve indakhīlā honti, abbhantar' ime *indakhīle ṭhitassa* [thāma]*majjhimassa purisassa leḍḍupāto.*[1] Tassa lakkhaṇaṃ yathā taruṇamanussā attano balaṃ dassentā[2] bāhaṃ pasāretvā leḍḍuṃ khipanti, evaṃ khittassa leḍḍussa patanaṭṭhānabbhantaran ti Vinayadharā ; Suttantikā pana kākanivāraṇaniyāmena[3] khittassā ti[4] vadanti. Aparikkhittagāme yaṃ sabbapaccantimassa gharassa dvāre ṭhito mātugāmo bhājanena udakaṃ chaḍḍeti tassa patanaṭṭhānaṃ *gharūpacāro.* Tato vuttanayena eko leḍḍupāto gāmo, dutiyogāmūpacāro. Araññaṃ pana, Vinayapariyāyena tāva[5]: *ṭhapetvā gāmañ ca gāmūpacārañ ca, sabbam etaṃ araññan* ti vuttaṃ; Abhidhammapariyāyena[6] *nikkhamitvā bahi indakhīlā sabbam etaṃ araññan* ti vuttaṃ. Imasmiṃ pana, Suttantikapariyāyena[7] araññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ pacchiman ti idaṃ' lakkhaṇaṃ, taṃ āropitena ācariyadhanunā parikkhittassa gāmassa indakhīlato, aparikkhittassa paṭhamaleḍḍupātato paṭṭhāya yāva vihāraparikkhepā minitvā va vatthapetabbaṃ.

Sace pana vihāro aparikkhitto hoti, yaṃ sabbapaṭhamaṃ senāsanaṃ vā bhattasālā vā dhuvasannipātaṭṭhānaṃ vā bodhi vā cetiyaṃ vā dūre ce pi senāsanato hoti, taṃ paricchedaṃ katvā minitabban ti Vinayaṭṭhakathāsu vuttaṃ. Majjhimaṭṭhakathāyaṃ pana vihārassā pi gāmass' eva upacāraṃ nīharitvā ubhinnaṃ leḍḍupātānaṃ antarā minitabban ti vuttaṃ: idaṃ ettha pamāṇaṃ.

Sace pi āsanne gāmo hoti, vihāre ṭhitehi mānussakānaṃ saddo suyyati, pabbatanadī-ādīhi pana antaritattā na sakkā ujuṃ gantuṃ; yo tassa pakatimaggo hoti, sace pi nāvāya sañcaritabbo, tena maggena pañcadhanusatikaṃ gahetabbaṃ. Yo pana āsannagāmassa angasampādanatthaṃ tato tato maggaṃ pidahati ayaṃ dhutangacoro hoti.

Sace pana āraññikassa[8] bhikkhuno upajjhāyo vā ācariyo vā gilāno hoti, tena araññe sappāyaṃ alabhantena gāman-

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[1] *Vin.* iii, 46. [2] S[b] dassetvā. [3] S[b] kākavāraṇa°.
[4] S[b] okkhittassāti. [5] *Vin. ibid.*; B[hm] °pariyāye.
[6] *Vibh.* 251; B[hm] °pariyāye. [7] B[hm] °yāye.
[8] S[b] āraññakassa.

tasenāsanaṃ netvā upaṭṭhātabbo. Kālass' eva pana nikkhamitvā aṅgayuttaṭṭhāne aruṇaṃ uṭṭhāpetabbaṃ.

Sace aruṇuṭṭhānavelāyaṃ tesaṃ ābādho vaḍḍhati, tesaṃ yeva kiccaṃ kātabbaṃ, na dhutaṅgasuddhikena bhavitabban ti idaṃ assa[1] vidhānaṃ.

Pabhedato pana ayaṃ pi tividho hoti. Tattha ukkaṭṭhena sabbakālaṃ araññe aruṇaṃ uṭṭhāpetabbaṃ. Majjhimo cattāro vassike māse gāmante vasituṃ labhati; muduko hemantike pi. Imesaṃ pana tiṇṇaṃ pi yathā paricchinne kāle araññato āgantvā gāmantasenāsane dhamma[savana]ṃ[2] suṇantānaṃ aruṇe uṭṭhite pi dhutaṅgaṃ na bhijjati. Sutvā gacchantānaṃ antarāmagge uṭṭhite pi na bhijjati.

Sace pana uṭṭhite pi dhammakathike: muhuttaṃ nipajjitvā gamissāmāti niddāyantānaṃ aruṇaṃ uṭṭhahati, attano vā ruciyā gāmantasenāsane aruṇaṃ uṭṭhāpenti, dhutaṅgaṃ bhijjatī ti ayaṃ ettha bhedo.

Ayaṃ pan' ānisaṃso:—āraññiko[3] bhikkhu araññasaññaṃ manasikaronto bhabbo aladdhaṃ vā samādhiṃ paṭiladdhuṃ, laddhaṃ vā rakkhituṃ, satthā pi 'ssa attamano hoti. Yath'-āha:—*tenā 'haṃ, Nāgita, tassa bhikkhuno attamano homi araññavihārenā*[4] ti. Pantasenāsanavāsino c' assa asappāyarūpādayo cittaṃ na vikkhipanti, vigatasantāso hoti, jīvitanikantiṃ jahāti,[5] pavivekasukharasaṃ assādeti, paṃsukūlikādibhāvo pi c'assa patirūpo hotī ti.

Pavivitto asaṃsaṭṭho pantasenāsane rato,
ārādhayanto nāthassa vanavāsena mānasaṃ.

Eko araññe nivasaṃ yaṃ sukhaṃ labhate yati,
rasaṃ tassa na vindanti api devā sa-indakā.

Paṃsukūlañ ca eso va, kavacaṃ viya dhārayaṃ,
araññasaṅgāmagato avasesadhutā yudho.

Samattho na cirass' eva jetuṃ Māraṃ sa-vāhanaṃ,
tasmā araññavāsamhi ratiṃ kayirātha paṇḍito ti.

Ayaṃ āraññikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

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1 B^m ettha. 2 S^bh dhammaṃ. 3 S^b āraññako.
4 *A*. iii, 343. 5 B^hm jahati.

9. *Rukkhamūlikangaṃ*

(9) Rukkhamūlikangam pi: *channaṃ paṭikkhipāmi, rukkhamūlikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana rukkhamūlikena sīmantarikarukkhaṃ cetiyarukkhaṃ niyyāsarukkhaṃ phalarukkhaṃ vaggulirukkhaṃ susirarukkhaṃ vihāramajjhe ṭhitarukkhan ti ime rukkhe vivajjetvā vihārapaccante ṭhitarukkho gahetabbo ti idam assa[1] vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho yathārucitaṃ rukkhaṃ gahetvā paṭijaggāpetuṃ na labhati. Pādena paṇṇa[ka[2]]saṭaṃ apanetva vasitabbaṃ. Majjhimo taṃ ṭhānaṃ sampattehi yeva [paṭi[3]]jaggāpetuṃ labhati. Mudukena ārāmikasamaṇuddese pakkositvā sodhāpetvā samaṃ kārāpetvā vālikaṃ[4] okirāpetvā pākāraparikkhepaṃ kārāpetvā dvāraṃ yojāpetvā vasitabbaṃ. Mahādivase pana rukkhamūlikena tattha anisīditvā aññattha paṭicchanne ṭhāne nisīditabbaṃ. Imesaṃ pana tiṇṇam pi channe vāsaṃ kappitakkhaṇe dhutangaṃ bhijjati, jānitvā channe aruṇaṃ uṭṭhāpitamatte ti Anguttarabhāṇakā.[5] Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—*rukkhamūlasenāsanaṃ nissāya pabbajjā* ti[6] vacanato nissayānurūpapaṭipattisabbhāvo: *appāni c' eva sulabhāni ca tāni ca anavajjānī* ti[7] Bhagavatā saṃvaṇṇitapaccayatā,[8] abhiṇhaṃ tarupaṇṇavikāradassanena aniccasaññāsamuṭṭhāpanatā, senāsanamaccherakammārāmatānaṃ abhāvo, devatāhi sahavāsitā, appicchatādīnaṃ anulomavuttitā ti.

Vaṇṇito Buddhaseṭṭhena nissayo ti ca bhāsito,
nivāso pavivittassa rukkhamūlasamo kuto ?

Āvāsamacchera hare devatā paripālite.
pavivitte vasanto hi rukkhamūlamhi subbato.

[1] B[m] ettha.
[2] S[h] *omits*. Cf. *M.* i, 21[1].
[3] S[bh] jaggāpetuṃ.
[4] B[hm] vālukaṃ.
[5] Cf. p. 76 f.
[6] *Vin.* i, 58.
[7] *A.* ii, 26.
[8] S[bh] °ppaccayatā.

Abhirattāni nīlāni paṇḍūni patitāni ca
passanto tarupaṇṇāni niccasaññaṃ panūdati.

Tasmā hi Buddhadāyajjaṃ bhāvanābhiratālayaṃ,
vivittaṃ nātimaññeyya rukkhamūlaṃ vicakkhaṇo ti.

Ayaṃ rukkhamūlikaṅge samādānavidhānappabhedabhedānisaṃsavaṇṇanā.

10. *Abbhokāsikaṅgaṃ*

Abbhokāsikaṅgam pi: *channañ ca rukkhamūlañ ca paṭipakkhipāmi; abbhokāsikaṅgaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tassa pana abbhokāsikassa dhammasavanāya vā uposathatthāya vā uposathāgāraṃ pavisituṃ vaṭṭati. Sace paviṭṭhassa devo vassati, [deve[1]]vassamāne anikkhamitvā vassūparame nikkhamitabbaṃ; bhojanasālaṃ vā aggisālaṃ vā pavisitvā vattaṃ kātuṃ, bhojanasālāyaṃ there bhikkhū bhattena āpucchituṃ, uddisantena vā uddisāpentena vā channaṃ pavisituṃ, bahi dunnikkhittāni mañcapīṭhādīni anto pavesetuñ ca vaṭṭati. Sace maggaṃ gacchantena vuḍḍhatarānaṃ[2] parikkhāro gahito hoti, deve vassante maggamajjhe ṭhitaṃ sālaṃ pavisituṃ vaṭṭati. Sace na kiñci gahitaṃ hoti: sālāyaṃ ṭhassāmī ti[3] vegena gantuṃ na vaṭṭati. Pakatigatiyā gantvā[4] paviṭṭhena pana yāva vassūparamā ṭhatvā gantabban ti idaṃ assa vidhānaṃ. Rukkhamūlikassā pi es' eva nayo.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭhassa rukkhaṃ vā pabbataṃ vā gehaṃ vā upanissāya vasituṃ na vaṭṭati; abbhokāse yeva cīvarakuṭiṃ katvā vasitabbaṃ. Majjhimassa rukkhapabbatagehāni upanissāya anto apavisitvā[5] vasituṃ vaṭṭati. Mudukassa acchannamamariyādaṃ[6] pabbhāram pi sākhā maṇḍapo pi pīṭhapaṭo pi khettarakkhakādīhi chaḍḍitā tatraṭṭhakakuṭikā pi vaṭṭatīti. Imesaṃ pana tiṇṇam pi vāsatthāya channañ ca rukkhamūlañ ca paviṭṭhak-

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[1] Sbh *omit.*
[2] Sbh buḍḍhatarānaṃ.
[3] Bhm vasāmiti.
[4] Bhm Pakatiyā gantvā.
[5] Bhm appav°.
[6] Sbh acchinnamariyādaṃ.

khaṇe dhutangaṃ bhijjati, jānitvā tattha aruṇaṃ uṭṭhāpitamatte ti Anguttarabhāṇakā.[1] Ayaṃ ettha bhedo.

Ayaṃ pan' ānisaṃso:—āvāsapaḷibodhupacchedo, thīnamiddhapanūdanaṃ, *magā*[2] *viya asangacārino aniketā viharanti bhikkhavo* ti pasaṃsāya anurūpatā, nissangatā, cātuddisatā, appicchatādīnaṃ anulomavuttitā ti.

Anagāriyabhāvassa anurūpe adullabhe,
tārāmaṇivitānam hi candadīpappabhāsite.

Abbhokāse vasaṃ bhikkhu migabhūtena cetasā,[3]
thīnamiddhaṃ vinodetvā, bhāvanārāmataṃ sito.

Pavivekarasassādaṃ na cirass' eva vindati
yasmā tasmā hi sappañño abbhokāse rato[4] siyā ti.

Ayaṃ abbhokāsikange samādāna-vidhānappabhedabhedānisaṃsavaṇṇanā.[5]

11. *Sosānikangaṃ*

Sosānikangam pi: *na susānaṃ paṭikkhipāmi, sosānikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana sosānikena yaṃ manussā gāmaṃ nivesantā:[6] idaṃ susānan ti vavatthapenti, na tattha vasitabbaṃ. Na hi matasarīre ajjhāpite taṃ susānaṃ nāma hoti; jhāpitakālato pana paṭṭhāya sace pi dvādasavassāni chaḍḍitaṃ, taṃ susānam eva.

Tasmiṃ pana vasantena cankamamaṇḍapādīni kāretvā, mañcapīṭhaṃ paññāpetvā,[7] pānīyaparibhojanīyaṃ upaṭṭhāpetvā, dhammaṃ vācentena na vasitabbaṃ. Garukaṃ hi idaṃ dhutangaṃ; tasmā uppannaparissaya-vighātatthāya sanghattheraṃ vā rājayuttakaṃ vā jānāpetvā, appamattena vasitabbaṃ. Cankamantena addhakkhikena āḷāhanaṃ olo-

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[1] Cf. p. 74, 77.

[2] *S.* i, 199. P.T.S. *ed.* magā. Cf. *vv. ll. there.* Bhm migā; Sb magakā.

[3] *M.* i, 450; *Vin.* ii, 184.

[4] Bhm abbhokāsarato.

[5] Bhm °saṃvaṇṇanā; *but see below*, p. 77.

[6] Sbh nivesetvā.

[7] Bhm paññac.

kentena cankamitabbaṃ. Susānaṃ gacchantenā pi mahāpathā ukkamma uppathamaggena gantabbaṃ. Divā yeva ārammaṇaṃ vavatthapetabbaṃ; evaṃ hi 'ssa taṃ rattiṃ bhayānakaṃ na bhavissati; amanussā rattiṃ viravitvā viravitvā āhiṇḍantā pi na kenaci paharitabbā. Ekadivasam pi susānaṃ agantuṃ na vaṭṭati. Majjhimayāmaṃ susāne khepetvā, pacchimayāme paṭikkamituṃ vaṭṭatīti Anguttarabhāṇakā.[1] Amanussānaṃ piyaṃ tilapiṭṭhamāsabhattamajjhamaṃsakhīratelaguḷādi-khajjabhojjaṃ na sevitabbaṃ. Kulagehaṃ na pavisitabban ti idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭhena yattha dhuvaḍāha-[1]dhuvakuṇapa-dhuvarodanāni atthi, tatth' eva vasitabbaṃ; majjhimassa tīsu ekasmim pi sati vaṭṭati; mudukassa vuttanayena susānalakkhaṇaṃ pattamatte vaṭṭati. Imesaṃ pana tiṇṇaṃ pi na susānamhi vāsakappanena[2] dhutangaṃ bhijjati. Susānaṃ agatadivase ti Anguttarabhāṇakā. Ayaṃ ettha bhedo.

Ayaṃ pan' ānisaṃso:—maraṇasatipaṭilābho, appamādavihāritā, asubhanimittādhigamo, kāmarāgavinodanaṃ, abhiṇhaṃ kāyasabhāvadassanaṃ, saṃvegabahulatā, ārogyamadādippahānaṃ, bhayabheravasahanatā, amanussānaṃ garubhāvanīyatā, appicchatādīnaṃ anulomavuttitā ti.

Sosānikaṃ hi[3] maraṇānusatippabhāvā,
niddāgataṃ pi na phusanti[4] pamādadosā,
sampassato ca kuṇapāni bahūni tassa,
kāmānurāgavasagataṃ[5] pi na hoti cittaṃ.

Saṃvegaṃ eti vipulaṃ na madaṃ upeti,
sammā atho ghaṭati nibbutiṃ esamāno;
sosānikangaṃ iti nekaguṇāvahattā,
nibbānaninnahadayena nisevitabban ti.

Ayaṃ sosānikange samādānavidhānappabhedabhedānisaṃsa-

[1] B[hm] dhuvaṭāha-. [2] S[b] vāsaṃ kappanena.
[3] S[b] sosānikangi; B[hm] °kañ hi.
[4] S[b] phussanti. [5] B[hm] kāmānubhāvavasā°.
[6] *So all editions. See above*, p. 76, *n.* [5].

12. *Yathāsanthatikangaṃ*

Yathāsanthatikangam pi: *senāsanaloluppaṃ paṭikkhipāmi, yathāsanthatikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana yathāsanthatikena yad assa senāsanaṃ idaṃ tuyhaṃ pāpuṇātīti gāhitaṃ hoti, ten' eva tuṭṭhabbaṃ, na añño uṭṭhāpetabbo:—idam assa vidhānaṃ.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭho attano pattasenāsanaṃ dūre ti vā accāsanne ti vā amanussadīghajātikādīhi upaddutan ti vā uṇhan ti vā sītalan ti vā pucchituṃ na labhati; majjhimo pucchituṃ labhati, gantvā pana olokentuṃ na labhati; muduko gantvā oloketvā sa c' assa taṃ na ruccati, aññaṃ gahetuṃ labhati. Imesaṃ pana tiṇṇam pi senāsanaloluppe uppannamatte dhutangaṃ bhijjatī ti ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—yaṃ laddhaṃ tena tuṭṭhabban ti vuttovādakaraṇaṃ, sabrahmacārīnaṃ hitesitā, hīnapaṇītavikappapariccāgo, anurodhavirodhappahānaṃ, atricchatāya dvārapidahanaṃ, appicchatādīnaṃ anulomavuttitā ti.

Yaṃ laddhaṃ tena santuṭṭho, yathāsanthutiko yati,
nibbikappo sukhaṃ seti tiṇasantharakesu pi.

Na so rajjati seṭṭhamhi, hīnaṃ laddhā na kuppati,
Sabrahmacārī[1] navake hitena anukampati.

Tasmā 'riyasatāciṇṇaṃ munipungavavaṇṇitaṃ,
anuyuñjetha medhāvī yathāsanthatarāmatan ti.

Ayaṃ yathāsanthatikange samādāna-vidhānappabheda-bhedānisaṃsavaṇṇanā.

13. *Nesajjikangaṃ*

Nesajjikangam pi: *seyyaṃ paṭikkhipāmi, nesajjikangaṃ samādiyāmī* ti imesaṃ aññataravacanena samādinnaṃ hoti. Tena pana nesajjikena rattiyā tīsu yāmesu ekaṃ yāmaṃ uṭṭhāya cankamitabbaṃ, iriyāpathesu hi nipajjitum eva na vaṭṭati. Idam assa vidhānaṃ.

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[1] Bhm °cāri.

Pabhedato pana ayam pi tividho hoti. Tattha ukkaṭṭhassa neva apassenaṃ, na dussapallatthikā, na āyogapaṭṭo vaṭṭati. Majjhimassa imesu tīsu yaṃ-kiñci vaṭṭati. Mudukassa apassenam pi dussapallatthikā pi āyogapaṭṭo pi bimbohanam[1] pi pañcango pi sattango pi vaṭṭati. Pañcango nāma[2] piṭṭhi apassayena saddhiṃ kato. Sattango nāma piṭṭhi apassayena ca ubhato passesu apassayehi ca saddhiṃ kato. Taṃ kira Mīḷhābhayattherassa[3] akaṃsu; thero anāgāmī hutvā parinibbāyi. Imesaṃ pana tiṇṇam pi seyyaṃ kappitamatte dhutangaṃ bhijjati. Ayam ettha bhedo.

Ayaṃ pan' ānisaṃso:—*seyyasukhaṃ passasukhaṃ*[4] *middhasukhaṃ anuyutto viharatī* ti[5] vuttassa cetaso vinibandhassa upacchedanaṃ, sabbakammaṭṭhānānuyogasappāyatā, pāsādika-iriyāpathatā, viriyārambhānukulatā, sammāpaṭipattiyā anubrūhanan ti.[6]

Ābhujitvāna pallankaṃ, paṇidhāya ujuṃ tanuṃ,
nisīdanto vikampeti, Mārassa hadayaṃ yati.

Seyyasukhaṃ middhasukhaṃ hitvā āraddhavīriyo,
nisajjābhirato bhikkhu sobhayanto tapovanaṃ.

Nirāmisaṃ pītisukhaṃ yasmā samadhigacchati,
tasmā samanuyuñjeyya dhīro nesajjikaṃ vatan ti.

Ayaṃ nesajjikange samādānavidhānappabhedabhedānisaṃsa-vaṇṇanā.

Dhutādīnaṃ kusalattikato

Idāni:—

Kusalattikato c' eva dhutādīnaṃ vibhāgato
samāsavyāsato cāpi viññātabbo vinicchayo ti

imissā gāthāyavasena vaṇṇanā hoti.

Tattha *kusalattikato* ti sabbān' eva hi dhutangāni sekhaputhujjanakhīṇāsavānaṃ vasena siyā kusalani, siyā avyākatāni,

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1 B^hm bibbo°. 2 B^hm pana *for* nāma. 3 B^hm Miḷhā°.
4 S^h phassa°. 5 *M.* i, 103. 6 S^b samupabrūhananti.

n' atthi dhutangaṃ akusalan ti. Yo pana vadeyya:—*pāpiccho icchāpakato āraññako hotī* ti[1] ādi vacanato akusalam pi dhutangan ti, so vattabbo:—na mayaṃ:—akusalacittena araññe na vasatī ti vadāma; yassa hi araññe nivāso, so āraññako, so ca pāpiccho vā bhaveyya, appiccho vā. Imāni pana tena tena samādānena dhutakilesattā dhutassa bhikkhuno angāni, kilesadhunanato vā dhutan ti laddhavohāraṃ ñāṇaṃ angam etesan ti dhutangāni. Athavā dhutāni ca tāni paṭipakkhaniddhunanato angāni ca paṭipattiyā ti pi dhutangānīti vuttaṃ; na ca akusalena koci dhuto nāma hoti, yass' etāni angāni bhaveyyaṃ; na ca akusalaṃ kiñci dhunāti yesaṃ taṃ angan ti katvā dhutangānīti vucceyyuṃ; nāpi akusalaṃ cīvaraloluppādīni c' eva dhunāti[2] paṭipattiyā ca angaṃ hoti. Tasmā suvuttam idaṃ:—n' atthi akusalaṃ dhutangan ti. Yesam pi kusalattikavinimuttaṃ[3] dhutangaṃ, tesaṃ atthato dhutangam eva n' atthi. Asantaṃ kassa dhunanato dhutangaṃ nāma bhavissati, dhutaguṇe samādāya vattatīti vacanavirodho pi ca nesaṃ āpajjati; tasmā taṃ na gahetabban ti.

Ayaṃ tāva kusalattikato vaṇṇanā.

Dhutādīnaṃ vibhāgato ti

(1) dhuto veditabbo, (2) dhutavādo veditabbo, (3) dhutadhammā veditabbo, (4) dhutangāni veditabbāni, (5) kassa dhutangasevanā[4] sappāyā ti veditabbaṃ. Tattha (1) dhuto ti dhutakileso vā puggalo, kilesadhunano vā dhammo. (2) Dhutavādo ti ettha pana atthi dhuto na dhutavādo, atthi na dhuto dhutavādo, atthi neva dhuto na dhutavādo, atthi dhuto c' eva dhutavādo ca. Tattha yo dhutangena attano kilese dhuni, paraṃ pana dhutangena na ovadati nānusāsati, Bakkulatthero[5] viya, ayaṃ dhuto na dhutavādo. Yath' āha:—*tayidaṃ āyasmā Bakkulo dhuto na dhutavādo*, ti.[6] Yo pana

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[1] *A.* iii, 219; B[hm] āraññiko. [2] B[hm] niddhunāti.

[3] S[bh] °vinimmuttaṃ.

[4] B[hm] °bhāvanā *for* °sevanā. Cf. *below.* [5] B[hm] Bākkula°.

[6] *Not traced; nor are the three following quotations. But* cf. *M.* iii, 124 f.; *A.* i, 25; *Thag.* 225 f.; *Mil.* 215 f.

na dhutangena attano kilese dhuni, kevalaṃ aññe[1] dhutangena ovadati anusāsati, Upanandatthero[2] viya, ayaṃ na dhuto, dhutavādo. Yath' āha:—*tayidaṃ āyasmā Upanando Sakyaputto na dhuto, dhutavādo* ti. Yo ubhayavipanno, Lāḷudāyī[3] viya, ayaṃ neva dhuto na dhutavādo. Yath' āha: —*tayidaṃ āyasmā Lāḷudāyī neva dhuto, na dhutavādo* ti. Yo pana ubhayasampanno, Dhamma-Senāpati[4] viya, ayaṃ dhuto c' eva dhutavādo ca. Yath' āha:—*tayidaṃ āyasmā Sāriputto dhuto c' eva dhutavādo cā* ti. (3) Dhutadhammā veditabbā ti appicchatā, santuṭṭhitā, sallekhatā, pavivekatā, idam-atthitā ti ime dhutangacetanāya parivārakā pañcadhammā appicchaṃ yeva nissāyā ti ādivacanato dhutadhammā nāma. Tattha appicchatā ca santuṭṭhitā ca alobhe anupatanti,[5] sallekhatā ca pavivekatā ca dvīsu dhammesu anupatanti alobhe ca amohe ca, idam-atthitā ñāṇam eva. Tattha alobhena paṭikkhepavatthūsu lobhaṃ, amohena te sveva ādīnavapaṭicchādakaṃ mohaṃ dhunāti. Alobhena ca anuññātānaṃ paṭisevanamukhena pavattaṃ kāmasukhānuyogaṃ, amohena dhutangesu atisallekhamukhena pavattaṃ attakilamathānuyogaṃ dhunāti. Tasmā ime dhammā dhutadhammā ti veditabbā. (4) Dhutangāni veditabbānīti terasa dhutangāni veditabbāni: paṃsukūlikangaṃ . . . *pe* . . . nesajjikangan ti. Tāni atthato lakkhaṇādīhi ca vuttān' eva. (5) Kassa dhutangasevanā sappāyā ti[6] rāgacaritassa c' eva mohacaritassa ca. Kasmā? Dhutangasevanā hi[7] dukkhāpaṭipadā c' eva sallekhavihāro ca. Dukkhāpaṭipadañ ca nissāya rāgo vūpasammati.[8] Sallekhaṃ nissāya appamattassa moho pahīyati.[9] Āraññikanga-rukkhamūlikangapaṭisevanā vā ettha dosacaritassā pi sappāyā. Tattha hi 'ssa asaṃghaṭṭiyamānassa viharato doso pi vūpasammatī ti.[8]

Ayaṃ dhutādīnaṃ vibhāgato vaṇṇanā.

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[1] S[b] aññaṃ. [2] B[m] Upanandha°. Cf. *Jāt.* ii, 441; iii, 332.
[3] Cf. *Jāt.* i, 123 f; 446 f. [4] Cf. *Thag.* 982 f; 994.
[5] B[hm] *give* anupatanti *in next clause only.*
[6] *So all editions.*
[7] *So* S[h], S[b] °sevanāya (*omits* hi); B[h] °sevanaṃ hi; B[m] °seva nañ hi. [8] B[hm] °samati. [9] S[b] pahīyatīti.

Samāsa-vyāsato ti

imāni pana dhutangāni *samāsato* tīṇi sīsangāni, pañca asambhinnangānī ti aṭṭh' eva honti. Tattha sāpadānacārikangaṃ, ekāsanikangaṃ, abbhokāsikangan ti imāni tīṇi sīsangāni. Sāpadānacārikangaṃ hi rakkhanto piṇḍapātikangaṃ pi rakkhissati, ekāsanikangañ ca rakkhato pattapiṇḍikanga-khalupacchābhattikangāni pi surakkhanīyāni bhavissanti. Abbhokāsikangaṃ rakkhantassa kiṃ atthi rukkhamūlikanga-yathāsanthatikangesu rakkhitabbaṃ nāma? Iti imāni tīṇi sīsangāni. Āraññikangaṃ, paṃsukūlikangaṃ, tecīvarikangaṃ, nesajjikangaṃ, sosānikangan ti imāni pañca asambhinnangāni cā ti aṭṭh' eva honti. Puna dve cīvarapatisaṃyuttāni, pañca piṇḍapātapaṭisaṃyuttāni, pañca senāsanapaṭisaṃyuttāni, ekaṃ viriyapaṭisaṃyuttan ti evaṃ cattāro va honti. Tattha nesajjikangaṃ viriyapaṭisaṃyuttaṃ, itarāni pākaṭān' eva. Puna sabbān' eva nissayavasena dve honti, paccayanissitāni dvādasa, viriyanissitaṃ[1] ekan ti; sevitabbāsevitabbavasena pi dve yeva honti. Yassa hi dhutangaṃ sevantassa kammaṭṭhānaṃ vaḍḍhati, tena sevitabbāni; yassa sevato hāyati, tena na sevitabbāni. Yassa pana sevato pi asevato pi vaḍḍhat' eva, na hāyati, tenāpi pacchimaṃ janataṃ anukampantena sevitabbāni. Yassāpi sevato pi asevato pi na vaḍḍhati, tenāpi sevitabbāni yeva āyatiṃ vāsanatthāyāti. Evaṃ sevitabbāsevitabbavasena duvidhāni pi sabbān' eva cetanāvasena ekavidhāni honti. Ekam eva hi dhutangaṃ[2] samādānacetanā ti Aṭṭhakathāyaṃ pi vuttaṃ:—yā cetanā, taṃ dhutangan ti[3] vadantī ti.

Vyāsato pana bhikkhūnaṃ terasa, bhikkhunīnaṃ aṭṭha, sāmaṇerānaṃ dvādasa, sikkhamānasāmaṇerīnaṃ satta, upāsaka-upasikānaṃ dve ti dvācattālīsa honti. Sace pana[4] abbhokāse āraññikangasampannaṃ susānaṃ hoti, eko pi bhikkhu ekappahārena sabbadhutangāni paribhuñjituṃ sakkoti. Bhikkhunīnaṃ pana araññikangaṃ khalupacchābhattikangañ ca dve pi sikkhāpaden' eva paṭikkhittāni. Abbho-

[1] S[bh] viriyasannissitaṃ. [2] S[b] dhutanga-.
[3] S[b] dhutanga-. [4] S[b] *adds* hi.

kāsikangaṃ, rukkhamūlikangaṃ, sosānikangan ti imāni tīṇi dupparihārāni, bhikkhuniyāhi dutiyikaṃ vinā vasituṃ na vaṭṭati. Evarūpe ca ṭhāne samānacchandā dutiyikā dullabhā.[1] Sace pi labheyya saṃsaṭṭhavihārato na mucceyya. Evaṃ sati yass' atthāya dhutangaṃ seveyya, svev' assā attho na sampajjeyya. Evaṃ paribhuñjituṃ asakkuneyyatāya pañca hāpetvā bhikkhunīnaṃ aṭṭh' eva hontīti veditabbāni.

Yathā-vuttesu pana ṭhapetvā tecīvarikangaṃ, sesāni dvādasa sāmaṇerānaṃ, satta sikkhamānasāmaṇerīnaṃ veditabbāni. Upāsaka-upāsikānaṃ pana ekāsanikangaṃ, pattapiṇḍikangan ti imāni dve[2] paṭirūpāni c' eva sakkā ca paribhuñjitun ti dve dhutangānīti. Evaṃ vyāsato dve cattāḷīsa hontī ti.

Ayaṃ samāsa-vyāsato-vaṇṇanā.

Ettāvatā ca *sīle patiṭṭhāya naro sappañño* ti imissā gāthāya sīlasamādhipaññāmukhena desite Visuddhi-Magge yehi appicchatā-santuṭṭhitādīhi guṇehi vuttappakārassa sīlassa vodānaṃ hoti, tesaṃ sampādanatthaṃ samādātabbadhutangakathā bhāsitā[3] hoti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge Dhutanganiddeso nāma dutiyo paricchedo.

[1] B^hm *add* 'va. [2] S^h *omits;* S^b imān' eva.
[3] S^bh kathitā.

III

TATIYO PARICCHEDO

KAMMAṬṬHĀNA-GAHAṆA-NIDDESO

Idāni yasmā evaṃ dhutangapariharaṇasampāditehi appicchatādīhi guṇehi pariyodāte imasmiṃ sīle patiṭṭhitena

sīle patiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayan ti

vacanato cittasīsena niddiṭṭho samādhi bhāvetabbo, so ca atisankhepadesitattā viññātum pi tāva na sukaro, pageva bhāvetuṃ, tasmā tassa vitthārañ ca bhāvanānayañ ca dassetuṃ idaṃ pañhākammaṃ hoti:—

(1) Ko samādhi ?
(2) Ken' aṭṭhena samādhi ?
(3) Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni ?
(4) Katividho samādhi ?
(5) Ko c' assa sankileso ?
(6) Kiṃ vodānaṃ ?
(7) Kathaṃ bhāvetabbo ?
(8) Samādhibhāvanāya ko ānisaṃso ti ?

(1) Tatr' idaṃ vissajjanaṃ:—*ko samādhī* ti ? Samādhi bahuvidho nānappakārako. Taṃ sabbaṃ vibhāvayituṃ ārabhamānaṃ vissajjanaṃ adhippetañ c' eva atthaṃ na sādheyya uttariñ ca vikkhepāya saṃvatteyya, tasmā idhādhippetam eva sandhāya vadāma:—kusalacittekaggatā samādhi.

(2) *Ken' aṭṭhena samādhī* ti ? Samādhānaṭṭhena samādhi. Kim idaṃ samādhānaṃ nāma ? Ekārammaṇe cittacetasikānaṃ samaṃ sammā ca ādhānaṃ ṭhapanan ti vuttaṃ hoti;

tasmā yassa dhammassānubhāvena ekārammaṇe cittacetasikā samaṃ sammā ca avikkhipamānā[1] avippakiṇṇā ca hutvā tiṭṭhanti, idaṃ samādhānan ti veditabbaṃ.

(3) *Kān' assa lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānānī* ti ? Ettha pana avikkhepalakkhaṇo samādhi, vikkhepaviddhaṃsana-raso, avikampana-paccupaṭṭhāno, *sukhino cittaṃ samādhiyati* ti[2] vacanato pana sukhaṃ assa padaṭṭhānaṃ.

(4) *Katividho samādhī* ti avikkhepalakkhaṇena tāva ekavidho, upacāra-appanāvasena duvidho; tathā lokiya-lokuttaravasena, sappītikanippītikavasena, sukhasahagata-upekkhāsahagatavasena ca. Tividho hīna-majjhima-paṇītavasena; tathā savitakka-savicārādivasena, pītisahagatādivasena, paritta-mahaggatappamāṇavasena ca. Catubbidho dukkhāpaṭipadā-dandhābhiññādivasena; tathā paritta-parittārammaṇādivasena, catujhānangavasena,[3] hānabhāgiyādivasena, kāmāvacarādivasena, adhipativasena ca. Pañcavidho pañcakanaye pañcajhānangavasenāti.[4]

Tattha *ekavidha*-koṭṭhāso uttānattho yeva.

Duvidha-koṭṭhāse: channaṃ anussatiṭṭhānānaṃ maraṇasatiyā,[5] upasamānussatiyā, āhāre paṭikūlasaññāya[6] catudhātuvavatthānassā ti imesaṃ vasena laddhacittekaggatā, yā ca appanā-samādhīnaṃ pubbabhāge ekaggatā:—ayaṃ upacārasamādhi. *Paṭhamassa jhānassa parikammaṃ paṭhamassa jhānassa anantarapaccayena paccayo* ti[7] ādi-vacanato pana yā parikammānantarā ekaggatā:—ayaṃ appanā-samādhī ti evaṃ upacārappanā[8] vasena duvidho. Dutiyaduke tīsu bhūmīsu kusalacittekaggatā lokiyo samādhi, ariyamaggasampayuttā ekaggatā lokuttaro samādhī ti evaṃ lokiyalokuttaravasena duvidho. Tatiyaduke catukkanaye dvīsu pañcakanaye tīsu jhānesu ekaggatā sappītiko samādhi, ava-

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[1] Sbh avikkhippamānā.

[2] *D.* iii, 242; *S.* iv, 78, 351; v, 398.

[3] Sbh catujjhānangavasena.

[4] Sb pañcajjhānangavasenāti.

[5] Bhm maraṇassatiyā.

[6] Sbh paṭikkūlasaññāya.

[7] *P.*, 'Tikapaṭṭhāna.'; Sh *refers also to Pts.* (?) *and to Peṭakopadesa.*

[8] So Sh Bhm; Sb °appaṇā.

seseu dvīsu jhānesu ekaggatā nippītiko samādhi; upacārasamādhi pana siyā sappītiko, siyā nippītiko ti evaṃ sappītika-nippītikavasena duvidho. Catutthaduke catukkanaye tīsu pañcakanaye catūsu jhānesu ekaggatā sukhasahagato samādhi; avasesasmiṃ upekkhāsahagato samādhi, upacārasamādhi pana siyā sukhasahagato, siyā upekkhāsahagato ti evaṃ sukhasahagata-upekkhāsahagatavasena duvidho.

Tikesu: paṭhamattike paṭiladdhamatto hīno, nātisubhāvito majjhimo, subhāvito vasippatto paṇīto ti evaṃ hīna-majjhima-paṇītavasena tividho. Dutiyattike paṭhamajjhānasamādhi saddhiṃ upacārasamādhinā savitakkasavicāro; pañcakanaye dutiyajjhānasamādhi avitakka-vicāramatto. Yo hi vitakkamatte yeva ādīnavaṃ disvā, vicāre adisvā, kevalaṃ vitakkappahānamattaṃ ākankhamāno paṭhamajjhānaṃ atikkamati; so avitakka-vicāramattaṃ samādhiṃ paṭilabhati. Taṃ sandhāy' etaṃ vuttaṃ. Catukkanaye pana dutiyādisu pañcakanaye tatiyādisu tīsu jhānesu ekaggatā avitakkāvicāro samādhī ti evaṃ savitakka-savicārādivasena tividho. Tatiyattike catukkanaye ādito dvīsu pañcakanaye ca tīsu jhānesu ekaggatā pītisahagato samādhi. Te sveva tatiye ca catutthe ca jhāne ekaggatā sukhasahagato samādhi, avasāne upekkhāsahagato. Upacārasamādhi pana pītisukhasahagato vā hoti upekkhāsahagato vā ti evaṃ pītisahagatādivasena tividho. Catutthattike upacārabhūmiyaṃ ekaggatā paritto samādhi, rupāvacarārūpāvacarakusale ekaggatā[1] mahaggato samādhi, ariyamaggasampayuttā ekaggatā appamāṇo samādhī ti evaṃ paritta-mahaggatappamāṇavasena tividho.

Catukkesu : paṭhamacatukke atthi samādhi dukkhāpaṭipado dandhābhiñño, atthi dukkhāpaṭipado khippābhiñño, atthi sukhāpaṭipado dandhābhiñño, atthi sukhāpaṭipado khippābhiñño ti.[2] Tattha paṭhamasamannāhārato paṭṭhāya yāva tassa tassa jhānassa upacāraṃ uppajjati, tāva pavattā samādhibhāvanā *paṭipadā* ti vuccati. Upacārato pana paṭṭhāya yāva appanā, tāva pavattā paññā *abhiññā* ti vuccati. Sā pan' esā paṭipadā ekaccassa dukkhā hoti nīvaraṇādi-paccanīkadhammasamudācāragahaṇatāya kicchā; asukhāsevanā ti

[1] S^b 'kaggatā. [2] *Dhs.* §§ 176-80; *Vibh.* 331 f.

attho; ekaccassa tad-abhāvena sukhā. Abhiññā pi ekaccassa dandhā hoti, mandā asīghappavatti; ekaccassa khippā, amandāsīghappavatti.

Tattha yāni parato sappāyāsappāyāni ca palibodhupacchedādīni[1] pubbakiccāni ca appanā-kosallāni ca vaṇṇayissāma.[2] Tesu yo asappāyasevī hoti, tassa dukkhāpaṭipadā dandhā ca abhiññā hoti, sappāyasevino sukhāpaṭipadā khippā ca abhiññā. Yo pana pubbabhāge asappāyaṃ sevitvā, aparabhāge sappāyasevī hoti, pubbabhāge vā sappāyaṃ sevitvā, aparabhāge asappāyasevī, tassa vomissakatā veditabbā. Tathā palibodhupacchedādikaṃ[1] pubbakiccaṃ asampādetvā bhāvanaṃ anuyuttassa dukkhāpaṭipadā hoti, vipariyāyena sukhā. Appanā-kosallāni[3] pana asampādentassa dandhā abhiññā hoti, sampādentassa khippā. Api ca taṇhā-avijjāvasena, samatha-vipassanādhikāravasena cāpi etāsaṃ pabhedo veditabbo. Taṇhābhibhūtassa hi dukkhāpadā hoti, anabhibhūtassa sukhā. Avijjābhibhūtassa ca dandhābhiññā hoti, anabhibhūtassa khippā.
Yo ca samathe akatādhikāro, tassa dukkhāpaṭipadā hoti, katādhikārassa sukhā. Yo pana vipassanāya akatādhikāro hoti, tassa dandhā abhiññā hoti, katādhikārassa khippā.

Kilesindriyavasena cāpi etāsaṃ pabhedo veditabbo. Tibbakilesassa hi mudindriyassa dukkhāpaṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā. Mandakilesassa ca mudindriyassa sukhā paṭipadā hoti dandhā ca abhiññā, tikkhindriyassa pana khippā abhiññā ti.

Iti imāsu paṭipadā-abhiññāsu yo puggalo dukkhāya paṭipadāya dandhāya ca abhiññāya samādhiṃ pāpuṇāti, tassa so samādhi dukkhāpaṭipado dandhābhiñño ti vuccati. Esa nayo sesattaye pī ti evaṃ dukkhāpaṭipadādandhābhiññādivasena catubbidho. Dutiyacatukke atthi samādhi paritto parittārammaṇo, atthi paritto appamāṇārammaṇo, atthi appamāṇo parittārammaṇo, atthi appamāṇo appamāṇārammaṇo ti. Tattha yo samādhi appaguṇo upari jhānassa paccayo bhavituṃ na sakkoti, ayaṃ

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[1] B^hm pali°. [2] B^hm °yissāmi.
[3] S^bh appaṇā-. Cf. 85, *n.* 8.

paritto. Yo pana avaḍḍhite ārammaṇe pavatto, ayaṃ parittārammaṇo. Yo paguṇo subhāvito upari jhānassa paccayo bhavituṃ sakkoti, ayaṃ appamāṇo. Yo ca vaḍḍhite ārammaṇe pavatto, ayaṃ appamāṇārammaṇo. Vuttalakkhaṇavomissatāya pana vomissakanayo veditabbo. Evaṃ paritta-parittārammaṇādivasena catubbidho.

Tatiyacatukke vikkhambhitanīvaraṇānaṃ vitakka-vicāra-pīti-sukhasamādhīnaṃ vasena pañcaṅgikaṃ paṭhamaṃ jhānaṃ,[1] tato vūpasantavitakkavicāraṃ tivaṅgikaṃ dutiyaṃ, tato virattappītikaṃ duvaṅgikaṃ tatiyaṃ, tato pahīnasukha-upekkhāvedanā-sahitassa samādhino vasena duvaṅgikaṃ catutthaṃ:—iti imesaṃ catunnaṃ jhānānaṃ aṅgabhūtā cattāro samādhī honti. Evaṃ catujhānaṅgavasena catubbidho. Catutthacatukke: atthi samādhi hānabhāgiyo, atthi ṭhitibhāgiyo, atthi visesabhāgiyo, atthi nibbedhabhāgiyo. Tattha paccanīkasamudācāravasena hānabhāgiyatā, tad-anudhammatāya satiyā saṇṭhānavasena ṭhitibhāgiyatā, upari visesādhigamavasena visesabhāgiyatā, nibbidāsahagatasaññāmanasikāra-samudācāravasena nibbedhabhāgiyatā ca veditabbā. Yath' āha:[2] *paṭhamassa jhānassa lābhiṃ kāmasahagatā saññā manasikārā-samudācaranti hānabhāginī paññā. Tad-anudhammatā-sati santiṭṭhati ṭhitibhāginī paññā. Avitakkasahagatā saññā manasikārā samudācaranti visesabhāginī paññā. Nibbidāsahagatā saññā manasikārā samudācaranti virāgupasaṃhitāni nibbedhabhāginīpaññā* ti. Tāya pana paññāya sampayuttā samādhī pi cattāro hontīti. Evaṃ hānabhāgiyādivasena catubbidho.

Pañcamacatukke kāmāvacaro samādhi, rūpāvacaro samādhi, arūpāvacaro samādhi, apariyāpanno samādhī ti evaṃ cattāro samādhī. Tattha sabbāpi upacārekaggatā kāmāvacaro samādhi. Tathā rūpāvacarādi kusalacitt' ekaggatā itare tayo ti evaṃ kāmāvacarādivasena catubbidho. Chaṭṭhacatukke:—*chandaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ, labhati cittassa ekaggataṃ* :—

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[1] B^hm paṭhamajjh°.

[2] *Pts.* i, 35 f., *but for* paññā *it reads* dhammo. Cf. *D.* iii, 277 (vii); *A.* ii, 167; S^h *refers also to Peṭakopadesa.*

ayaṃ vuccati chandasamādhi . . . Viriyaṃ ce bhikkhu . . . pe . . . cittaṃ ce bhikkhu . . . pe . . . vīmaṃsaṃ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ, labhati cittassa ekaggataṃ:—ayaṃ vuccati vīmaṃsāsamādhī ti[1] evaṃ adhipativasena catubbidho.

Pañcake yaṃ catukkabhede vuttaṃ dutiyaṃ jhānaṃ, taṃ vitakkamattātikkamena dutiyaṃ; vitakkavicārātikkamena tatiyan ti evaṃ dvidhā bhinditvā pañca jhānāni veditabbāni. Tesaṃ angabhūtā ca[2] pañca-samādhī ti evaṃ pañcajhānangavasena pañcavidhatā veditabbā.

(5) *Ko c' assa sankileso?* (6) *Kiṃ vodānan* ti ettha pana vissajjanaṃ Vibhange vuttam eva. Vuttaṃ hi tattha *sankilesan ti hānabhāgiyo dhammo. Vodānan ti visesabhāgiyo dhammo* ti.[3] Tattha paṭhamassa jhānassa lābhiṃ kāmasahagatā saññā manasikārā samudācaranti hānabhāginī paññā ti iminā nayena hānabhāgiyo dhammo veditabbo. Avitakkasahagatā saññā manasikārā samudācaranti visesabhāginī paññā ti iminā nayena visesabhāgiyo dhammo veditabbo.

7. *Kathaṃ bhāvetabbo* ti ettha pana yo tāva ayaṃ *lokiyalokuttara*-vasena duvidho ti ādisu ariyamaggasampayutto samādhi vutto, tassa bhāvanānayo paññābhāvanānayen' eva sangahīto.[4] Paññāya hi bhāvitāya so bhāvito hoti, tasmā taṃ sandhāya evaṃ bhāvetabbo ti na kiñci visuṃ vadāma. Yo panāyaṃ *lokiyo*, so vuttanayena sīlāni visodhetvā, suparisuddhe sīle patiṭṭhitena, yvāssa dasasu palibodhesu[5] palibodho atthi, taṃ upacchinditvā, kammaṭṭhanadāyakaṃ kalyāṇamittaṃ upasankamitvā, attano cariyānukulaṃ cattālīsāya kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gahetvā, samādhibhāvanāya ananurūpaṃ vihāraṃ pahāya, anurūpe vihāre viharantena khuddakapalibodhupacchedaṃ katvā, sabbaṃ bhāvanāvidhānaṃ aparihāpentena bhāvetabbo ti. Ayam ettha sankhepo.

Ayaṃ pana vitthāro:—yaṃ tāva vuttaṃ yvāssa dasasu palibodhesu palibodho atthi, taṃ upacchinditvā ti ettha:—

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[1] *Vibh.* 216-19. Cf. *S.* v, 268 f.

[2] S[b] *omits.*

[3] *Vibh.* 343.

[4] B[hm] °hito.

[5] B[hm] pali° *throughout.*

Āvāso ca kulaṃ lābho, gaṇo kammañ ca pañcamaṃ;
addhānaṃ, ñāti, ābādho, gantho, iddhī ti te dasā ti

ime dasa paḷibodhā nāma.

Tattha *āvāso* yeva āvāsapaḷibodho. Esa nayo *kulādīsu.* Tattha (i.) *āvāso* ti eko pi ovarako vuccati, ekam pi pariveṇaṃ, sakalo pi saṅghārāmo. Svāyaṃ na sabbass' eva paḷibodho hoti.

Yo pan' ettha navakammādisu ussukkaṃ vā āpajjati, bahubhaṇḍasannicayo vā hoti, yena kenaci vā kāraṇena apekkhavā[1] paṭibaddhacitto,[2] tass' eva paḷibodho hoti, na itarassa. Tatridaṃ vatthu:—dve kira kulaputtā Anurādhapurā nikkhamitvā anupubbena[3] Thūpārāme pabbajiṃsu. Tesu eko dve mātikā paguṇā[4] katvā pañcavassiko hutvā pavāretvā Pācīnakhaṇḍarājiṃ[5] nāma gato, eko tatth' eva vasati. Pācīnakhaṇḍarājiṃ gato[6] tattha ciraṃ vasitvā, thero hutvā, cintesi: paṭisallānasāruppam idaṃ ṭhānaṃ, handa naṃ sahāyakassāpi ārocemī ti. Tato nikkhamitvā anupubbena Thūpārāmaṃ pāvisi. Pavisantaṃ yeva naṃ disvā samānavassikatthero paccuggantvā pattacīvaraṃ paṭiggahetvā vattaṃ akāsi. Āgantukatthero senāsanaṃ pavisitvā cintesi: idāni me sahāyo sappiṃ vā phāṇitaṃ vā pānakaṃ vā pesissati, ayaṃ hi imasmiṃ nagare ciraṃ nivāsī ti. So rattiṃ aladdhā pāto cintesi: idāni upaṭṭhākehi gahitaṃ yāgukhajjakaṃ pesissatī ti. Tam pi adisvā: pahiṇantā n' atthi, paviṭṭhassa maññe dassatīti[7] pāto va tena saddhiṃ gāmaṃ pāvisi. Te dve ekaṃ vīthiṃ caritvā uḷuṅkamattaṃ yāguṃ labhitvā āsanasālāyaṃ nisīditvā piviṃsu. Tato āgantuko cintesi: nibaddhayāgu maññe n' atthi, bhattakāle idāni manussā paṇītaṃ bhattaṃ dassantī ti. Tato bhattakāle pi piṇḍāya caritvā laddham eva bhuñjitvā āha: kiṃ, bhante, sabbakālaṃ evaṃ yāpethā ti? Ām', āvuso ti. Bhante, Pācīnakhaṇḍarāji phāsukā, tattha gacchāmā ti. Thero nagarato

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[1] Sh apekkhāvā. [2] Bhm paṭibandha°.
[3] Sbh *omit.* [4] Sbh paguṇaṃ
[5] Cf. *Mhv.* xxiii, *l.* 5; *Geiger's Trans.*, p. 155, *n.* 3.
[6] Bhm °rājigato. [7] Sb dassantīti.

dakkhiṇadvārena nikkhamanto Kumbhakāragāmamaggaṃ paṭipajji. Itaro āha: kiṃ pana,[1] bhante, imaṃ maggaṃ paṭipannatthā ti? Nanu tvaṃ, āvuso, Pācīnakhaṇḍarājiyā vaṇṇaṃ abhāsī ti. Kiṃ pana, bhante, tumhākaṃ ettakaṃ kālaṃ vasitaṭṭhāne na koci atirekaparikkhāro atthī ti. Ām', āvuso, mañcapīṭhaṃ saṅghikaṃ, taṃ paṭisāmitam eva; aññaṃ kiñci n' atthī ti. Mayhaṃ pana, bhante, kattaradaṇḍo telanāḷi upāhanatthavikā ca tatth' evā ti. Tayā, āvuso, ekadivasaṃ vasitvā ettakaṃ ṭhapitan ti. Āma, bhante ti. So pasannacitto theraṃ vanditvā:—tumhādisānaṃ, bhante, sabbattha araññavāso yeva. Thūpārāmo catunnaṃ Buddhānaṃ dhātunidhānaṭṭhānaṃ, Lohapāsāde sappāyaṃ dhammasavanaṃ, Mahācetiyadassanaṃ theradassanañ ca labbhati, Buddhakālo viya pavattati.[2] Idh' eva tumhe vasathā ti dutiyadivase pattacīvaraṃ gahetvā sayam eva agamāsī ti īdisassa āvāso na paḷibodho hoti.

(ii.) *Kulan* ti ñātikulaṃ vā upaṭṭhākakulaṃ vā. Ekaccassa hi upaṭṭhākakulam pi sukhite sukhito ti ādinā nayena saṃsaṭṭhaviharato[3] paḷibodho hoti, so kulamānussakehi vinā dhammasavanāya sāmantavihāram pi na gacchati. Ekaccassa mātāpitaro pi paḷibodhā na honti, Koraṇḍakavihāravāsittherassa bhāgineyyadaharabhikkhuno viya. So kira uddesatthaṃ Rohaṇaṃ[4] agamāsi. Therabhāginī pi upāsikā sadā theraṃ tassa pavattiṃ pucchati. Thero: ekadivasaṃ daharaṃ ānessāmīti Rohaṇābhimukho pāyāsi. Daharo pi:—ciram idha me[5] vutthaṃ upajjhāyaṃ dāni passitvā upāsikāya ca pavattiṃ ñatvā āgamissāmī ti Rohaṇato nikkhami. Te ubho pi Gaṅgātīre[6] samāgacchiṃsu. So aññatarasmiṃ rukkhamūle, therassa vattaṃ katvā: kuhiṃ yāsī ti? pucchito tam atthaṃ ārocesi. Thero: suṭṭhu te kataṃ; upāsikā pi sadā pucchati: aham pi etad-attham eva āgato; gaccha tvaṃ, ahaṃ pana idh' eva imaṃ vassaṃ vasissāmī ti taṃ uyyojesi.

[1] S[bh] *omit*. [2] S[bh] vattati.

[3] S[bh] saṃsaṭṭhassa viharato.

[4] Cf. *Mhv.* xxii, *l.* 6. Cf. *Geiger's Trans.*, p. 146, *n.* 2.

[5] S[b] ciraṃ me idha.

[6] ? *The* Menik-gaṅgā. *See op. cit. map facing* p. 1.

So vassūpanāyikadivase yeva taṃ vihāraṃ patto. Senāsanam pi 'ssa pitarā kāritam eva pattaṃ. Ath' assa pitā dutiyadivase āgantvā: kassa, bhante, amhākaṃ senāsanaṃ pattan ti pucchanto: āgantukassa[1] daharassā ti sutvā taṃ upasaṅkamitvā vanditvā āha: bhante, amhākaṃ senāsane vassaṃ upagatassa vattaṃ atthī ti. Kiṃ, upāsakā ti? Temāsaṃ amhākaṃ yeva ghare bhikkhaṃ gahetvā pavāretvā gamanakāle āpucchitabban ti. So tuṇhībhāve na adhivāsesi. Upāsako pi gharaṃ gantvā: amhākaṃ āvāse eko āgantuko ayyo upagato sakkaccaṃ upaṭṭhātabbo ti āha. Upāsikā: sādhū ti sampaṭicchitvā paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādesi. Daharo pi bhattakāle ñātigharaṃ agamāsi; na naṃ koci sañjāni. So temāsam pi tattha piṇḍapātaṃ paribhuñjitvā, vassaṃ[2] vuttho: ahaṃ gacchāmī ti āpucchi. Ath' assa ñātakā: sve, bhante, gacchissathā ti[3] dutiyadivase ghare yeva bhojetvā telanāḷiṃ pūretvā ekaṃ guḷapiṇḍaṃ navahatthañ ca sāṭakaṃ datvā: gacchatha, bhante ti āhaṃsu. So anumodanaṃ katvā Rohaṇābhimukho pāyāsi. Upajjhāyo pi 'ssa pavāretvā paṭipathaṃ āgacchanto pubbe diṭṭhaṭṭhāne yeva taṃ addasa. So aññatarasmiṃ rukkhamūle therassa vattaṃ akāsi. Atha naṃ thero pucchi: kiṃ, bhadramukha![4] diṭṭhā te upāsikā ti? So: āma, bhante ti sabbaṃ pavattiṃ ārocetvā, tena telena therassa pāde makkhetvā guḷena pānakaṃ katvā pāyetvā[5] tam pi sāṭakaṃ therass' eva datvā theraṃ vanditvā: mayhaṃ, bhante, Rohaṇaṃ yeva sappāyan ti agamāsi. Thero pi vihāraṃ āgantvā dutiyadivase Koraṇḍakagāmaṃ pāvisi. Upāsikā pi: mayhaṃ bhātā mama puttaṃ gahetvā, idāni āgacchissatī ti[6] sadā maggaṃ olokayamānā va tiṭṭhati. Sā taṃ ekakaṃ eva āgacchantaṃ disvā: mato me maññe putto! ayaṃ[7] thero ekako va āgacchatī ti therassa pādamūle nipatitvā[8] paridevamānā rodi. Thero: nanu daharo[9] appicchatāya attānaṃ ajānāpetvā va gato ti taṃ[10] sam-

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[1] S^{bh} āgantuka-.
[2] S^{b} *omits*; S^{h} vutthavasso.
[3] B^{hm} gacchathāti.
[4] S^{b} bhaddamukha.
[5] B^{hm} *omit.*
[6] S^{b} idāni āgacchati! idāni āgacchatī ti.
[7] S^{bh} yaṃ.
[8] S^{b} patitvā.
[9] S^{b} nuna daharo.
[10] S^{b} *inserts* upāsikaṃ.

assāsetvā sabbaṃ pavattiṃ ārocetvā pattatthavikato taṃ sāṭakaṃ nīharitvā dassesi.[1] Upāsikā pasīditvā puttena gatadisābhimukhā urena nipajjitvā namassamānā āha: mayhaṃ puttasadisaṃ vata maññe bhikkhuṃ kāyasakkhiṃ katvā Bhagavā Rathavinītapaṭipadaṃ[2] Nāḷakapaṭipadaṃ[3] Tuvaṭakapaṭipadaṃ[4] Catupaccayasantosa-Bhāvanārāmatādīpakaṃ Mahā-ariyavaṃsapaṭipadañ[5] ca desesi. Vijātamātuyā nāma gehe temāsaṃ bhuñjamāno pi: [6]ahaṃ putto, tvaṃ mātā ti na vakkhati! Aho! acchariyamanusso ti. Evarūpassa mātāpitaro pi paḷibodhā na honti, pag' eva aññaṃ upaṭṭhākakulan ti.

(iii.) *Lābho* ti cattāro paccayā. Te kathaṃ paḷibodhā honti? Puññavantassa hi bhikkhuno gatagataṭṭhāne manussā mahāparivāre paccaye denti. So tesaṃ anumodento, dhammaṃ desento, samaṇadhammaṃ kātuṃ na okāsaṃ labhati. Aruṇuggamanato yāva paṭhamayāmo, tāva manussasaṃsaggo na upacchijjati. Puna balavapaccūse yeva bāhulikapiṇḍapātikā[7] āgantvā: bhante, asuko upāsako upāsikā amacco amaccadhītā tumhākaṃ dassanakāmā[8] ti vadanti. So: gaṇha, āvuso, pattacīvaran ti gamanasajjo va hotī ti niccavyāvaṭo, tass' eva[9] te paccayā paḷibodhā honti. Tena gaṇaṃ pahāya, yattha naṃ na jānanti, tattha ekakena carittabbaṃ. Evaṃ so paḷibodho upacchijjatī ti.[10]

(iv.) *Gaṇo* ti Suttantikagaṇo vā Ābhidhammikagaṇo vā, yo tassa uddesaṃ vā paripucchaṃ vā dento samaṇadhammassa okāsaṃ na labhati, tass' eva[11] gaṇo paḷibodho hoti; tena so evaṃ upacchinditabbo. Sace tesaṃ bhikkhūnaṃ bahuṃ gahitaṃ[12] hoti, appaṃ avasiṭṭhaṃ, taṃ niṭṭhapetvā araññaṃ pavisitabbaṃ. Sace appaṃ gahitaṃ,[13] bahuṃ[14] avasiṭṭhaṃ,

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[1] Bm dasseti.
[2] Cf. *M.* i, 145.
[3] Cf. Nālakasutta, *Sn.* III, 11; *Comy.* p. 483, *n.* 1.
[4] Bm tuvaṭṭaka°. Cf. *Sn.* iv, 14.
[5] *A.* ii, 26-28.
[6] Sb *omits.*
[7] Bhm bāhullika°.
[8] Bhm daṭṭhukāmā.
[9] Sbh evaṃ.
[10] Sb upacchijjati.
[11] Sb tassa.
[12] Bhm bahugahitaṃ.
[13] Sb gataṃ.
[14] Bhm bahu.

yojanato paraṃ agantvā antoyojanaparicchede aññaṃ gaṇavācakaṃ upasaṅkamitvā: ime āyasmā uddesādīhi saṅgaṇhatū ti vattabbaṃ. Evam pi[1] alabhamānena: mayhaṃ, āvuso, ekaṃ kiccaṃ atthi; tumhe yathā-phāsukaṭṭhānāni gacchathā ti gaṇaṃ pahāya attano kammaṃ kātabban ti.[2]

(v.) *Kamman* ti navakammaṃ. Taṃ karontena vaḍḍhakī ādīhi laddhāladdhaṃ jānitabbaṃ, katakate ussukkaṃ āpajjitabban ti sabbadā[3] palibodho hoti. So pi evaṃ upacchinditabbo: sace appaṃ avasiṭṭhaṃ hoti, niṭṭhapetabbaṃ. Sace bahuṃ[4] saṅghikaṃ ce[5] navakammaṃ, saṅghassa vā saṅghabhārahārakabhikkhūnaṃ vā niyyādetabbaṃ; attano santakaṃ ce, attano bhārahārakānaṃ niyyādetabbaṃ. Tādise alabhantena saṅghassa pariccajitvā gantabban ti.

(vi.) *Addhānan* ti maggagamanaṃ. Yassa hi katthaci pabbajjāpekkho vā hoti, paccayajātaṃ vā kiñci laddhabbaṃ hoti, sace taṃ alabhanto na sakkoti adhivāsetuṃ, araññaṃ pavisitvā samaṇadhammaṃ karontassa pi gamikacittaṃ nāma duppaṭivinodanīyaṃ[6] hoti, tasmā gantvā taṃ kiccaṃ tīretvā va samaṇadhamme ussukkaṃ kātabban ti.

(vii.) *Ñātī* ti vihāre ācariyupajjhāya-saddhivihārika-antevāsikasamānupajjhāyaka-samānācariyakā, ghare mātā pitā bhātā ti evam ādikā, te gilānā imassa palibodhā honti, tasmā so palibodho upaṭṭhahitvā tesaṃ pākatikakaraṇena upacchinditabbo. Tattha[7] upajjhāyo tāva gilāno, sace lahuṃ na vuṭṭhāti, yāvajīvam pi paṭijaggitabbo. Tathā pabbajjācariyo, upasampadācariyo, saddhivihāriko, upasampāditapabbājita[8]-antevāsika-samānupajjhāyakā ca. Nissayācariya-uddesācariya-nissayantevāsika-uddesantevāsika-samānācariyakā pana yāva nissaya-uddesā anupacchinnā tāva paṭijaggitabbā. Pahontena tato uddhaṃ[9] paṭijaggitabbā eva. Mātāpitūsu upajjhāye viya paṭipajjitabbaṃ. Sace pi hi te rajje ṭhitā honti. puttato ca upaṭṭhānaṃ paccāsiṃsanti,[10]

1 Bhm *omit.* 2 Bm kattabbaṃ. 3 Sbh sabbathā pi.
4 Bhm bahu. 5 Sb ca.
6 Sh °vinodayaṃ; Sb °vinodaniyaṃ.
7 Sb tassa. 8 Sb upasampādipabbajjāpita.
9 Sbh uddham pi. 10 Bhm paccāsisanti.

kātabbam eva. Atha tesaṃ bhesajjaṃ n' atthi, attano santakaṃ dātabbaṃ. Asati bhikkhācariyāya pariyesitvā pi dātabbam eva. Bhātubhāginīnaṃ pana tesaṃ santakam eva yojetvā dātabbaṃ. Sace n' atthi, attano santakaṃ tāvakālikaṃ datvā,[1] pacchā labhantena gaṇhitabbaṃ, alabhantena na codetabbā. Aññātakassa bhaginiyā sāmikassa[2] bhesajjaṃ neva kātuṃ na dātuṃ vaṭṭati: tuyhaṃ sāmikassa dehī ti vatvā pana bhāginiyā dātabbaṃ. Bhātujāyāya pi es' eva nayo. Tesaṃ pana puttā[3] imassa ñātakā yevā ti tesaṃ kātuṃ vaṭṭatī ti.[4]

(viii.) *Ābādho* ti yo koci rogo, so bādhayamāno[5] palibodho hoti, tasmā bhesajjakaraṇena upacchinditabbo. Sace pana katipāhaṃ bhesajjaṃ karontassa pi na vūpasammati: nāhaṃ tuyhaṃ dāso, na bhaṭako, taṃ yeva hi[6] posento anamatagge saṃsāravaṭṭe dukkhaṃ patto[7] ti attabhāvaṃ garahitvā samaṇadhammo kātabbo ti.

(ix.) *Gantho* ti pariyatti-pariharaṇaṃ, taṃ sajjhāyādīhi niccavyāvaṭass' eva[8] palibodho hoti, na itarassa. Tatr' imāni vatthūni:—Majjhimabhāṇaka-Revatthero[9] kira Malayavāsi-Revattherassa[10] santikaṃ gantvā kammaṭṭhānaṃ yāci. Thero: kīdiso 'si, āvuso, pariyattiyan ti pucchi. Majjhimo me, bhante, paguṇo ti. Āvuso, Majjhimo nām' eso duppariháro, Mūlapaṇṇāsaṃ[11] sajjhāyantassa Majjhimapaṇṇāsako[12] āgacchati, taṃ sajjhāyantassa Uparipaṇṇāsako:[13]—kuto tuyhaṃ kammaṭṭhānan ti? Bhante, tumhākaṃ santike kammaṭṭhānaṃ labhitvā puna na olokessāmī ti kammaṭṭhānaṃ gahetvā ekūnavīsa ti vassāni sajjhāyaṃ akatvā, vīsatime vasse arahattaṃ patvā, sajjhāyatthāya āgatānaṃ bhikkhūnaṃ: vīsati 'me, āvuso, vassāni pariyattiṃ

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1 Sb datvā tāva-kālikaṃ.
2 Bhm bhaginisāmi°.
3 Sb putto.
4 Sb vaṭṭati.
5 Sbh bādhamāno.
6 Sbh yevam hi.
7 Sbh dukkhappatto.
8 Bhm *omit.*
9 Sb °devatthero.
10 Sb °devattherassa.
11 *M.* Suttas 1-50.
12 *M.* Suttas 51-100.
13 Bm Uparima°. *M.* Suttas 101-152

anolokentassa, api ca kho kataparicayo ahaṃ ettha. Ārabhathā ti vatvā ādito paṭṭhāya yāva pariyosānā ekavyañjane pi 'ssa kankhā nāhosi.

Kāraḷiyagirivāsi-[1]Nāgatthero pi aṭṭhārasa vassāni pariyattiṃ chaḍḍetvā, bhikkhūnaṃ Dhātukathaṃ uddisi. Tesaṃ gāmavāsikattherehi saddhiṃ saṃsandentānaṃ ekapañho pi uppaṭipātiyā āgato nāhosi.

Mahāvihāre pi Tipiṭaka-Cūḷābhayatthero nāma Aṭṭhakathaṃ anuggahetvā va: Pañcanikāyamaṇḍale tīṇi Piṭakāni parivattessāmī ti suvaṇṇabheriṃ pahārāpesi. Bhikkhusaṅgho: katamācariyānaṃ uggaho? Attano ācariyuggahaṃ yeva vadatu. Itarathā vattuṃ na demā ti āha. Upajjhāyo pi naṃ attano upaṭṭhānaṃ āgataṃ pucchi: tvaṃ āvuso bheriṃ pahārāpesī ti? Āma, bhante. Kiṃkāraṇā ti? Pariyattiṃ, bhante, parivattessāmī ti. Āvuso Abhaya, ācariyā idaṃ padaṃ kathaṃ vadantī ti? Evaṃ vadanti, bhante ti. Thero: huṃ ti paṭibāhi. Puna so aññena aññena pariyāyena: evaṃ vadanti, bhante ti tikkhattuṃ āha. Thero sabbaṃ: huṃ ti paṭibāhitvā: āvuso, tayā paṭhamaṃ kathito yeva[2] ācariyamaggo, ācariyamukhato pana anuggahitattā evaṃ ācariyā vadantī ti saṇṭhātuṃ nāsakkhi. Gaccha attano ācariyānaṃ santike suṇāhī ti. Kuhiṃ, bhante, gacchāmī ti? Gaṅgāya parato Rohaṇajanapade Tulādhārapabbatavihāre sabbapariyattiko Mahā-Dhammarakkhitatthero[3] nāma vasati, tassa santikaṃ gacchā ti. Sādhu, bhante ti theraṃ vanditvā pañcahi bhikkhusatehi saddhiṃ therassa santikaṃ gantvā vanditvā nisīdi. Thero: kasmā āgato 'sī ti pucchi. Dhammaṃ sotuṃ, bhante ti. Āvuso Abhaya, Dīgha-Majjhimesu maṃ kālena kālaṃ pucchanti, avasesaṃ pana me tiṃsamattāni vassāni na olokitapubbaṃ, api ca tvaṃ rattiṃ mama santike parivattehi, ahaṃ te divā kathayissāmī ti. So: sādhu bhante ti tathā akāsi. Pariveṇadvāre mahāmaṇḍapaṃ kāretvā gāmavāsino divase divase dhammasavanatthāya[4] āgacchanti. Thero rattiṃ parivattitaṃ[5] divā kathayanto

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[1] B[hm] Kāruli°. [2] B[hm] va.

[3] S[b] *omits* Mahā. *See Dīpavaṃsa* xix, 6.

[4] S[bh] dhammasavaṇāya. [5] B[hm] parivatti. Taṃ divā.

anupubbena desanaṃ kathayitvā[1] niṭṭhapetvā Abhayattherassa santike taṭṭikāya nisīditvā: āvuso, mayhaṃ kammaṭṭhānaṃ kathehī ti āha. Bhante, kiṃ bhaṇatha? nanu mayā tumhākam eva santike sutaṃ? Kim ahaṃ tumhehi aññātaṃ kathessāmī ti. Tato naṃ thero: añño esa, āvuso, gatakassa maggo[2] nāmā ti āha. Abhayatthero kira tadā sotāpanno hoti. Ath' assa so kammaṭṭhānaṃ datvā āgantvā, Lohapāsāde dhammaṃ parivattento thero parinibbuto ti assosi. Sutvā: āharath', āvuso, cīvaran ti cīvaraṃ pārupitvā: anucchaviko, āvuso, amhākaṃ ācariyassa arahattamaggo. Ācariyo no, āvuso, uju ājānīyo.[3] So attano dhammantevāsikassa santike taṭṭikāya nisīditvā: mayhaṃ kammaṭṭhānaṃ kathehī ti āha. Anucchaviko, āvuso, therassa arahattamaggo ti. Evarūpānaṃ gantho paḷibodho na hotī ti.[4]

(x.) *Iddhī* ti pothujjanikā iddhi. Sā hi uttānaseyyakadārako viya, taruṇasassaṃ viya ca dupparihārā hoti, appamattaken' eva bhijjati. Sā pana vipassanāya paḷibodho hoti, na samādhissa; samādhiṃ patvā pattabbato; tasmā vipassanatthikena iddhipaḷibodho upacchinditabbo, itarena avasesā ti.

Ayaṃ tāva paḷibodhakathāya vitthāro.

Kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasankamitvā ti ettha pana duvidhaṃ kammaṭṭhānaṃ:—*sabbatthaka*-kammaṭṭhānaṃ, *pārihāriya*-kammaṭṭhānañ ca. Tattha *sabbatthaka*-kammaṭṭhānaṃ nāma bhikkhusanghādisu mettā maraṇasati[5] ca, asubhasaññā ti pi eke. Kammaṭṭhānikena hi bhikkhunā paṭhamaṃ tāva paricchinditvā sīmaṭṭhakabhikkhusanghe: sukhitā hontu[6] avyāpajjā ti mettā bhāvetabbā, tato sīmaṭṭhakadevatāsu, tato gocaragāmamhi issarajane,[7] tato tattha manusse upādāya sabbasattesu. So hi bhikkhusanghe mettāya sahavāsīnaṃ muducittataṃ[8] janeti. Ath' assa te sukhasaṃvāsā honti. Sīmaṭṭhakadevatāsu mettāya mudukatacittāhi devatāhi dhammikāya rakkhāya susaṃvihi-

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[1] S[b] *omits.* [2] S[h] adhigatamaggo. [3] S[bh] ājānīyyo. [4] S[b] hoti. [5] B[m] maraṇassati. [6] S[b] bhavantu. [7] *Jāt.* iv., 132. [8] S[bh] muducittaṃ.

tārakkho hoti.[1] Gocaragāmamhi issarajane mettāya mudukatasantānehi issarehi dhammikāya rakkhāya surakkhitaparikkhāro hoti. Tattha manussesu mettāya pasāditacittehi tehi aparibhūto hutvā vicarati. Sabbasattesu mettāya sabbattha appaṭihatacāro hoti. Maraṇasatiyā pana avassaṃ: mayā maritabban ti cintento anesanaṃ pahāya uparūpari vaḍḍhamānasaṃvego anolīnavuttiko[2] hoti. Asubhasaññāparicitacittassa pan' assa dibbāni pi ārammaṇāni lobhavasena cittaṃ na pariyādiyanti. Evaṃ bahūpakārattā sabbattha atthayitabbaṃ icchitabban ti ca adhippetassa yogānuyogakammassa ṭhānañ cā ti *sabbatthaka*-kammaṭṭhānan ti vuccati.

Cattāḷīsāya pana kammaṭṭhānesu yaṃ yassa caritānukulaṃ,[3] taṃ tassa niccaṃ pariharitabbattā, uparimassa uparimassa ca bhāvanākammassa padaṭṭhānattā, *pārihāriya*-kammaṭṭhānan ti vuccati. Iti imaṃ duvidham pi kammaṭṭhānaṃ yo deti, ayaṃ kammaṭṭhānadāyako nāma, taṃ kammaṭṭhānadāyakaṃ kalyāṇamittan ti:—

Piyo garu bhāvanīyo vattā ca vacanakkhamo,
gambhīrañ ca kathaṃkattā, no ca ṭhāne niyojaye ti.

Evaṃ ādiguṇasamannāgataṃ ekanta[4]-hitesiṃ vuḍḍhipakkhe ṭhitaṃ *kalyāṇamittaṃ. Mamaṃ hi, Ānanda, kalyāṇamittaṃ āgamma jātidhammā sattā jātiyā parimuccantī* ti[5] ādivacanato pana Sammāsambuddho yeva sabbākārasampanno kalyāṇamitto, tasmā tasmiṃ sati tass' eva Bhagavato santike gahitakammaṭṭhānaṃ[6] sugahitaṃ hoti. Parinibbute pana tasmiṃ, asītiyā mahāsāvakesu yo dharati, tassa santike gahetuṃ vaṭṭati. Tasmiṃ pi asati, yaṃ kammaṭṭhānaṃ gahetukāmo hoti, tass' eva vasena catukkapañcakajjhānāni nibbattetvā jhānapadaṭṭhānaṃ vipassanaṃ vaḍḍhetvā āsavakkhayaṃ pattassa khīṇāsavassa santike gahetabbaṃ.

Kiṃ pana khīṇāsavo: ahaṃ khīṇasavo ti attānaṃ pakāsetī ti kiṃ vattabbaṃ? Kārakabhāvaṃ hi jānitvā pakāseti. Nanu Assaguttatthero[7] āraddhakammaṭṭhānassa bhikkhuno:

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[1] Bhm °vihita°. [2] Cf. *Dhs.* § 1367.
[3] Bhm cariyānukulaṃ. [4] Bhm ekantena. [5] *S.* i, 88.
[6] Sbh gahitaṃ kammaṭṭhānaṃ. [7] *Mil.* 6 f, 14 f.

kammaṭṭhānakārako[1] ayan ti jānitvā ākāse cammakhaṇḍaṃ paññapetvā tattha pallankena nisinno kammaṭṭhānaṃ kathesī ti? Tasmā sace khīṇāsavaṃ labhati, icc' etaṃ kusalaṃ. No ce labhati, anāgāmi-sakadāgāmi-sotāpanna-jhānalābhī-puthujjanatipiṭakadhara - dvipiṭakadhara - ekapiṭakadharesu purimassa purimassa santike. Ekapiṭakadhare pi asati, yassa ekasangīti pi Aṭṭhakathāya saddhiṃ paguṇā, sayañ[2] ca lajjī hoti, tassa santike gahetabbaṃ. Evarūpo hi tantidharo vaṃsānurakkhako paveṇipālako ācariyo ācariyamatiko va hoti, na attano matiko hoti,[3] ten' eva Porāṇakattherā: lajjī rakkhissati, lajjī rakkhissatī ti tikkhattuṃ āhaṃsu. Pubbe vuttakhīṇāsavādayo c' ettha attanā adhigatamaggam eva ācikkhanti. Bahussuto pana taṃ taṃ ācariyaṃ upasankamitvā uggahaparipucchānaṃ visodhitattā ito c' ito ca suttañ ca kāraṇañ ca sallakkhetvā sappāyāsappāyaṃ yojetvā, gahanaṭṭhāne gacchanto, mahāhatthī viya mahāmaggaṃ dassento, kammaṭṭhānaṃ kathessati.[4] Tasmā evarūpaṃ kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasankamitvā tassa vattapaṭivattaṃ[5] katvā kammaṭṭhānaṃ gahetabbaṃ.

Sace pan' etaṃ ekavihāre yeva labhati, icc' etaṃ kusalaṃ. No ce labhati, yattha so vasati, tattha gantabbaṃ. Gacchantena ca na dhotamakkhitehi pādehi upāhanā ārūhitvā, chattaṃ gahetvā, telanāḷi-madhuphāṇitādīni gāhāpetvā antevāsikaparivutena gantabbaṃ. Gamikavattaṃ pana pūretvā attano pattacīvaram sayam eva gahetvā antarāmagge yaṃ yaṃ vihāraṃ pavisati, sabbattha vattapaṭivattaṃ kurumānena sallahukaparikkhārena paramasallekhavuttinā hutvā gantabbaṃ. Taṃ vihāraṃ pavisantena antarāmagge yeva dantakaṭṭhaṃ kappiyaṃ kārāpetvā gahetvā pavisitabbaṃ, na ca muhuttaṃ vissametvā pādadhovanamakkhanādīni katvā: ācariyassa santikaṃ gamissāmī ti aññaṃ pariveṇaṃ pavisitabbaṃ. Kasmā? Sace hi 'ssa tatra ācariyassa visabhāgā bhikkhū bhaveyyuṃ, te āgamanakāraṇaṃ pucchitvā ācariyassa avaṇṇaṃ pakāsetvā naṭṭho 'si. Sace tassa santikaṃ

[1] S^bh araddhaṃ imassa bhikkhuno kammaṭṭhānaṃ kārako.
[2] B^hm ayañ.
[3] S^bh *omit.*
[4] S^b kathayissati.
[5] B^hm °paṭipattiṃ.

āgato[1] ti vippaṭisāraṃ uppādeyyuṃ, yena tato va paṭinivatteya, tasmā ācariyassa vasanaṭṭhānaṃ pucchitvā ujukaṃ tatth' eva gantabbaṃ. Sace ācariyo daharataro hoti, pattacīvarapaṭiggahaṇādīni na sāditabbāni. Sace vuḍḍhataro[2] hoti, gantvā ācariyaṃ vanditvā ṭhātabbaṃ: nikkhip' āvuso pattacīvaran ti vuttena nikkhipitabbaṃ: pānīyaṃ pi vā ti vuttena, sace icchati, pātabbaṃ: pāde dhovā ti[3] vuttena na tāva pādā dhovitabbā. Sace hi ācariyena ābhataṃ udakaṃ[4] bhaveyya, na sāruppaṃ siyā. Dhov', āvuso,[5] na mayā ābhataṃ, aññehi ābhatan ti vuttena pana, yattha ācariyo na passati, evarūpe paṭicchanne vā okāse abbhokāse[6] vihārassā pi vā ekamante nisīditvā pādā dhovitabbā. Sace ācariyo telanāḷiṃ āharati, uṭṭhahitvā ubhohi hatthehi sakkaccaṃ gahetabbā. Sace hi na gaṇheyya: ayaṃ bhikkhu ito eva[7] paṭṭhāya sambhogaṃ kopetī ti ācariyassa aññathattaṃ bhaveyya; gahetvā pana na ādito va pādā makkhetabbā. Sace hi taṃ ācariyassa gattabbhañjanatelaṃ bhaveyya, na sāruppaṃ siyā; tasmā paṭhamaṃ[7] sīsaṃ makkhetvā khandhādīni makkhetabbāni. Sabbapārihāriyatelam: idaṃ āvuso pāde pi makkhehī ti vuttena pana, thokaṃ sīse katvā,[8] pāde makkhetvā: imaṃ telanāḷiṃ ṭhapemi, bhante ti vatvā ācariye gaṇhante dātabbā, āgatadivasato paṭṭhāya: kammaṭṭhānaṃ me bhante kathetha icc' evaṃ na vattabbaṃ. Dutiyadivasato pana paṭṭhāya sace ācariyassa pakatiupaṭṭhāko atthi, taṃ yācitvā vattaṃ kātabbaṃ. Sace yācito pi na deti, okāse laddhe yeva kātabbaṃ. Karontena ca[7] khuddakamajjhimamahantāni tīṇi dantakaṭṭhāni upanāmetabbāni, sītaṃ uṇhan ti duvidhaṃ mukhadhovana-udakañ ca nahānodakañ ca paṭiyādetabbaṃ; tato yaṃ ācariyo tīṇi divasāni paribhuñjati tādisam eva niccaṃ upanāmetabbaṃ. Niyamaṃ akatvā yaṃ vā taṃ vā paribhuñjantassa yathā-laddhaṃ upanāmetabbaṃ. Kiṃ bahunā? vuttena, yan taṃ Bhagavatā: *antevāsikena bhikkhave ācariyamhi*

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1 B^hm gato.
2 S^bh buḍḍhataro.
3 B^hm dhovāhīti.
4 S^bh ābhatam.
5 B^hm dhovāh' āvuso.
6 S^bh abbhokāsa-.
7 B^hm *omit.*
8 S^bh *omit these three words.*

sammā vattitabbaṃ. Tatrāyaṃ sammāvattanā: kālass' eva uṭṭhāya, upāhanā omuñcitvā, ekaṃsaṃ uttarāsangaṃ karitvā, dantakaṭṭhaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññapetabbaṃ.[1] *Sace yāgu hoti, bhājanaṃ dhovitvā, yāgu upanāmetabbā* ti ādikaṃ Khandhake[2] sammāvattaṃ paññattaṃ, taṃ sabbaṃ pi kātabbaṃ. Evaṃ vattasampattiyā garuṃ[3] ārādhayamānena sāyaṃ vanditvā: yāhī ti vissajjitena gantabbaṃ. Yadā so: kissa āgato[4] 'sī ti pucchati, tadā āgamanakāraṇaṃ kathetabbaṃ. Sace so neva pucchati, vattaṃ pana sādiyati, dasāhe[5] vā pakkhe vā vītivatte ekadivasaṃ vissajjitenā pi agantvā okāsaṃ kāretvā āgamanakāraṇaṃ ārocetabbaṃ. Akāle vā gantvā: kim atthaṃ[6] āgato 'sī ti puṭṭhena ārocetabbaṃ. Sace so: pāto va āgacchā ti vadati, pāto va gantabbaṃ. Sace pan' assa tāya velāya[7] pittābādhena vā kucchi pariḍayhati, aggimandatāya vā bhattaṃ na jīrati, añño vā koci rogo bādhati, taṃ yathābhūtaṃ āvikatvā attano sappāyavelaṃ ārocetvā tāya velāya[8] upasankamitabbaṃ, asappāyavelāya[9] hi vuccamānam pi kammaṭṭhānaṃ na sakkā hoti, manasikātun ti.

Ayaṃ *kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasankamitvā* ti ettha vitthāro.

Attano cariyānukulaṃ

Idāni *attano cariyānukulan* ti ettha cariyā ti cha cariyā: rāgacariyā, dosacariyā, mohacariyā, saddhācariyā, buddhicariyā, vitakkacariyā ti. Keci pana rāgādīnaṃ saṃsaggasannipātavasena aparāpi catasso, tathā saddhādīnan ti imāhi aṭṭhahi saddhiṃ cuddasa icchanti. Evaṃ pana bhede vuccamāne rāgādīnaṃ saddhādīhi pi saṃsaggaṃ katvā anekacariyā honti, tasmā sankhepena chaḷ eva cariyā veditabbā. Cariyā pakati ussannatā ti [10]atthato ekaṃ. Tāsaṃ vasena chaḷ

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1 Sb paññāpetabbaṃ.
2 *Vin.* ii, 231; cf. 223.
3 Bhm garu.
4 Bhm kiss' āgato.
5 Bm māse.
6 Sbh kimatthaṃ.
7 Sbh tāyaṃ velāyaṃ
8 *So all editions.*
9 Sbh °velāyaṃ.
10 Bhm *omit* ti.

eva puggalā honti rāgacarito, dosacarito, mohacarito, saddhācarito, buddhacarito, vitakkacarito ti. Tattha yasmā rāgacaritassa kusalappavattisamaye saddhā balavatī hoti, rāgassa āsannaguṇattā. Yathā hi akusalapakkhe rāgo siniddho, nātilūkho, evaṃ kusalapakkhe saddhā. Yathā rāgo vatthukāme pariyesati, evaṃ saddhā sīlādi guṇe. Yathā rāgo ahitaṃ na pariccajati, evaṃ saddhā hitaṃ na pariccajati, tasmā rāgacaritassa saddhācarito sabhāgo. Yasmā pana dosacaritassa kusalappavattisamaye paññā balavatī hoti, dosassa āsannaguṇattā. Yathā hi akusalapakkhe doso nissineho[1] na ārammaṇaṃ allīyati, evaṃ kusalapakkhe paññā. Yathā ca doso abhūtam pi[2] dosam eva pariyesati, evaṃ paññā bhūtaṃ dosam eva pariyesati.[3] Yathā doso sattaparivajjanākārena pavattati, evaṃ paññā saṅkhāraparivajjanākārena. Tasmā dosacaritassa buddhicarito sabhāgo. Yasmā pana mohacaritassa anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmamānassa yebhuyyena antarāyakarā vitakkā uppajjanti, mohassa āsannalakkhaṇattā. Yathā hi moho parivyākulatāya anavaṭṭhito, evaṃ vitakko nānappakāravitakkanatāya. Yathā ca moho apariyogāhaṇatāya cañcalo, tathā vitakko lahuparikappanatāya. Tasmā mohacaritassa vitakkacarito sabhāgo ti.

Apare taṇhā-māna-diṭṭhivasena aparā pi tisso cariyā vadanti. Tattha taṇhārāgo yeva, māno ca taṃ sampayutto ti tadubhayaṃ rāgacariyaṃ nātivattati. Mohanidānattā ca diṭṭhiyā diṭṭhicariyā mohacariyam eva anupatati.

Tā pan' etā cariyā kiṃ nidānā? Kathañ ca jānitabbaṃ:[3] ayaṃ puggalo rāgacarito, ayaṃ puggalo[4] dosādisu aññataracarito ti? Kiṃ caritassa puggalassa? Kiṃ sappāyan ti?

Tatra purimā tāva tisso cariyā pubbāciṇṇanidānā dhātudosanidānā cā ti ekacce vadanti. Pubbe kira iṭṭhappayogasubhakammabahulo rāgacarito hoti; saggā vā cavitvā idhūpapanno. Pubbe chedanavadhabandhanaverakammabahulo[5] dosacarito hoti; nirayanāgayonīhi vā cavitvā idhūpa-

[1] Bhm siniddho. [2] Bhm *omit.*
[3] Bhm jānitabbā. [4] Sb *omits.*
[5] Bhm °bandhavera°.

panno. Pubbe majjapānabahulo sutaparipucchāvihīno ca mohacarito hoti, tiracchānayoniyā vā cavitvā idhūpapanno ti. Evaṃ pubbāciṇṇanidānā ti vadanti.

Dvinnaṃ pana dhātūnaṃ ussannattā puggalo mohacarito hoti: pathavīdhātuyā ca āpodhātuyā ca. Itarāsaṃ dvinnaṃ ussannattā dosacarito. Sabbāsaṃ samattā pana rāgacarito ti. Dosesu ca semhādhiko rāgacarito hoti, vātādhiko mohacarito, semhādhiko vā mohacarito, vātādhiko vā rāgacarito ti evaṃ dhātudosanidānā ti vadanti.

Tattha yasmā pubbe iṭṭhappayogasubhakammabahulā[1] pi saggā cavitvā idhūpapannā[2] pi ca, na sabbe rāgacaritā yeva honti,[3] itare vā dosamohacaritā, evaṃ dhātūnañ ca yathāvutten' eva nayena ussadaniyamo nāma n' atthi. Dosaniyame ca rāgamohadvayam eva vuttaṃ; tam pi ca pubbāparaviruddham eva. Saddhācariyādisu ca ekissā pi nidānaṃ na vuttam eva, tasmā sabbam etaṃ aparicchinnavacanaṃ. Ayaṃ pan' ettha Aṭṭhakathācariyānaṃ matānusārena vinicchayo. Vuttaṃ h' etaṃ Ussadakittane:—*ime sattā pubbahetuniyāmena*[4] *lobhussadā dosussadā mohussadā alobhussadā adosussadā amohussadā ca honti. Yassa hi kammāyūhanakkhaṇe lobho balavā hoti, alobho mando, adosāmohā balavanto, dosamohā mandā, tassa mando alobho lobhaṃ pariyādātuṃ na sakkoti, adosāmohā pana balavanto dosamohe pariyādātuṃ sakkonti. Tasmā so, tena kammena dinnapaṭisandhivasena nibbatto, luddho hoti sukhasīlo akodhano paññavā vajirūpamañāṇo. Yassa pana kammāyūhanakkhaṇe lobhadosā balavanto honti alobhādosā mandā, amoho ca balavā, moho mando, so purimanayen' eva luddho ceva hoti duṭṭho ca, paññavā pana hoti vajirūpamañāṇo Dattābhayatthero viya. Yassa*[5] *kammāyūhanakkhaṇe lobha-adosamohā balavanto honti, itare mandā, so purimanayen' eva luddho ceva hoti dandho ca, sīlako pana hoti akodhano*[6] *Bākulatthero viya. Tathā yassa kammāyūhanakkhaṇe tayo pi lobhadosamohā balavanto honti, alobhādayo mandā, so purimanayen' eva luddho ceva hoti, duṭṭho ca mūḷho ca.*

[1] Bm °bahulo; Bh °bahūlo.
[2] Bhm °ūpapanno.
[3] Bhm na itare vā.
[4] *So all authorities:* niyā°.
[5] Bhm *insert* pana.
[6] Sbh akkodhano.

Yassa pana kammāyūhanakkhaṇe alobhadosamohā balavanto honti, itare mandā, so purimanayen' eva aluddho appakileso hoti, dibbārammaṇam pi disvā niccalo, duṭṭho pana hoti, dandhapañño ca. Yassa kammāyūhanakkhaṇe alobhādosamohā balavanto honti, itare mandā, so purimanayen' eva aluddho c' eva hoti aduṭṭho sīlako ca, dandho pana hoti. Tathā yassa kammāyūhanakkhaṇe alobhadosāmohā balavanto honti, itare mandā, so purimanayen' eva aluddho c' eva hoti, paññavā ca, duṭṭho pana hoti, kodhano. Yassa pana [1]*kammāyūhanakkhaṇe tayo pi alobhādosāmohā*[2] *balavanto honti, lobhādayo mandā, so purimanayen' eva, Mahāsaṅgharakkhitatthero viya, aluddho aduṭṭho paññavā ca hotī* ti.

Ettha ca yo luddho ti vutto, ayaṃ rāgacarito; duṭṭhadandhā dosamohacaritā; paññavā buddhicarito, aluddhaaduṭṭhā[3] pasannapakatitāya saddhācaritā. Yathā vā amohaparivārena kammunā[4] nibbatto buddhicarito, evaṃ balavasaddhāparivārena kammunā nibbatto saddhācarito, kāmavitakkādiparivārena kammunā nibbatto vitakkacarito. Lobhādinā vomissa-parivārena kammunā nibbatto vomissacarito ti. Evaṃ lobhādisu aññataraññataraparivāraṃ paṭisandhijanakaṃ kammaṃ cariyānaṃ nidānan ti veditabbaṃ.

Yaṃ pana vuttaṃ: *kathañ ca jānitabbaṃ: ayaṃ puggalo rāgacarito* ti ādi,[5] tatrāyaṃ nayo:—

> Iriyāpathato kiccā bhojanā dassanādito
> dhammappavattito c' eva cariyāyo vibhāvaye ti.

Tattha[6] *Iriyāpathato* ti rāgacarito hi pakatigamanena gacchanto cāturiyena gacchati, saṇikaṃ pādaṃ nikkhipati, samaṃ nikkhipati, samaṃ uddharati, ukkuṭikañ c' assa padaṃ hoti. Dosacarito pādaggehi khaṇanto viya gacchati, sahasā pādaṃ nikkhipati, sahasā uddharati, anukaḍḍhitañ[7] c'assa padaṃ hoti. Mohacarito parivyākulāya gatiyā gacchati, chambhito viya pādaṃ nikkhipati, chambhito viya uddharati,

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[1] Sh Tathā yassa kamm°. [2] Sh alobhādayo.
[3] Sbh aluddhāduṭṭhā. [4] Sh kammanā *always*.
[5] *See* p. 102. [6] Bhm *om. it.* [7] Sbh anukkaḍḍhitañ.

sahasānupīḷitañ c' assa padaṃ hoti. Vuttam pi c' etaṃ Māgandiyasuttuppattiyaṃ:[1]

Rattassa hi ukkuṭikaṃ padaṃ bhave,
duṭṭhassa hoti anukaḍḍhitaṃ padaṃ,
mūḷhassa padaṃ sahasānupīḷitaṃ,
vivaṭṭacchadass'[2] idam īdisaṃ padan ti.

Mānam pi rāgacaritassa pasādikaṃ hoti madhurākāraṃ, dosacaritassa thaddhākāraṃ, mohacaritassa ākulākāraṃ. Nisajjāya pi es' eva nayo. Rāgacarito ca ataramāno samaṃ seyyaṃ paññāpetvā saṇikaṃ nipajjitvā angapaccangāni samodhāya pāsādikena ākārena sayati, vuṭṭhāpiyamāno ca sīghaṃ vuṭṭhāya[3] sankito viya saṇikaṃ paṭivacanaṃ deti. Dosacarito taramāno yathā vā[4] tathā vā seyyaṃ paññāpetvā pakkhittakāyo bhākuṭikaṃ[5] katvā sayati, vuṭṭhāpiyamāno ca sīghaṃ vuṭṭhāya kupito viya paṭivacanaṃ deti. Mohacarito dussaṇṭhānaṃ seyyaṃ paññāpetvā vikkhittakāyo bahulaṃ adhomukho sayati, vuṭṭhāpiyamāno ca hunkāraṃ karonto dandhaṃ vuṭṭhāti. Saddhācaritādayo pana yasmā rāgacaritādīnaṃ sabhāgā, tasmā tesam pi tādiso va iriyāpatho hotī ti. Evaṃ tāva iriyāpathato cariyāyo vibhāvaye.

Kiccā ti sammajjanādisu ca kiccesu rāgacarito sādhukaṃ sammajjaniṃ gahetvā ataramāno vālikaṃ avippakiranto Sindhuvārakusumasantharam iva santharanto suddhaṃ samaṃ sammajjati. Dosacarito gāḷhaṃ sammajjaniṃ gahetvā taramānarūpo ubhato vālikaṃ ussārento[6] kharena saddena asuddhaṃ visamaṃ sammajjati. Mohacarito sithilaṃ sammajjaniṃ gahetvā samparivattakaṃ āḷolayamāno asuddhaṃ visamaṃ sammajjati. Yathā ca sammajjane, evaṃ cīvaradhovanarajanādisu pi sabbakiccesu. Nipuṇamadhurasamasakkaccakārī rāgacarito, gāḷhathaddhavisamakārī dosacarito, anipuṇavyākulavisamāparicchinna-

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[1] Bhm Māgandhiya°. Papañca-Sūdanī *on M.* i, 501 f.

[2] Sb vivatta°. Sh *refers these lines to the Sagāthavagga* (Saṃyutta N.), *where they do not occur.*

[3] Bhm avuṭṭhāya.

[4] Sbh *omit.*

[5] Bhm bhākuṭim.

[6] Sbh ussādento.

kāre[1] mohacarito. Cīvaradhāraṇam pi ca rāgacaritassa nātigāḷhaṃ[2] nātisithilaṃ hoti pāsādikaṃ parimaṇḍalaṃ; dosacaritassa atigāḷhaṃ aparimaṇḍalaṃ; mohacaritassa sithilaṃ parivyākulaṃ. Saddhācaritādayo tesaṃ yevānusārena veditabbā, taṃ sabhāgattā ti. Evaṃ kiccato cariyāyo vibhāvaye.

Bhojanā ti rāgacarito siniddhamadhurabhojanappiyo[3] hoti; bhuñjamāno ca nātimahantaṃ parimaṇḍalaṃ alopaṃ katvā nānārasapatisaṃvedī-[4]ataramāno bhuñjati, kiñcideva ca sāduṃ labhitvā somanassaṃ āpajjati; dosacarito lūkha-ambilabhojanaṃ piyo[3] hoti; bhuñjamāno ca mukhapūrakaṃ ālopaṃ katvā arasapaṭisaṃvedī taramāno bhuñjati, kincideva ca asāduṃ labhitvā, domanassaṃ āpajjati. Mohacarito aniyataruciko hoti, bhuñjamāno ca aparimaṇḍalaṃ parittaṃ ālopaṃ[5] katvā bhājane chaḍḍento mukhaṃ makkhento vikkhittacitto taṃ taṃ vitakkento bhuñjati. Saddhācaritādayo pi tesaṃ yevānusārena veditabbā, taṃ sabhāgattā ti. Evaṃ bhojanato cariyāyo vibhāvaye.

Dassanādito ti rāgacarito īsakam pi manoramaṃ rūpaṃ disvā vimhayajāto viya ciraṃ oloketi, paritte pi guṇe sajjati, bhūtam pi dosaṃ na gaṇhāti, pakkamanto pi amuñcitukāmo va hutvā sāpekkho pakkamati. Dosacarito īsakam pi amanoramaṃ rūpaṃ[6] disvā kilantarūpo viya na ciraṃ oloketi, paritte pi dose paṭihaññati, bhūtam pi guṇaṃ na gaṇhāti, pakkamanto pi muñcitukāmo va hutvā anapekkho pakkamati. Mohacarito yaṃ kiñci rūpaṃ disvā parapaccayiko hoti, paraṃ nindantaṃ sutvā nindati, pasaṃsantaṃ sutvā pasaṃsati, sayaṃ pana aññāṇupekkhāya upekkhako va hoti. Esa nayo saddasavanādisu pi. Saddhācaritādayo pana tesaṃ yevānusārena veditabbā, taṃ sabhāgattā ti. Evaṃ dassanādito cariyāyo vibhāvaye.

Dhammappavattito cevā ti rāgacaritassa ca māyā, sātheyyaṃ, māno, pāpicchatā, mahicchatā, asantuṭṭhitā, singaṃ, cāpalyan ti evam ādayo dhammā bahulaṃ pavattanti.

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[1] S^bh anipuṇaparivyākula°. [2] S^b °galhaṃ.
[3] B^hm bhojanaṃ piyo. [4] S^bh *omit* nānā.
[5] S^bh parittamālopaṃ. [6] S^bh *omit.*

Dosacaritassa kodho, upanāho, makkho, paḷāso, issā, macchariyan ti evam ādayo. Mohacaritassa thīnaṃ, middhaṃ, uddhaccaṃ, kukkuccaṃ, vicikicchā, ādānagāhitā, duppaṭinissaggitā ti evam ādayo. Saddhācaritassa muttacāgatā, ariyānaṃ dassanakāmatā, saddhammaṃ sotukāmatā, pāmojjabahulatā, asaṃsaṭhatā,[1] amāyāvitā, pasādanīyesu ṭhānesu pasādo ti evam ādayo. Buddhicaritassa sovacassatā, kalyāṇamittatā, bhojane mattaññutā, satisampajaññaṃ, jāgariyānuyogo, saṃvejanīyesu ṭhānesu saṃvego, saṃviggassa ca[2] yoniso padhānan ti[3] evam ādayo. Vitakkacaritassa bhassabahulatā, gaṇārāmatā, kusalānuyoge arati, anavaṭṭhitacittatā,[4] rattidhūmāyanā,[5] divāpajjalanā, hurāhuraṃ dhāvanā ti evam ādayo dhammā bahulaṃ pavattantī ti. Evaṃ dhammappavattito cariyāyo vibhāvaye.

Yasmā pana idaṃ cariyā-vibhāvanavidhānaṃ sabbākārena neva Pāḷiyaṃ, na Aṭṭhakathāyaṃ āgataṃ, kevalaṃ ācariyamatānusārena vuttaṃ, tasmā na sārato paccetabbaṃ. Rāgacaritassa hi vuttāni iriyāpathādīni dosacaritādayo pi appamādavihārino kātuṃ sakkonti. Saṃsaṭṭhacaritassa ca puggalassa ekass' eva bhinnalakkhaṇā iriyāpathādayo na sampajjanti.[6] Yaṃ pan' etaṃ Aṭṭhakathāsu cariyā-vibhāvanavidhānaṃ vuttaṃ, tad eva sārato paccetabbaṃ. Vuttaṃ h' etaṃ:—ceto-pariyañāṇassa lābhī ācariyo cariyaṃ ñatvā kammaṭṭhānaṃ kathessati, itarena antevāsiko pucchitabbo ti. Tasmā cetopariyañāṇena vā taṃ vā puggalaṃ pucchitvā jānitabbaṃ: ayaṃ puggalo rāgacarito, ayaṃ dosādisu aññataracarito ti.

Kiṃ caritassa [*ca*] *puggalassa? kiṃ sappāyan*[7] ti ettha pana senāsanaṃ tāva rāgacaritassa adhotavedika-bhūmaṭṭhakaṃ akatapabbhāra-tiṇa-kuṭi-paṇṇasālādīnaṃ aññataraṃ rajokiṇṇaṃ jatukābharitaṃ oluggaviluggaṃ ati-uccaṃ vā atinīcaṃ vā ujjangalaṃ sāsankaṃ asuciṃ[8] visamamaggaṃ,

[1] B^hm asaṭhatā. [2] B^hm *o nit.*

[3] Cf. *D.* iii, 214 (xxx); *A.* ii, 115; *Dhs.* p. 234; *B. Psy. Eth.* p. 357 f, *n.* 1.

[4] B^hm °kiccatā. [5] S^bh rattiṃ dhūpāyanā.

[6] B^hm upapajjanti. [7] *See above*, p. 102. [8] S^bh asuci-.

yattha mañcapīṭham pi maṅgulābharitaṃ[1] durūpaṃ dubbaṇṇaṃ, yaṃ olokentass' eva jigucchā uppajjati, tādisaṃ sappāyaṃ. Nivāsanapāpuranaṃ antacchinnaṃ olambavilambasuttakākiṇṇaṃ jālapūvasadisaṃ sāṇi viya kharasamphassaṃ kiliṭṭhaṃ bhāritaṃ[2] kicchapariharaṇaṃ sappāyaṃ. Paṭṭo pi dubbaṇṇo mattikā paṭṭo vā āṇigaṇṭhikāhato ayopatto vā garuko dussaṇṭhāno sīsakapālam iva jeguccho vaṭṭati. Bhikkhācāramaggo pi amanāpo anāsannagāmo visamo vaṭṭati. Bhikkhācāragāmo pi yattha manussā apassantā viya caranti, yattha ekakule pi bhikkhaṃ alabhitvā nikkhamantaṃ: ehi, bhante ti āsanasālaṃ pavesetvā yāgubhattaṃ datvā gacchantā gāvī[3] viya vaje pavesetvā anapalokento[4] gacchanti, tādiso vaṭṭati. Parivisakamanussā[5] pi dāsā vā kammakarā vā dubbaṇṇā duddassikā[6] kiliṭṭhavasanā duggandhā jigucchā,[7] ye acittīkārena yāgubhattaṃ chaḍḍentā viya parivisanti, tādisā sappāyā. Yāgubhattakhajjakaṃ pi lūkhaṃ dubbaṇṇaṃ sāmāka-kudrūsaka-kaṇājakādiṃ ayaṃ pūtitakkaṃ bilaṅgaṃ jiṇṇasākasūpeyyaṃ yaṃ kiñcid-eva kevalaṃ udarapūramattaṃ vaṭṭati. Iriyāpatho pi 'ssa ṭhānaṃ vā caṅkamo vā vaṭṭati. Ārammaṇaṃ nīlādisu vaṇṇakasiṇesu yaṃ kiñci aparisuddhavaṇṇan ti idaṃ rāgacaritassa sappāyaṃ. Dosacaritassa senāsanaṃ nāti-uccaṃ nātinīcaṃ chāyūdakasampannaṃ suvibhattabhittithambhasopānaṃ suparinitthitamālākamma - latākamma[8] - nānāvidhacittakamma - samujjala[9] - samasiniddha - mudubhūmitalaṃ brahmavimānaṃ iva kusumadāmavicitravaṇṇacelavitānasamalaṅkataṃ supaññatta - sucimanoramatthara ṇa - mañcapīṭhaṃ, tattha tattha vāsatthāya nikkhittakusumavāsagandhasugandhaṃ yaṃ dassanamatten' eva pītipāmojjaṃ janayati, evarūpaṃ sappāyaṃ. Tassa pana senāsanassa maggo pi sabbaparissayavimutto suci samatalo alaṅkatapaṭiyatto va

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[1] Sb maṅkuṇabharitaṃ. [2] Sbh bhārikaṃ.

[3] Sbh gāviṃ.

[4] Sb anapaloketvā; Sh anavalokento.

[5] Sbh parivisana°. [6] Sbh duddasikā.

[7] Sbh jegucchā.

[8] Sbh kammaṃ. [9] Sbh . . . samujjalaṃ.

vaṭṭati. Senāsanaparikkhāro p' ettha kīlamankuladīghajāti[1]-mūsikānaṃ[2] nissayaparicchindanatthaṃ nātibahuko, ekaṃ mañcapīṭhamattam eva vaṭṭati. Nivāsanapārupanam[3] pi 'ssa Cīnapaṭṭa-Somārapaṭṭakoseyyakappāsikasukhumakhomādīnaṃ yaṃ yaṃ paṇītaṃ, tena tena ekapaṭṭaṃ vā dupaṭṭaṃ vā sallahukaṃ samaṇasāruppena surattaṃ suddhavaṇṇaṃ[4] vaṭṭati. Patto udakabubbulaṃ iva susaṇṭhāno maṇi viya sumaṭṭho nimmalo samaṇasāruppena suparisuddhavaṇṇo ayomayo vaṭṭati. Bhikkhācāramaggo parissayavimutto samo manāpo nātidūra-nāccāsannagāmo vaṭṭati. Bhikkhācāragāmo pi yattha manussā: idāni ayyo āgamissatī ti sittasammaṭṭhe padese āsanaṃ paññāpetvā paccuggantvā pattaṃ ādāya gharaṃ pavesetvā[5] paññattāsane nisīdāpetvā sakkaccaṃ sahatthā parivisanti, tādiso vaṭṭati.

Parivesakā pan' assa ye honti abhirūpā pāsādikā sunhātā suvilittā dhūmavāsa-[6]kusumagandhasurabhino nānā virāgasucimanuññavatthā bharaṇapaṭimaṇḍitā sakkaccakārino, tādisā sappāyā. Yāgubhattakhajjakaṃ pi vaṇṇagandharasasampannaṃ ojavantaṃ manoramaṃ sabbākārapaṇītaṃ yāvadatthaṃ vaṭṭati. Iriyāpatho pi 'ssa seyyā vā nisajjā vā vaṭṭati. Ārammaṇaṃ nīlādisu vaṇṇakasiṇesu yaṃ kiñci suparisuddhavaṇṇan ti idaṃ dosacaritassa sappāyaṃ. Mohacaritassa senāsanaṃ disāmukhaṃ asambādhaṃ vaṭṭati, yattha nisinnassa vivaṭā disā paññāyanti.[7] Iriyāpathesu caṅkamo vaṭṭati. Ārammaṇaṃ pan' assa parittaṃ suppamattaṃ sarāvamattaṃ vā khuddakaṃ[8] na vaṭṭati. Sambādhasmiṃ hi okāse cittaṃ bhiyyo sammohaṃ āpajjati, tasmā vipulaṃ mahākasiṇaṃ vaṭṭati. Sesaṃ dosacaritassa vuttasadisaṃ evā ti idaṃ mohacaritassa sappāyaṃ. Saddhācaritassa sabbaṃ pi dosacaritaṃ hi vuttavidhānaṃ sappāyaṃ. Ārammaṇesu c' assa anussatiṭṭhānam pi vaṭṭati. Buddhicaritassa senāsanādisu: idaṃ nāma asappāyan ti n' atthi. Vitakkacaritassa senāsanaṃ vivaṭaṃ disāmukhaṃ, yattha

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1 Bhm °mangula°.
2 Sbh mūsikādīnaṃ.
3 Sb nivāsanapāpuraṇam.
4 Sbh suparisuddha°.
5 Bhm pavisetvā.
6 Sbh dhūpavāsa. . . .
7 Bhm khāyanti.
8 Bhm *omit*.

nisinnassa ārāmavanapokkharaṇīrāmaṇeyyakāni gāmanigamajanapadapaṭipāṭiyā[1] nīlobhāsā ca pabbatā paññāyanti, taṃ na vaṭṭati. Taṃ hi vitakkavidhāvanass' eva paccayo hoti. Tasmā gambhīre darīmukhe[2] vanapaṭicchanne Hatthikucchipabbhāra-Mahindaguhāsadise senāsane vasitabbaṃ. Ārammaṇam pi 'ssa vipulaṃ na vaṭṭati; tādisaṃ hi vitakkavasena sandhāvanāya[3] paccayo hoti, parittaṃ pana vaṭṭati. Sesaṃ rāgacaritassa vuttasadisam evā ti idaṃ vitakkacaritassa sappāyaṃ.

Ayaṃ *attano cariyānukūlan* ti ettha āgatacariyānaṃ pabhedanidānavibhāvanasappāyaparicchedato vitthāro. Na ca tāva cariyānukulaṃ kammaṭṭhānaṃ sabbākārena āvikataṃ, taṃ hi anantarassa mātikāpadassa vitthāre sayam eva āvibhavissati. Tasmā yaṃ vuttaṃ: cattālīsāya kammaṭṭhānesu aññataraṃ[4] kammaṭṭhānaṃ gahetvā ti, ettha saṅkhātaniddesato, upacārappanāvahato, jhānappabhedato, samatikkamato, vaḍḍhanāvaḍḍhanato, ārammaṇato, bhūmito, gahaṇato, paccayato, cariyānukulato ti imehi tāva dasahi ākārehi kammaṭṭhānavinicchayo veditabbo.

Cattālīsa kammaṭṭhānāni

Tattha *saṅkhātaniddesato* ti cattālīsāya kammaṭṭhānesu iti hi vuttaṃ. Tatr' imāni cattālīsa kammaṭṭhānāni :— dasa kasiṇā, dasa asubhā, dasa anussatiyo, cattāro brahmavihārā, cattāro āruppā, ekā saññā, ekaṃ vavatthānan ti.

Tattha pathavīkasiṇaṃ, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, nīlakasiṇaṃ, pītakasiṇaṃ, lohitakasiṇaṃ, odātakasiṇaṃ ālokakasiṇaṃ, paricchinnākāsakasiṇan ti ime dasa kasiṇā.

Uddhumātakaṃ, vinīlakaṃ, vipubbakaṃ, vicchiddakaṃ, vikkhāyitakaṃ, vikkhittakaṃ, hatavikkhittakaṃ, lohitakaṃ, puḷuvakaṃ, aṭṭhikan ti ime dasa asubhā.

Buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati, maraṇānussati, kāyagatāsati, ānāpānasati,[5] upasamānussatī ti imā dasa anussatiyo.

[1] Bhm °paṭipāṭiyā. [2] Bhm dari°. [3] Bhm °vanassa.
[4] Bhm araññataraṃ. [5] Bhm °ssati.

Mettā, karuṇā, muditā, upekkhā ti ime cattāro brahmavihārā.

Ākāsānañcāyatanaṃ, viññāṇañcāyatanaṃ, ākiñcaññāyatanaṃ, nevasaññānāsaññāyatanan ti ime cattāro āruppā.

Āhāre paṭikūlasaññā[1] ekā saññā.

Catudhātuvavatthānaṃ ekaṃ vavatthānan ti evaṃ sankhātaniddesato vinicchayo veditabbo.

Upacārappanāvahato ti ṭhapetvā kāyagatāsatiñ ca ānāpānassatiñ ca avasesā aṭṭha anussatiyo, āhāre paṭikūlasaññā, catudhātuvavatthānan ti imān' eva h' ettha dasa kammaṭṭhānāni upacārāvahāni; sesāni appanāvahānī ti evaṃ upacārappanāvahato.

Jhānappabhedato ti appanāvahesu c' ettha ānāpānasatiyā saddhiṃ dasa kasiṇā catukkajjhānikā honti. Kāyagatāya satiyā saddhiṃ dasa asubhā paṭhamajjhānikā. Purimā tayo brahmavihārā tikajjhānikā. Catutthabrahmavihāro cattāro ca āruppā catukkajjhānikā ti evaṃ jhānappabhedato.

Samatikkamato ti dve samatikkamā : angasamatikkamo ca ārammaṇasamatikkamo ca. Tattha sabbesu pi tika-catukkajjhānikesu kammaṭṭhānesu angasamatikkamo hoti, vitakkavicārādīni jhānangāni samatikkamitvā te svev' ārammaṇesu dutiyajjhānādīnaṃ pattabbato; tathā catutthabrahmavihāre. So pi hi mettādīnaṃ yeva ārammaṇe somanassaṃ samatikkamitvā pattabbo ti. Catūsu pana āruppesu ārammaṇasamatikkamo hoti. Purimesu hi navasu kasiṇesu aññataraṃ samatikkamitvā ākāsānañcāyatanaṃ pattabbaṃ. Ākāsādīni ca samatikkamitvā viññāṇañcāyatanādīni. Sesesu samatikkamo natthī ti evaṃ samatikkamato.

Vaḍḍhanāvaḍḍhanato ti imesu cattālīsāya kammaṭṭhānesu dasakasiṇā neva vaḍḍhetabbāni. Yattakaṃ hi okāsaṃ kasiṇena pharati, tad-abbhantare dibbāya sotadhātuyā saddaṃ sotuṃ, dibbena cakkhunā rūpāni passituṃ, parasattānañ ca cetasā cittam aññātuṃ samattho hoti. Kāyagatā sati pana asubhāni ca na vaḍḍhetabbāni. Kasmā? Okāsena paricchinnattā[2] ānisaṃsābhāvā ca. Sā ca nesaṃ okāsena paricchinnatā bhāvanānaye āvibhavissati. Tesu pana vaḍ-

[1] S^bh paṭikkūla°. [2] B^hm paricchannattā.

ḍhitesu kuṇaparāsi yeva vaḍḍhati, na koci ānisaṃso atthi. Vuttam pi c'etaṃ Sopākapañhavyākaraṇe[1]:—vibhūtā Bhagavā-rūpasaññā, avibhūtā aṭṭhikasaññā ti. Tatra hi nimittavaḍḍhanavasena rūpasaññā vibhūtā ti vuttā, aṭṭhikasaññā avaḍḍhanavasena avibhūtā ti [vuttā[2]]. Yaṃ pan' etaṃ kevalaṃ aṭṭhikasaññāya apharim pathaviṃ iman ti vuttaṃ, taṃ lābhissa sato upaṭṭhānākāravasena vuttaṃ. Yath' eva hi Dhammāsokakāle karavīkasakuno samantā ādāsabhittīsu attano chāyaṃ disvā sabbadisāsu karavīkasaññī hutvā madhuraṃ giraṃ nicchāresi, evaṃ thero pi aṭṭhikasaññāya lābhittā sabbadisāsu upaṭṭhitaṃ nimittaṃ passanto kevalā pi pathavī aṭṭhikabharitā ti cintesī ti. Yadi evaṃ yā asubhajjhānānaṃ appamāṇārammaṇatā vuttā, sā virujjhatī ti? Sā ca na virujjhati; ekacco hi uddhumātake vā aṭṭhike vā mahante nimittaṃ gaṇhāti, ekacco appake. Iminā pariyāyena ekaccassa parittārammaṇaṃ jhānaṃ hoti, ekaccassa appamāṇārammaṇan ti. Yo vā etaṃ vaḍḍhane ādīnavaṃ apassanto vaḍḍheti, taṃ sandhāya appamāṇārammaṇan ti vuttaṃ. Ānisaṃsābhāvā pana na vaḍḍhetabbānī ti. Yathā ca etāni, evaṃ sesāni pi na vaḍḍhetabbāni. Kasmā? Tesu hi ānāpānanimittaṃ tāva vaḍḍhayato vātarāsiye vaḍḍhati, okāsena ca paricchinnaṃ. Iti sādīnavattā okāsena ca paricchinnattā na vaḍḍhetabbaṃ. Brahmavihārā sattārammaṇā, tesaṃ nimittaṃ vaḍḍhayato sattarāsiye va vaḍḍheyya, na ca tena attho atthi; tasmā tāni pi na vaḍḍhetabbaṃ. Yaṃ pana vuttaṃ: *mettāsahagatena cetasā ekaṃ disaṃ pharitvā* ti ādi,[3] taṃ pariggahavasen' eva[4] vuttaṃ. Ekāvāsa[5]-dvi-āvāsādinā hi anukkamena ekissā disāya satte pariggahetvā bhāvento ekaṃ disaṃ pharitvā ti vutto. Na

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[1] *I cannot trace this citation in the* Theragāthā Commentary *on* Sopāka *of the Questions, nor in that on the* Kumārapañha (*Khuddakapāṭha*). S[h] *refers to S. Nik.* Mahāvagga, *presumably S.* v, 129, *which alludes only to* aṭṭhikasaññā. Vibhūta *scarcely occurs in the Nikāyas.* Cf. *A.* v, 325.

[2] S[bh] *omit.*

[3] *D.* i, 250. S[h] *wrongly cites the* Sāmaññaphala Sutta.

[4] S[b] pariggahavasena. [5] S[bh] eka-āvāsa.

nimittaṃ vaḍḍhento. Paṭibhāganimittam eva c' ettha n' atthi, yad ayaṃ [yogī[1]] vaḍḍheyya. Paritta-appamāṇārammaṇatā p' ettha pariggahavasen' eva veditabbā.

Āruppārammaṇesu pi ākāsaṃ kasiṇugghāṭimattā[2]; taṃ hi kasiṇāpagamavasen' eva manasikātabbaṃ. Tato paraṃ vaḍḍhayato[3] na kiñci hoti. Viññāṇaṃ sabhāvadhammattā; na hi sakkā sabhāvadhammaṃ vaḍḍhetuṃ. Viññāṇapagamo viññāṇassa abhāvamattattā. Nevasaññānāsaññāyatanārammaṇaṃ sabhāvadhammattā yeva na vaḍḍhetabbaṃ. Sesāni animittattā. Paṭibhāganimittaṃ hi vaḍḍhetabbaṃ nāma bhaveyya. Buddhānussati-ādīnañ ca neva paṭibhāganimittaṃ ārammaṇaṃ hoti, tasmā taṃ na vaḍḍhetabban ti evaṃ vaḍḍhanāvaḍḍhanato.

Ārammaṇato ti imesu ca cattālīsāya kammaṭṭhānesu dasa kasiṇā, dasa asubhā, ānāpānasati,[4] kāyagatāsatī ti imāni dvāvīsati paṭibhāganimittārammaṇāni, sesāni na paṭibhāganimittārammaṇāni. Tathā dasasu anussatīsu ṭhapetvā ānāpānasatiñ ca kāyagatāsatiñ ca avasesā aṭṭha anussatiyo, āhāre paṭikūlasaññā, catudhātuvavatthānaṃ, viññāṇañcāyatanaṃ, nevasaññānāsaññāyatanan ti imāni dvādasa sabhāvadhammārammaṇāni. Dasa kasiṇā, dasa asubhā, ānāpānasati, kāyagatāsatī ti imāni dvāvīsati nimittārammaṇāni, sesāni cha na vattabbārammaṇāni. Tathā vipubbakaṃ, lohitakaṃ, puḷuvakaṃ, ānāpānasati, āpokasiṇaṃ, tejokasiṇaṃ, vāyokasiṇaṃ, yañ ca ālokakasiṇesu suriyādīnaṃ obhāsamaṇḍalārammaṇan ti[5] imāni aṭṭha calitārammaṇāni, tāni ca kho pubbabhāge. Paṭibhāgaṃ pana sannisinnaṃ eva hoti. Sesāni na calitārammaṇānī ti evaṃ ārammaṇato.

Bhūmito ti ettha ca dasa asubhā, kāyagatāsati, āhāre paṭikūlasaññā ti[6] imāni dvādasa devesu nappavattanti. Tāni dvādasa ānāpānasati cāti imāni terasa Brahmaloke nappavattanti. Arūpabhave pana ṭhapetvā, cattāro āruppe aññaṃ nappavattati. Manussesu sabbāni pi pavattantī ti—evaṃ bhūmito.

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[1] S[bh] *omit;* B[hm] yad ayaṃ.
[2] S[b] kasiṇugghāṭimattattā.
[3] S[h] *adds* pi.
[4] B[hm] ānāpānassati *throughout.*
[5] S[bh] *omit.*
[6] S[bh] paṭikkulasaññā.

Gahaṇato ti diṭṭhaphuṭṭhasutaggahaṇato p'ettha vinicchayo veditabbo. Tatra ṭhapetvā vāyokasiṇaṃ sesā nava kasiṇā, dasa asubhā ti imāni ekūnavīsati diṭṭhena gahetabbāni. Pubbabhāge cakkhunā oloketvā[1] nimittaṃ nesaṃ gahetabban ti attho. Kāyagatāsatiyaṃ tacapañcakaṃ diṭṭhena, sesaṃ sutenā ti evaṃ tassā ārammaṇaṃ diṭṭhasutena gahetabbaṃ. Ānāpānasati phuṭṭhena, vāyokasiṇaṃ diṭṭhaphuṭṭhena, sesāni aṭṭhārasa sutena gahetabbāni, upekkhābrahmavihāro cattāro aruppā ti imāni c'ettha na ādikammikena gahetabbāni; sesāni pañcatiṃsa gahetabbānī ti—evaṃ gahaṇato.

Paccayato ti imesu pana kammaṭṭhānesu, ṭhapetvā ākāsakasiṇaṃ, sesā nava kasiṇā āruppānaṃ paccayā honti, dasa pi[2] kasiṇā abhiññānaṃ, tayo brahmavihārā catutthabrahmavihārassa, heṭṭhimaṃ heṭṭhimaṃ āruppaṃ uparimassa uparimassa, nevasaññānāsaññāyatanaṃ nirodhasamāpattiyā, sabbāni pi sukhavihāravipassanā bhavasampattīnan ti—evaṃ paccayato.

Cariyānukulato ti cariyānaṃ anukulato p' ettha vinicchayo veditabbo. Seyyathīdaṃ, rāgacaritassa tāva:—ettha dasa asubhā kāyagatāsatī ti ekādasa kammaṭṭhānāni anukulāni. Dosacaritassa cattāro brahmavihārā cattāri vaṇṇakasiṇānī ti aṭṭha. Mohacaritassa ca[2] vitakkacaritassa ca ekaṃ ānāpānasati-kammaṭṭhānam eva. Saddhācaritassa purimā cha anussatiyo. Buddhicaritassa maraṇasati upasamānussati, catudhātuvavatthānaṃ, āhāre paṭikūlasaññā ti cattāri. Sesakasiṇāni cattāro ca āruppā sabbacaritānaṃ anukulāni. Kasiṇesu ca yaṃ kiñci parittaṃ vitakkacaritassa, appamāṇaṃ mohacaritassā ti evam ettha cariyānukulato vinicchayo veditabbo ti. Sabbañ c' etaṃ ujuvipaccanīkavasena ca atisappāyavasena ca vuttaṃ. Rāgādīnaṃ pana avikkhambhikā saddhādīnaṃ vā anupakārā kusalabhāvanā nāma n' atthi. Vuttam pi c' etaṃ Meghiyasutte:—*cattāro dhammā uttari*[3] *bhāvetabbā : asubhā bhāvetabbā rāgassa pahānāya, mettā bhāvetabbā vyāpādassa pahānāya ānāpānasati bhāvetabbā vitak-*

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[1] S[b] *repeats* oloketvā. [2] B[hm] *omit.*
[3] S[b] uttariṃ.

kupacchedāya, aniccasaññā bhāvetabbā asmimānassa[1] *samugghātāyā*[2] ti. Rāhula-Sutte pi:—*mettaṃ, Rāhula, bhāvanaṃ bhāvetū* ti[3] ādinā nayena ekass' eva satta kammaṭṭhānāni vuttāni; tasmā vacanamatte abhinivesaṃ akatvā sabbattha adhippāyo pariyesitabbo ti. *Ayaṃ kammaṭṭhānaṃ gahetvā* ti ettha kammaṭṭhānakathā vinicchayo.

Gahetvā ti imassa pana padassa ayam atthaparidīpanā:[4] *tena yoginā kammaṭṭhānadāyakaṃ kalyāṇamittaṃ upasankamitvā* ti ettha vuttanayen' eva vuttappakāraṃ kalyāṇamittaṃ upasankamitvā, Buddhassa vā Bhagavato ācariyassa vā, attānaṃ niyyātetvā sampannajjhāsayena sampannādhimuttinā ca hutvā kammaṭṭhānaṃ yācitabbaṃ.

Tattha:[5] imāhaṃ Bhagavā attabhāvaṃ tumhākaṃ pariccajāmī ti evaṃ Buddhassa Bhagavato attā niyyātetabbo. Evaṃ hi aniyyātetvā pantesu senāsanesu viharanto, bheravārammaṇe āpātham āgate santhambhituṃ asakkonto gāmantaṃ osaritvā gihīhi saṃsaṭṭho hutvā anesanaṃ āpajjitvā anayavyasanaṃ āpajjeyya.[6] Niyyātitattabhāvassa pan' assa bheravārammaṇe āpātham āgate pi bhayaṃ na uppajjati. Nanu tayā paṇḍitapurimam eva attā Buddhānaṃ niyyātito ti paccavekkhato [7]pan' assa somanassam eva uppajjati? Yathā hi purisassa uttamaṃ Kāsikavatthaṃ[8] bhaveyya, tassa tasmiṃ mūsikāya vā kīṭehi vā khādite uppajjeyya domanassaṃ. Sace pana taṃ acīvarakassa bhikkhuno dadeyya, ath' assa taṃ tena bhikkhunā khaṇḍākhaṇḍaṃ kariyamānaṃ disvā pi, somanassam eva uppajjeyya, evaṃ sampadam idaṃ veditabbaṃ. Ācariyassa niyyātentenā pi: imāhaṃ bhante attabhāvaṃ tumhākaṃ pariccajāmī ti vattabbaṃ. Evaṃ aniyyātitattabhāvo hi atajjanīyo vā hoti dubbaco vā anovādakaro yena kāmangamo vā ācariyaṃ anāpucchā va yatth' icchati, tattha gantvā, tam enaṃ ācariyo āmisena vā dhammena vā na sangaṇhāti, gulhaṃ ganthaṃ na sikkhāpeti. So imaṃ duvidhaṃ sangahaṃ alabhanto sāsane

[1] S^b māna-. [2] *Ud.* iv, 1. [3] *M.* i, 424.
[4] B^{hm} atthadīpanā. [5] B^{hm} Tatra.
[6] S^{bh} pāpuṇeyya. [7] S^h *adds* ca.
[8] S^b kāsikam vattham.

patiṭṭhaṃ na labhati na cirass' eva dussīlyaṃ vā gihībhāvaṃ[1] vā pāpuṇāti. Niyyātitattabhāvo pana neva atajjanīyo hoti, na yenakāmaṅgamo suvaco[2] ācariyāyattavutti-r-eva[3] hoti. So, ācariyato duvidhaṃ saṅgahaṃ labhanto, sāsane vuḍḍhiṃ[4] virūḷhiṃ vepullaṃ pāpuṇāti, Cūḷapiṇḍapātika-Tissattherassa antevāsikā viya. Therassa kira santikaṃ tayo bhikkhū āgamaṃsu. Tesu eko: ahaṃ bhante tumhākam atthāyā ti vutte sataporise papāte patituṃ ussaheyyan ti āha. Dutiyo: ahaṃ bhante tumhākam atthāyā ti vutte: imaṃ attabhāvaṃ paṇhito paṭṭhāya pāsāṇapiṭṭhe ghaṃsento niravasesaṃ khepetuṃ ussaheyyan ti āha. Tatiyo: ahaṃ bhante tumhākam atthāyā ti vutte: assāsapassāse uparundhitvā[5] kālaṃ[6] kiriyaṃ kātuṃ ussaheyyan ti āha. Thero: bhabbā vat' ime bhikkhū ti kammaṭṭhānaṃ kathesi. Te tassa ovāde ṭhatvā tayo pi arahattaṃ pāpuṇiṃsū ti ayam ānisaṃso attaniyyātane. Tena vuttaṃ:—*Buddhassa vā Bhagavato ācariyassa vā attānaṃ niyyātetvā* ti.

Sampannajjhāsayena sampannādhimuttinā ca hutvā ti ettha pana tena yoginā alobhādīnaṃ vasena chahi ākārehi sampannajjhāsayena bhavitabbaṃ. Evaṃ sampannajjhāsayo hi tissannaṃ bodhīnaṃ aññataraṃ pāpuṇāti. Yath' āha:—cha ajjhāsayā Bodhisattānaṃ bodhiparipākāya saṃvattanti, alobhajjhāsayā ca Bodhisattā lobhe dosadassāvino, adosajjhāsayā ca Bodhisattā dose dosadassāvino, amohajjhāsayā ca Bodhisattā mohe dosadassāvino, nekkhammajjhāsayā ca Bodhisattā gharāvāse dosadassāvino, pavivekajjhāsayā ca Bodhisattā[7] saṅgaṇikāya dosadassāvino, nissaraṇajjhāsayā ca Bodhisattā sabbabhavagatīsu dosadassāvino ti. Ye hi keci atītānāgatapaccuppannā sotāpanna-sakadāgāmi-anāgāmi-khīṇāsavapaccekabuddha-sammāsambuddhā, sabbe te imeh' eva chah' ākārehi attanā attanā pattabbaṃ visesaṃ pattā. Tasmā imehi chah' ākārehi sampannajjhāsayena bhavitabbaṃ.

Tad-adhimuttatāya pana adhimuttisampannena bhavitabbaṃ. Samādhādhimuttena samādhigarukena samādhipab-

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[1] Bhm gihi°. [2] Bhm subbaco.
[3] Bhm vutti-d-eva. [4] Bm vaḍḍhiṃ.
[5] Bhm °rumbh°. [6] Sbh kāla-. [7] Sb *inserts* gaṇa-.

bhārena, nibbānādhimuttena nibbānagarukena nibbānapabbhārena ca[1] bhavitabban ti attho. Evaṃ sampannajjhāsayādhimuttino pan' assa kammaṭṭhānaṃ yācato cetopariyāyañāṇalābhinā[2] ācariyena cittācāraṃ oloketvā cariyā jānitabbā. Itarena: kiṃ carito 'si ? ke vā te dhammā bahulaṃ samudācaranti ? kiṃ vā te manasikaroto phāsu hoti ? katarasmiṁ vā te kammaṭṭhāne cittaṃ namatī ti evam ādīhi nayehi pucchitvā jānitabbā. Evaṃ ñatvā cariyānukulaṃ kammaṭṭhānaṃ kathetabbaṃ. Kathentena ca tividhena kathetabbaṃ. Pakatiyā uggahitakammaṭṭhānassa ekaṃ dve nissajjāni[3] sajjhāyaṃ kāretvā dātabbaṃ; santike vasantassa āgatāgatakkhaṇe kathetabbaṃ, uggahetvā aññattha[4] gantukāmassa nātisankhittaṃ nātivitthārikaṃ katvā kathetabbaṃ. Tattha pathavīkasiṇaṃ tāva kathentena cattāro kasiṇadosā, kasiṇakaraṇaṃ, katassa bhāvanānayo, duvidhaṃ nimittaṃ, duvidho samādhi, sattavidhaṃ sappāyāsappāyaṃ, dasavidhaṃ appanākosallaṃ, viriyasamatā, appanāvidhānan ti ime nava ākārā kathetabbā. Sesakammaṭṭhānesu pi tassa tassa anurūpaṃ kathetabbaṃ. Taṃ sabbaṃ tesaṃ bhāvanāvidhāne āvibhavissati. Evaṃ kathiyamāne pana kammaṭṭhāne tena yoginā nimittaṃ gahetvā sotabbaṃ.

Nimittaṃ gahetvā ti idaṃ heṭṭhimapadaṃ, idaṃ uparimapadaṃ, ayam assa attho, ayaṃ adhippāyo, idaṃ opamman ti evaṃ taṃ taṃ ākāraṃ upanibandhitvā ti attho. Evaṃ nimittaṃ gahetvā sakkaccaṃ suṇantena hi kammaṭṭhānaṃ sugahitaṃ hoti. Ath' assa taṃ nissāya visesādhigamo sampajjati, na itarassā ti. Ayaṃ gahetvā ti imassa padassa atthaparidīpanā.

Ettāvatā: *kalyāṇamittaṃ upasankamitvā attano cariyānukulaṃ cattālīsāya kammaṭṭhānesu aññataraṃ kammaṭṭhānaṃ gahetvā* ti imāni padāni sabbākārena vitthāritāni hontī ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikāre[5] *kammaṭṭhānagahaṇaniddeso*[6] *nāma tatiyo paricchedo.*

[1] Bhm *omit.* [2] Sb Bhm cetopariyañāṇa°. [3] Sb nisajjā. [4] Bhm aññatra. [5] Sb *omits.* [6] Bhm kammaṭṭhānaggah°.

IV

CATUTTHO PARICCHEDO

PATHAVĪKASIṆA-NIDDESO

Idāni yaṃ vuttaṃ:—*samādhibhāvanāya ananurūpaṃ vihāraṃ pahāya, anurūpe vihāre viharantenā* ti[1] ettha[2] yassa tāva ācariyena saddhiṃ ekavihāre vasato phāsu hoti, tena tatth' eva kammaṭṭhānaṃ parisodhentena vasitabbaṃ. Sace tattha phāsu na hoti, yo añño gāvute vā aḍḍhayojane va yojanamatte pi vā sappāyo vihāro hoti, tattha vasitabbaṃ. Evaṃ hi sati kammaṭṭhānassa kismiñcid-eva ṭhāne sandehe vā sati sati[3]-sammose vā jāte kālass' eva vihāre vattaṃ katvā, antarāmagge piṇḍāya caritvā, bhattakiccapariyosāne yeva ācariyassa vasanaṭṭhānaṃ gantvā taṃ divasaṃ ācariyassa santike kammaṭṭhānaṃ sodhetvā, dutiyadivase ācariyaṃ vanditvā nikkhamitvā, antarāmagge piṇḍāya caritvā, akilamanto yeva attano vasanaṭṭhānaṃ āgantuṃ sakkhissati. Yo pana yojanappamāṇe pi phāsukaṭṭhānaṃ na labhati, tena kammaṭṭhāne sabbaṃ gaṇṭhiṭṭhānaṃ chinditvā suvisuddhaṃ[4] āvajjanapaṭibaddhaṃ kammaṭṭhānaṃ katvā dūram pi gantvā samādhibhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre vihātabbaṃ.

Tattha ananurūpo nāma aṭṭhārasannaṃ dosānaṃ aññatarena samannāgato. Tatr' ime aṭṭhārasa dosā:—*mahattaṃ, navattaṃ, jiṇṇattaṃ, panthanissitattaṃ, soṇḍī, paṇṇaṃ, pupphaṃ, phalaṃ, patthanīyatā, nagarasannissitatā, dārusannissitatā, khettasannissitatā, visabhāgānam puggalānaṃ atthitā, paṭṭanasannissitatā, paccantasannisssitatā, rajjasīmasannissitatā, asappāyatā; kalyāṇamittānaṃ alābho* ti

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[1] *See* p. 89.
[2] Sᵇ *inserts* pana.
[3] Bʰᵐ *omits*.
[4] Bʰᵐ visuddhaṃ.

imesaṃ aṭṭhārasannaṃ dosānaṃ aññatarena dosẹna samannāgato ananurūpo nāma na tattha vihātabbaṃ. Kasmā ? *Mahāvihāre* tāva bahū nānāchandā[1] sannipatanti; te aññamaññaṃ paṭiviruddhatāya vattaṃ na karonti; bodhiangaṇādīni[2] asammaṭṭhāne va honti, anupaṭṭhāpitaṃ pānīyaṃ paribhojanīyaṃ. Tatrāyaṃ gocaragāme piṇḍāya carissāmī ti pattacīvaram ādāya nikkhanto, sace passati vattaṃ vā akataṃ, pānīyaghaṭaṃ vā rittaṃ, athānena vattaṃ kātabbaṃ hoti, pānīyaṃ upaṭṭhāpetabbaṃ; akaronto vattabhede dukkaṭaṃ āpajjati; karontassa kālo atikkamati, atidivā paviṭṭho niṭṭhitāya bhikkhāya kiñci na labhati, paṭisallānagato pi sāmaṇera-daharabhikkhūnaṃ uccāsaddena sanghakammehi ca vikkhipati. Yattha pana sabbaṃ pattaṃ katam eva hoti, avasesā pi ca [san-]ghaṭṭanā[3] n' atthi, evarūpe mahāvihāre pi vihātabbaṃ.[4]

Navavihāre bahuṃ navakammaṃ[5] hoti, akarontaṃ ujjhāyanti. Yattha[6] pana bhikkhū evaṃ vadanti: ayasmā yathāsukhaṃ samaṇadhammaṃ karotu, mayaṃ navakammaṃ karissāmā ti evarūpe vihātabbaṃ.

Jiṇṇavihāre pana bahuṃ paṭijaggitabbaṃ hoti, antamaso attano senāsanamattam pi apaṭijaggantaṃ ujjhāyanti, paṭijaggantassa kammaṭṭhānaṃ parihāyati.

Panthanissite mahāpathavihāre rattindivaṃ[7] āgantukā sannipatanti, vikāle āgatānaṃ attano senāsanaṃ datvā rukkhamūle vā pāsāṇapiṭṭhe vā vasitabbaṃ hoti, puna divase[8] pi evam evā ti kammaṭṭhānassa okāso na hoti. Yattha pana evarūpo āgantukasambādho na hoti, tattha vihātabbaṃ.

Soṇḍī nāma pāsāṇapokkharaṇī hoti. Tattha pānīyatthaṃ mahājano samosarati, nagaravāsīnaṃ rājakulūpakattherānaṃ[9] antevāsikā rajanakammatthāya āgacchanti, tesaṃ bhājanadārudoṇikādīni pucchantānaṃ: asuke ca asuke ca

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1 S^{bh} nānācchandā.
2 B^{hm} bodhiyang°.
3 S^{bh} ghaṭṭanā.
4 B^{hm} na vihātabbaṃ.
5 B^{hm} bahunava°.
6 B^{hm} Yatra.
7 B^{hm} rattidivaṃ.
8 B^{hm} divasaṃ.
9 S^{b} rājakulūpagatherānaṃ.

ṭhāne ti dassetabbāni honti, evaṃ sabbakālam pi niccavyāvaṭo hoti.

Yattha nānāvidhaṃ *sākapaṇṇaṃ* hoti, tatth' assa kammaṭṭhānaṃ gahetvā divāvihāraṃ nisinnassā pi santike sākahārikā gāyamānā paṇṇaṃ uccinantiyo visabhāgasaddasanghaṭṭanena kammaṭṭhānantarāyaṃ karonti.

Yattha pana nānāvidhā mālāgacchā *supupphitā* honti, tatrā pi tādiso yeva upaddavo.

Yattha nānāvidhaṃ ambajambupaṇasādi-*phalaṃ*[1] hoti, tattha phalatthikā āgantvā yācanti, adentassa kujjhanti, balakkārena vā gaṇhanti, sāyanhasamaye vihāramajjhe cankamantena te disvā: kiṃ, upāsakā, evaṃ karothā ti vuttā yathāruci akkosanti, avāsāya pi 'ssa parakkamanti.

Patthanīye pana leṇasammate[2] Dakkhiṇagiri-Hatthikucchi-Cetiyagiri-Cittalapabbatasadise vihāre viharantaṃ: ayam arahā ti sambhāvetvā vanditukāmā manussā samantā osaranti ten' assa na phāsu hoti, yassa pana taṃ sappāyaṃ hoti, tena divā aññattha[3] gantvā rattiṃ vasitabbaṃ.

Nagarasannissite visabhāgārammaṇāni āpātham āgacchanti, kumbhadāsiyo pi ghaṭehi nighaṃsantiyo gacchanti, okkamitvā maggaṃ na denti, issaramanussā pi vihāramajjhe sāṇiṃ parikkhipitvā nisīdanti.

Dārusannissaye pana yattha kaṭṭhāni ca dabbūpakaraṇarukkhā ca santi, tattha kaṭṭhahārikā pubbe vuttasākapupphahārikā viya aphāsuṃ[4] karonti: vihāre rukkhā santi, te chinditvā gharāni karissāmā ti manussā āgantvā chindanti. Sace sāyanhasamayaṃ padhānagharā nikkhamitvā vihāramajjhe cankamanto te disvā: kiṃ, upāsakā, evaṃ karothā ti vadati, yathāruci akkosanti, avāsāya pi 'ssa parakkamanti.

Yo pana *khettasannissito* hoti samantā khettehi parivārito, tattha manussā vihāramajjhe yeva khalaṃ katvā dhaññaṃ maddanti, pamukhe sosayanti,[5] aññam pi bahuṃ aphāsuṃ karonti. Yatrā pi mahāsanghabhogo hoti, ārāmikakulānaṃ[6] gāvo rundhanti, udakavāraṃ paṭisedhenti, manus-

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[1] Bhm °panasādi°. [2] Sb Bm loka°.
[3] Bhm aññatra. [4] Bhm aphāsu-; *and below.*
[5] Sb sussanti; Bhm susayanti. [6] Bhm ārāmikākul°.

sā vīhi sīsaṃ gahetvā: passatha tumhākaṃ ārāmikakulānaṃ[1] kamman ti sanghassa dassenti. Tena tena kāraṇena rājarājamahāmattānaṃ gharadvāraṃ gantabbaṃ hoti. Ayam pi khettasannissiten' eva sangahito.

Visabhāgānaṃ puggalānaṃ atthitā ti yattha aññamaññaṃ visabhāgaverī bhikkhū viharanti, ye kalahaṃ karontā: mā bhante evaṃ karothā ti vāriyamānā: etassa paṃsukūlikassa āgatakālato paṭṭhāya naṭṭhā 'mhā ti vattāro bhavanti.

Yo pi udaka-*paṭṭanaṃ* vā thalapaṭṭanaṃ vā nissito hoti, tattha abhiṇhaṃ nāvāhi ca satthehi ca āgatamanussā: okāsaṃ detha, pānīyaṃ detha, loṇaṃ dethā ti ghaṭṭayantā aphāsuṃ karonti.

Paccantasannissite[2] pana manussā Buddhādisu appasannā honti.

Rajjasīmasannissite rājabhayaṃ hoti. Taṃ hi padesaṃ eko rājā: na mayhaṃ vase vattatī ti paharati, itaro pi: na mayhaṃ vase vattatī ti. Tatrāyaṃ bhikkhu kadāci itarassa[3] rañño vijite vicarati, kadāci ekassa. Atha naṃ carapuriso ayan ti maññamānā anayavyasanaṃ pāpenti.

Asappāyatā ti visabhāgarūpādi ārammaṇasamosaraṇena vā amanussapariggahitatāya vā asappāyatā. Tatridaṃ vatthu:—eko kira thero araññe vasati. Ath' assa ekā yakkhinī paṇṇasāladvāre ṭhatvā gāyi. So nikkhamitvā dvāre aṭṭhāsi. Sā gantvā cankamanasīse gāyi. Thero cankamanasīsaṃ agamāsi. Sā sataporise papāte ṭhatvā gāyi. Thero paṭinivatti. Atha naṃ sā vegena gahetvā[4]: mayā bhante na eko na dve tumhādisā khāditā ti āha.

Kalyāṇamittānaṃ alābho ti yattha na sakkā hoti ācariyaṃ vā ācariyasamaṃ vā upajjhāyaṃ vā upajjhāyasamaṃ vā kalyāṇamittaṃ laddhuṃ, tattha so kalyāṇamittānaṃ alābho mahādoso yevā ti imesaṃ aṭṭhārasannaṃ dosānaṃ aññatarena samannāgato ananurūpo ti veditabbo. Vuttaṃ pi c'etaṃ Aṭṭhakathāsu:—

Mahāvāsaṃ navāvāsaṃ, jarāvāsañ ca panthaniṃ,
Soṇḍiṃ paṇṇañ ca pupphañ ca, phalaṃ patthitam eva ca.

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[1] Bhm ārāmikānaṃ. [2] Bm Paccantanissite.
[3] Sbh imassa. [4] Sbh vegen' āgantvā.

Nagaraṃ dārunā khettaṃ, visabhāgena paṭṭanaṃ,
Paccantasīmāsappāyaṃ, yattha mitto na labbhati,
Aṭṭhāras' etāni ṭhānāni: iti viññāya paṇḍito,
Ārakā parivajjeyya, maggaṃ paṭibhayaṃ[1] *yathā* ti.

[*Anurūpe vihāre viharantena*]

Yo pana gocaragāmato nātidūra-nāccāsannatādīhi pañcah' angehi samannāgato, ayaṃ anurūpo nāma. Vuttaṃ h'etaṃ Bhagavatā:—*Kathañ ca, bhikkhave, senāsanaṃ pañcangasamannāgataṃ hoti? Idha, bhikkhave, senāsanaṃ nātidūraṃ hoti, nāccāsannaṃ gamanāgamanasampannaṃ, divā appokiṇṇaṃ, rattiṃ appasaddaṃ appanigghosaṃ, appaḍaṃsamakasavātātapasiriṃsapasamphassaṃ hoti, tasmiṃ kho pana senāsane viharantassa appakasiren' eva uppajjanti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārā, tasmiṃ kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā te kālena kālaṃ upasankamitvā paripucchati paripañhati: idaṃ bhante kathaṃ? imassa ko attho ti, tassa te āyasmanto avivatañ ceva vivaranti anuttānīkatañ ca uttānīkaronti*[2] *anekavihitesu ca kankhaṭṭhāniyesu*[3] *dhammesu kankhaṃ paṭivinodenti. Evaṃ kho, bhikkhave, senāsanaṃ pañcangasamannāgataṃ hotī* ti.[4] *Ayaṃ* samādhibhāvanāya ananurūpaṃ vihāraṃ pahāya anurūpe vihāre[5] viharantenā ti ettha vitthāro.

Khuddakapaḷibodhupacchedaṃ katvā ti evaṃ paṭirūpe vihāre viharantena ye pi 'ssa te honti khuddakapaḷibodhā, te pi upacchinditabbā. Seyyathīdaṃ dīghāni kesanakhalomāni chinditabbāni, jiṇṇacīvaresu daḷhīkammaṃ[6] vā tunnakammaṃ vā kātabbaṃ, kiliṭṭhāni vā rajitabbāni, sace patte malaṃ hoti patto pacitabbo, mañcapīṭhādīni sodhetabbānī ti. Ayaṃ khuddakapaḷibodhupacchedaṃ katvā ti ettha vitthāro.

Idāni *sabbaṃ bhāvanāvidhānaṃ aparihāpentena bhāvetabbo* ti ettha ayaṃ pathavīkasiṇaṃ ādiṃ katvā sabba-

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[1] Bhm sappaṭi°. [2] Bhm uttānim k°. [3] Sbh °ṭhānīyesu.
[4] *A.* v, 15; Sh *refers inaccurately to S.* (Sagāthavagga)—*sic.*
[5] Sbh *omit.* [6] Sbh dalhi°.

kammaṭṭhānavasena vitthārakathā hoti. Evaṃ upacchinnakhuddakapaḷibodhena hi bhikkhunā pacchābhattaṃ piṇḍapātapaṭikkantena bhattasammadaṃ paṭivinodetvā pavivitte okāse sukhanisinnena katāya vā akatāya vā pathaviyā nimittaṃ gaṇhitabbaṃ. Vuttaṃ h' etaṃ:—*pathavīkasiṇaṃ uggaṇhanto pathaviyaṃ nimittaṃ gaṇhāti kate vā akate vā, sāntake, no anantake, sakoṭiye, no akoṭiye, savaṭume, no avaṭume,*[1] *sapariyante, no apariyante, suppamatte vā sarāvamatte vā. So taṃ nimittaṃ suggahītaṃ*[2] *karoti, sūpadhāritaṃ upadhāreti, suvavatthitaṃ vavatthapeti. So taṃ nimittaṃ suggahītaṃ katvā, sūpadhāritaṃ upadhāretvā, suvavatthitaṃ vavatthapetvā, ānisaṃsadassāvī ratanasaññī hutvā, cittīkāraṃ upaṭṭhapetvā, sampiyāyamāno tasmiṃ ārammaṇe cittaṃ upanibandhati:—addhā imāya paṭipadāya*[3] *jarāmaraṇamhā muccissāmī ti so vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ*[4] *upasampajja viharatī* ti.[5]

Tattha yena atītabhave pi sāsane vā isipabbajjāya vā pabbajitvā, pathavīkasiṇe[6] catukkapañcakajjhānāni nibbattitapubbāni, evarūpassa puññavato upanissayasampannassa akatāya pathaviyā kasitaṭṭhāne vā khalamaṇḍale vā nimittaṃ uppajjati, Mallakatherassa viya. Tassa kir' āyasmato kasitaṭṭhānaṃ olokentassa taṃ ṭhānappamāṇaṃ eva nimittaṃ udapādi. So taṃ vaḍḍhetvā pañcakajjhānāni nibbattetvā jhānapadaṭṭhānaṃ vipassanaṃ paṭṭhapetvā arahattaṃ pāpuṇi.

Yo pan' evaṃ akatādhikāro hoti, tena ācariyasantike uggahita[7]-kammaṭṭhānavidhānaṃ avirādhetvā cattāro kasiṇadose pariharantena kasiṇaṃ kātabbaṃ. Nīlapītalohitodātasambhedavasena hi cattāro pathavīkasiṇadosā, tasmā nīlādivaṇṇaṃ mattikaṃ agahetvā[8] gaṅgāvahe mattikāsadisāya aruṇavaṇṇāya mattikāya kasiṇaṃ kātabbaṃ, tañ

[1] Bhm [s]avaṭṭume. [2] Bhm °gahitaṃ.
[3] Sb paṭipattiyā. [4] Sbh paṭhamajjhānaṃ.
[5] Sh *refers this citation to Pts.* (Ñāṇakathā), *but it does not occur there. Is it from the Comy. on that work?*
[6] Sb paṭhavi°. [7] Sbh uggahitaṃ.
[8] Bhm aggahetvā.

ca kho vihāramajjhe sāmaṇerādīnaṃ sañcaraṇaṭṭhāne na kātabbaṃ, vihārapaccante pana paṭicchannaṭṭhāne pabbhāre vā paṇṇasālāya vā saṃhārimaṃ vā tatraṭṭhakaṃ vā kātabbaṃ, tatra sanhārimaṃ catūsu daṇḍakesu pilotikaṃ[1] vā cammaṃ vā kaṭasārakaṃ vā bandhitvā tattha apanītatiṇamūlasakkharavālikāya[2] sumadditāya mattikāya vuttappamāṇaṃ vaṭṭaṃ limpetvā kātabbaṃ. Taṃ parikammakāle bhūmiyaṃ attharitvā oloketabbaṃ. Tatraṭṭhakaṃ bhūmiyaṃ padumakaṇṇikākārena khāṇuke ākoṭetvā vallīhi vinandhitvā kātabbaṃ. Yadisā mattikā nappahoti, adho aññaṃ pakkhipitvā uparibhāge suparisodhitāya aruṇavaṇṇāya mattikāya vidatthi-caturaṅgulavitthāraṃ vaṭṭaṃ kātabbaṃ. Etad eva hi pamāṇaṃ sandhāya *suppamattaṃ vā sarāvamattaṃ vā* ti vuttaṃ.

Sāntake, no anantake ti ādi pan' assa paricchedatthāya[3] vuttaṃ. Tasmā evaṃ vuttappamāṇaparicchedaṃ katvā rukkhapāṇikā[ya][4] visabhāgavaṇṇaṃ samuṭṭhāpeti. Tasmā taṃ agahetvā pāsāṇapāṇikāyaghaṃsitvā samaṃ bheritalasadisaṃ katvā taṃ ṭhānaṃ sammajjitvā nhatvā āgantvā kasiṇamaṇḍalato aḍḍhateyya hatthantare padese paññatte vidatthi-caturaṅgulapādake su-atthate pīṭhe nisīditabbaṃ; tato dūratare nisinnassa hi kasiṇaṃ na upaṭṭhāti; āsannatare kasiṇadosā paññāyanti;[5] uccatare nisinnena gīvaṃ oṇamitvā oloketabbaṃ hoti; nīcatare jaṇṇukā nirujanti. Tasmā vuttanayen' eva nisīditvā, *appassādākāmā*[6] ti ādinā nayena kāmesu ādīnavaṃ paccavekkhitvā kāmanissaraṇe sabbadukkhasamatikkamassa upāyabhūte[7] nekkhamme jātābhilāsena Buddhadhammasaṅghaguṇānussaraṇena pītipāmojjaṃ janayitvā: ayaṃ dāni sā sabbabuddha-paccekabuddha-ariyasāvakehi paṭipannā nekkhammapaṭipadā ti paṭipattiyā sañjātagāravena: addhā imāya paṭipadāya[8] pavivekasukharasassa bhāgī bhavissāmī ti ussāhaṃ janayitvā samena ākārena

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[1] S[h] pilotikaṃ. [2] B[hm] °kathalikāya.
[3] S[h] paricchedadassanatthāya.
[4] S[bh] rukkhapāṇikā. [5] S[bh] kasiṇadoso paññāyati.
[6] B[hm] appasādākāmā. [7] B[hm] samatikkamupāyabhūte.
[8] S[bh] patipattiyā.

cakkhūni ummīletvā nimittaṃ gaṇhantena bhāvetabbaṃ. Ati-ummīlayato hi cakkhu kilamati, maṇḍalañ ca atibhūtaṃ hoti, ten' assa nimittaṃ nuppajjati. Atimandaṃ ummīlayato maṇḍalaṃ avibhūtaṃ hoti, cittañ ca līnaṃ hoti, evam pi nimittaṃ nuppajjati, tasmā, ādāsatale mukhanimittadassinā viya, samena ākārena cakkhūni ummīletvā[1] nimittaṃ gaṇhantena bhāvetabbaṃ. Na vaṇṇo paccavekkhitabbo, na lakkhaṇaṃ manasikātabbaṃ. Api ca vaṇṇaṃ amuñcitvā nissaya savaṇṇaṃ katvā ussadavasena paṇṇattidhamme cittaṃ ṭhapetvā manasikātabbaṃ. Pathavī, mahī, medinī,[2] bhūmi, vasudhā, vasundharā ti ādisu pathavīnāmesu yam icchati, yad-assa saññānukulaṃ hoti, taṃ vattabbaṃ. Api ca pathavī ti etad eva nāmaṃ pākaṭaṃ, tasmā pākaṭavasen' eva: pathavī, pathavī[3] ti bhāvetabbaṃ. Kālena ummīletvā,[4] kālena nimmīletvā[4] āvajjitabbaṃ. Yāva uggahanimittaṃ nuppajjati, tāva kālasatam pi kālasahassam pi tato bhiyyo pi eten' eva nayena bhāvetabbaṃ. Tass' evaṃ bhāvayato yadā nimmīletvā[4] āvajjantassa ummīlitakāle viya āpātham āgacchati, tadā uggahanimittaṃ jātaṃ nāma hoti.

Tassa jātakālato paṭṭhāya na tasmiṃ ṭhāne nisīditabbaṃ, attano vasanaṭṭhānaṃ pavisitvā tattha nisinnena bhāvetabbaṃ. Pādadhovanapapañcaparihāratthaṃ pan' assa ekapaṭalikupāhanā ca kattaradaṇḍo ca icchitabbo. Athānena sace taruṇo samādhi kenacid-eva asappāyakāraṇena nassati, upāhanam āruyha kattaradaṇḍaṃ gahetvā taṃṭhānaṃ gantvā nimittaṃ ādāya āgantvā sukhanisinnena bhāvetabbaṃ, punappunaṃ samannāharitabbaṃ, takkāhataṃ vitakkāhataṃ kātabbaṃ.

Tass' evaṃ karontassa anukkamena nīvaraṇāni vikkhambhanti, kilesā sannisīdanti, upacārasamādhinā cittaṃ samādhiyati, paṭibhāganimittaṃ uppajjati. Tatrāyaṃ purimassa ca uggahanimittassa imassa ca viseso: uggahanimitte kasiṇadoso paññāyati, paṭibhāganimittaṃ thavikato nīhaṭādāsa-[5]

1 B^hm ummīlitvā. 2 B^hm medanī.
3 B^hm paṭhavī *once only*.
4 B^hm °litvā. 5 B^hm nihat°.

maṇḍalaṃ viya, sudhotasankhathālaṃ viya, valāhakantarā nikkhantacandamaṇḍalaṃ viya, meghamukhe balākā[1] viya, uggahanimittaṃ padāletvā[2] nikkhantam iva tato sataguṇaṃ sahassaguṇaṃ suparisuddhaṃ hutvā upaṭṭhāti. Tañ ca kho pana neva vaṇṇavantaṃ, na-saṇṭhānavantaṃ, yadi hi taṃ īdisaṃ bhaveyya, cakkhuviññeyyaṃ siyā oḷārikaṃ sammasanūpagaṃ[3] tilakkhaṇabbhāhataṃ. Na pan' etaṃ tādisaṃ, kevalaṃ hi samādhilābhino upaṭṭhānākāramattaṃ:—saññajam etan ti uppannakālato ca pan' assa paṭṭhāya nīvaraṇāni vikkhambhitā neva honti, kilesā sannisinnā va, upacārasamādhinā cittaṃ samāhitam evā ti.

Duvidho hi samādhi:—upacārasamādhi ca appanāsamādhi ca. Dvīhākārehi cittaṃ samādhiyati: upacārabhūmiyaṃ vā paṭilābhabhūmiyaṃ vā. Tattha upacārabhūmiyaṃ nīvaraṇappahānena cittaṃ samāhitaṃ hoti, paṭilābhabhūmiyaṃ angapātubhāvena. Dvinnaṃ pana samādhīnaṃ idaṃ nānākaraṇaṃ:—upacāre angāni na thāmajātāni honti, angānaṃ athāmajātattā. Yathā nāma daharo kumārako ukkhipitvā ṭhapiyamāno punappunaṃ bhūmiyaṃ patati, evam eva upacāre uppanne cittaṃ kālena nimittaṃ ārammaṇaṃ karoti, kālena bhavangaṃ otarati. Appanāya[4] pana angāni thāmajātāni honti, tesaṃ thāmajātattā. Yathā nāma balavā puriso āsanā vuṭṭhāya divasam pi tiṭṭheyya, evam eva appanāsamādhimhi uppanne cittaṃ, sakiṃ bhavangavāraṃ chinditvā, kevalam pi rattiṃ kevalam pi divasaṃ tiṭṭhati, kusalajavanapaṭipāṭivasen' eva pavattatī ti.

Tatra yad-etaṃ upacārasamādhinā saddhiṃ paṭibhāganimittaṃ uppannaṃ, tassa uppādanaṃ nāma atidukkaraṃ. Tasmā sace ten' eva pallankena taṃ nimittaṃ vaḍḍhetvā appanaṃ adhigantuṃ sakkoti, sundaraṃ. No ce sakkoti, athānena taṃ nimittaṃ appamattena cakkavattigabbho viya rakkhitabbaṃ. Evaṃ hi:—

Nimittaṃ rakkhato laddhaṃ parihāni na vijjati,
Ārakkhaṃ hi asantam hi, laddhaṃ laddhaṃ vinassati.

[1] Bhm bakā. [2] Sbh padālayitvā.
[3] Bhm sammasanup°. [4] Bhm appanāyaṃ.

Tatrāyaṃ rakkhaṇavidhi:—

Āvāso, gocaro, bhassaṃ, puggalo, bhojanaṃ, utu,
Iriyāpatho ti satt' ete asappāye vivajjaye.

Sappāye satta sevetha, evaṃ hi paṭipajjato
Na ciren' eva kālena, hoti kassaci appanā ti.[1]

Tatrassa yasmiṃ *āvāse* vasantassa anuppannaṃ vā nimittaṃ nuppajjati, uppannaṃ vā vinassati, anupaṭṭhitā ca sati na upaṭṭhāti, asamāhitañ ca cittaṃ na samādhiyati, ayaṃ asappāyo. Yattha nimittaṃ uppajjati ceva thāvarañ ca hoti, sati upaṭṭhāti, cittaṃ samādhiyati, Nāgapabbatavāsīpadhāniya-Tissattherassa viya, ayaṃ sappāyo. Tasmā yasmiṃ vihāre bahū āvāsā honti, tattha ekam ekasmiṃ tīṇi tīṇi divasāni vasitvā yatth' assa cittaṃ ekaggaṃ hoti, tattha vasitabbaṃ. Āvāsasappāyatāya hi Tambapaṇṇidīpamhi Cūlanāgaleṇe vasantā tatth' eva kammaṭṭhānaṃ gahetvā pañcasatā bhikkhū arahattaṃ pāpuṇiṃsu, sotāpannādīnaṃ pana aññattha ariyabhūmiṃ patvā tattha arahattaṃ pattānañ ca gaṇanā n' atthi. Evam aññesu pi Cittalapabbatavihārādisu.

Gocara-gāmo pana yo senāsanato uttarena vā dakkhiṇena vā nātidūre diyaḍḍhakosabbhantare hoti sulabhasampannabhikkho, so sappāyo; viparīto asappāyo.

Bhassam pi[2] dvattiṃsa tiracchānakathā pariyāpannam asappāyaṃ, taṃ hi 'ssa nimittantaradhānāya saṃvattati. Dasa kathāvatthunissitaṃ sappāyaṃ, tam pi mattāya bhāsitabbaṃ.

Puggalo pi atiracchānakathiko sīlādi-guṇasampanno, yaṃ nissāya asamāhitaṃ vā cittaṃ samādhiyati, samāhitaṃ vā cittaṃ thirataraṃ hoti, evarūpo sappāyo. Kāyadaḍḍhībahulo[3] pana tiracchānakathiko asappāyo. So hi taṃ kaddamodakam iva acchaṃ udakaṃ malinam[4] eva karoti, tādisañ ca āgamma koṭapabbatavāsidaharass' eva samāpatti pi nassati, pag' eva nimittaṃ.

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[1] Bhm *omit.* [2] Bhm Bhassan ti.
[3] Bhm °dalhībahulo. [4] Bhm malīnam.

Bhojanaṃ pana kassaci madhuraṃ, kassaci ambilaṃ sappāyaṃ hoti.

Utu pi kassaci sīto, kassaci uṇho sappāyo hoti, tasmā yaṃ bhojanaṃ vā utuṃ vā sevantassa phāsu hoti, asamāhitaṃ vā cittaṃ samādhiyati, samāhitaṃ vā cittaṃ thirataraṃ hoti, taṃ bhojanaṃ so ca utu sappāyo, itaraṃ bhojanaṃ itaro ca utu asappāyo.

Iriyāpathesu pi kassaci caṅkamo sappāyo hoti, kassaci sayanaṭṭhānanisajjānaṃ aññataro, tasmā taṃ āvāsaṃ viya tīṇi divasāni upaparikkhitvā, yasmiṃ iriyāpathe asamāhitaṃ vā cittaṃ samādhiyati, samāhitaṃ vā cittaṃ thirataraṃ hoti, so sappāyo, itaro asappāyo ti veditabbo. Iti imaṃ sattavidhaṃ asappāyaṃ vajjetvā sappāyaṃ sevitabbaṃ, evaṃ paṭipannassa hi nimittā sevanabahulassa na ciren' eva kālena hoti kassaci appanā.

Yassa pana evam pi paṭipajjato na hoti, tena dasavidhaṃ appanākosallaṃ sampādetabbaṃ. Tatrāyaṃ nayo:—

Dasah' ākārehi appanākosallaṃ icchitabbaṃ:—(1) *vatthuvisadakiriyato*,[1] (2) *indriyasamattapaṭipādanato*, (3) *nimittakusalato*, (4) *yasmiṃ samaye cittaṃ paggahetabbaṃ, tasmiṃ samaye cittaṃ paggaṇhāti;* (5) *yasmiṃ samaye cittaṃ niggahetabbaṃ, tasmiṃ samaye cittaṃ niggaṇhāti*, (6) *yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ, tasmiṃ samaye cittaṃ sampahaṃseti*, (7) *yasmiṃ samaye cittaṃ ajjhupekkhitabbaṃ; tasmiṃ samaye cittaṃ ajjhupekkhati*, (8) *asamāhitapuggalaparivajjanato*, (9) *samāhitapuggalasevanato*, (10) *tad adhimuttito* ti.

Tattha (1) *vatthuvisadakiriyā* nāma ajjhattikabāhirānaṃ vatthūnaṃ visadabhāvakaraṇaṃ. Yadā hi 'ssa kesanakhalomāni dīghāni honti, sarīraṃ vā sedamalaggahitaṃ, tadā ajjhattikaṃ vatthu avisadaṃ hoti aparisuddhaṃ. Yadā pan' assa cīvaraṃ jiṇṇaṃ kiliṭṭhaṃ duggandhaṃ hoti, senāsanaṃ vā uklāpaṃ, tadā bāhiraṃ vatthu avisadaṃ hoti

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[1] B^hm °kriyato.

aparisuddhaṃ. Ajjhattike bāhire ca vatthumhi avisade uppannesu cittacetasikesu ñāṇam pi aparisuddhaṃ hoti, aparisuddhāni dīpakapallikavaṭṭatelāni[1] nissāya uppannadīpasikhāya obhāso viya. Aparisuddhena ñāṇena saṅkhāre sammasato saṅkhārā pi avibhūtā honti, kammaṭṭhānam anuyuñjato kammaṭṭhānam pi vuḍḍhiṃ virūḷhiṃ vepullaṃ na gacchati. Visade pana ajjhattikabāhire vatthumhi uppannesu cittacetasikesu ñāṇam pi visadaṃ hoti parisuddhaṃ,[2] parisuddhāni dīpakapallikavaṭṭatelāni[1] nissāya uppannadīpasikhāya obhāso viya. Parisuddhena ca ñāṇena saṅkhāre sammasato saṅkhārā pi vibhūtā honti, kammaṭṭhānam anuyuñjato kammaṭṭhānam pi vuḍḍhiṃ virūḷhiṃ vepullaṃ gacchati.

(2) *Indriyasamattapaṭipādanaṃ* nāmā saddhādīnaṃ indriyānaṃ samabhāvakaraṇaṃ. Sace hi 'ssa saddhindriyaṃ balavaṃ hoti, itarāni mandāni, tato viriyindriyaṃ paggahakiccaṃ, satindriyaṃ upaṭṭhānakiccaṃ, samādhindriyaṃ avikkhepakiccaṃ, paññindriyaṃ dassanakiccaṃ kātuṃ na sakkoti. Tasmā taṃ dhammasabhāvapaccavekkhaṇena vā yathā vā manasikaroto balavaṃ jātaṃ, tathā amanasikārena hāpetabbaṃ. Vakkalittheravatthu[3] c' ettha nidassanaṃ.

Sace pana viriyindriyaṃ balavaṃ hoti, atha neva saddhindriyaṃ adhimokkhakiccaṃ kātuṃ sakkoti, na itarāni itarakiccabhedaṃ. Tasmā taṃ passaddhādi-bhāvanāya hāpetabbaṃ. Tatrā pi Soṇattheravatthu[4] dassetabbaṃ. Evaṃ sesesu pi ekassa balavabhāve sati, itaresaṃ attano kiccesu asamatthatā veditabbā. Visesato pan' ettha saddhāpaññānaṃ samādhiviriyānañ ca samataṃ pasaṃsanti. Balavasaddho hi mandapañño muddhappasanno hoti, avatthusmiṃ pasīdati, balavapañño mandasaddho kerāṭikapakkhaṃ[5] bhajati bhesajjasamuṭṭhito viya rogo atekiccho hoti, ubbhinnaṃ samatāya vatthusmiṃ yeva pasīdati. Balavasamādhiṃ pana mandaviriyaṃ samādhissa kosajjapakkhattā kosajjaṃ abhibhavati,

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1 Sh °pallaka°. 2 Sbh *omit.*

3 Cf. *Pss. of the Brethren*, p. 198 f.; *Comy. on A.* i, 24, § 2, *on S.* iii, 119 f., *and on Dhp.* 381 (vol. iv, 118 f.).

4 Cf. *Pss. of the Brethren*, p. 276.

5 *Sum. V.* i, 289; *Jāt. A.* 224, 461.

balavaviriyaṃ mandasamādhiṃ viriyassa uddhaccapakkhattā uddhaccaṃ abhibhavati. Samādhi pana viriyena saṃyojito kosajje patituṃ na labhati; viriyaṃ samādhinā saṃyojitaṃ uddhacce patituṃ na labhati; tasmā tad-ubhayaṃ samaṃ kātabbaṃ, ubhayasamatāya hi appanā hoti. Api ca samādhikammikassa balavatī pi saddhā vaṭṭati, evaṃ saddahanto okappento appanaṃ pāpuṇissati. Samādhi-paññāsu pana samādhikammikassa ekaggatā balavatī vaṭṭati, evaṃ hi so appanaṃ pāpuṇāti. Vipassanākammikassa paññā balavatī vaṭṭati, evaṃ hi so lakkhaṇapaṭivedhaṃ pāpuṇāti. Ubhinnaṃ pana samattā[1] pi appanā hoti yeva. Sati pana sabbattha balavatī vaṭṭati; sati hi cittaṃ uddhaccapakkhikānaṃ saddhā-viriya-paññānaṃ vasena uddhacca-pātato, kosajjapakkhena ca samādhinā kosajjapātato rakkhati. Tasmā sā loṇadhūpanaṃ viya sabbavyañjanesu, sabbakammika-amacco viya sabbarājakiccesu, sabbattha icchitabbā. Ten' āha: sati ca[2] pana sabbatthikā vuttā Bhagavatā. Kiṃ kāraṇā? Cittaṃ hi satipaṭisaraṇaṃ, ārakkhapaccupaṭṭhānā ca sati, na vinā satiyā cittassa paggahaniggaho hotī ti.[3]

(3) *Nimittakosallaṃ* nāma paṭhavīkasiṇādikassa citt' ekaggatā nimittassa akatassa karaṇakosallaṃ, katassa ca[4] bhāvanākosallaṃ, bhāvanāya laddhassa rakkhaṇakosallañ ca, taṃ idha adhippetaṃ.[5]

(4) Kathañ ca *yasmiṃ samaye cittaṃ paggahetabbaṃ, tasmiṃ samaye cittaṃ paggaṇhāti?* Yadā 'ssa atisithilaviriyatādīhi līnaṃ cittaṃ hoti, tadā passaddhisambojjhangādayo tayo abhāvetvā dhammavicayasambojjhangādayo tayo[6] bhāveti. Vuttaṃ h' etaṃ Bhagavatā[7]:—*Seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa, so tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañ ca dadeyya, paṃsukena ca okireyya, bhabbo nu kho so, bhikkhave, puriso taṃ[8] parittaṃ*

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1 Bhm samatāya. 2 Sb *omits.*
3 Sh *refers this citation to the* Mahā Aṭṭhakathā.
4 Sbh *omit.* 5 Bhm idhādhi°.
6 Sb Bhm *omit.* 7 *S.* v, 112 f. 8 Bhm *omit.*

aggiṃ ujjāletun ti? No h' etaṃ, bhante. Evam eva kho, bhikkhave, yasmiṃ samaye līnaṃ cittaṃ hoti, akālo tasmiṃ samaye passaddhisambojjhangassa bhāvanāya, akālo samādhi-sambojjhangassa, akālo upekkhāsambojjhangassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ, taṃ etehi dhammehi dussamuṭṭhāpayaṃ hoti. Yasmiñ ca kho, bhikkhave, samaye līnaṃ cittaṃ hoti, kālo tasmiṃ samaye dhammavicayasambojjhangassa bhāvanāya, kālo viriyasambojjhangassa bhāvanāya, kālo pītisambojjhangassa bhāvanāya. Taṃ kissa hetu? Līnaṃ, bhikkhave, cittaṃ, taṃ etehi dhammehi susamuṭṭhāpayaṃ hoti. Seyyathāpi, bhikkhave, puriso parittaṃ aggiṃ ujjāletukāmo assa, so tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātañ[1] *ca dadeyya, na ca paṃsukena okireyya, bhabbo nu kho so, bhikkhave, puriso parittam aggiṃ ujjāletun ti. Evaṃ, bhante* ti.

Ettha ca yathā sakam āhāravasena dhammavicayasambojjhangādīnaṃ bhāvanā veditabbā. Vuttaṃ h' etaṃ[2] :—*Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā, hīnapaṇītā*[3] *dhammā, kaṇhasukkasappaṭibhāgā dhammā. Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā dhammavicayasambojjhangassa uppādāya, uppannassa vā dhammavicayasambojjhangassa bhiyyo bhāvāya vepullāya*[4] *bhāvanāya pāripūriyā saṃvattati.* Tathā *atthi, bhikkhave, ārambhadhātu, nikkamadhātu, parakkamadhātu. Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā viriyasambojjhangassa uppādāya, uppannassa vā viriyasambojjhangassa bhiyyo bhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.* Tathā *atthi, bhikkhave, pītisambojjhangaṭṭhāniyā dhammā. Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā pītisambojjhangassa uppādāya, uppannassa vā pītisambojjhangassa bhiyyo bhāvāya vepullāya bhāvanāya pāripūriyā saṃvattatī* ti.

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[1] *So* S^bh; B^hm sukkavātañ ca.

[2] *S.* v, 104.

[3] S^bh hīnappaṇitā.

[4] *The text of the Sutta* (P.T.S. *ed.*) *omits these three words throughout.*

Tattha sabhāvasāmaññalakkhaṇapaṭivedhavasena pavattamanasikāro kusalādisu *yoniso manasikāro* nāma. Ārambhadhātu-ādīnaṃ uppādanavasena pavattamanasikāro ārambhadhātu-ādisu *yoniso manasikāro* nāma. Tattha *ārambhadhātū* ti paṭhamaviriyaṃ vuccati. *Nikkamadhātū* ti kosajjato nikkhantattā tato balavataraṃ. *Parakkamadhātū* ti paraṃ paraṃ ṭhānaṃ akkamanato tato pi balavataraṃ. *Pītisambojjhangaṭṭhāniyā dhammā* ti pana pītiyā ev' etaṃ nāmaṃ, tassā pi uppādakamanasikāro va *yoniso manasikāro* nāma.

Api ca satta dhammā dhammavicayasambojjhangassa uppādāya saṃvattanti:—(1) paripucchakatā, (2) vatthuvisadakiriyatā,[1] (3) indriyasamattapaṭipādanā, (4) duppaññapuggalaparivajjanā, (5) paññavantapuggalasevanā, (6) gambhīrañāṇagocariyapaccavekkhaṇā,[2] (7) tad-adhimuttatā ti.

Ekādasa dhammā viriyasambojjhangassa uppādāya saṃvattanti:—(1) apāyādibhayapaccavekkhaṇatā, (2) viriyāyattalokiyalokuttaravisesādhigamānisaṃsadassitā, (3) Buddhapaccekabuddha-mahāsāvakehi gatamaggo mayā gantabbo, so ca[3] na sakkā kusītena gantun ti evaṃ gamanavīthipaccavekkhaṇatā, (4) dāyakānaṃ mahapphalabhāvakaraṇena piṇḍapacāyanatā, (5) viriyārambhassa vaṇṇavādī me satthā, so ca anatikkamanīyasāsano, amhākañ ca bahūpakāro, paṭipattiyā ca pūjiyamāno pūjito hoti, na itarathā ti evaṃ satthu mahatta paccavekkhaṇatā, (6) saddhammasankhātaṃ me mahādāyajjaṃ gahetabbaṃ, tañ ca na sakkā kusītena gahetun ti evaṃ dāyajjamahattapaccavekkhaṇatā, (7) ālokasaññā manasikāra-iriyāpathaparivattana-abbhokāsasevanādīhi thīnamiddhavinodanatā, (8) kusītapuggalaparivajjanatā, (9) āraddhaviriyapuggalasevanatā, (10) sammappadhānapaccavekkhaṇatā, (11) tad-adhimuttatā ti.

Ekādasadhammā pītisambojjhangassa uppādāya saṃvattanti:—(1) buddhānussati, (2) dhamma-, (3) sangha-, (4) sīla-, (5) cāga-, (6) devatānussati, (7) upasamānussati, (8) lūkhapug-

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[1] B^hm °kriyā.

[2] S^b °ñāṇacariyapaccavekkhaṇā. B^h °paccavekkhanā.

[3] S^bh pi.

galaparivajjanatā, (9) siniddhapuggalasevanatā, (10) Pasādanīyasuttanta-paccavekkhaṇatā,[1] (11) tad-adhimuttatā ti:—

Iti imehi ākārehi ete dhamme uppādento dhammavicayasambojjhangādayo bhāveti nāma, evaṃ *yasmiṃ samaye cittaṃ paggahetabbaṃ, tasmiṃ samaye cittaṃ pagganhāti.*

(5) Kathaṃ *yasmiṃ samaye cittaṃ niggahetabbaṃ, tasmiṃ samaye cittaṃ nigganhāti?* Yadā 'ssa accāraddhaviriyatādīhi uddhataṃ cittaṃ hoti, tadā dhammavicayasambojjhangādayo tayo abhāvetvā passaddhisambojjhangādayo bhāveti. Vuttaṃ h' etaṃ Bhagavatā[2]:—*Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa; so tattha sukkhāni ceva tiṇāni pakkhipeyya . . . pe . . . na ca paṃsukena okireyya, bhabbo nu kho so, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetun ti? No h' etaṃ, bhante. Evam eva kho, bhikkhave, yasmiṃ samaye uddhataṃ cittaṃ hoti, akālo tasmiṃ samaye dhammavicayasambojjhangassa bhāvanāya, akālo viriya- . . . pe . . . akālo pīti-sambojjhangassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ, taṃ etehi dhammehi duvūpaṣamayaṃ hoti. Yasmiñ ca kho bhikkhave samaye uddhataṃ cittaṃ hoti, kālo tasmiṃ samaye passaddhisambojjhangassa bhāvanāya, kālo samādhisambojjhangassa bhāvanāya, kālo upekkhāsambojjhangassa bhāvanāya. Taṃ kissa hetu? Uddhataṃ, bhikkhave, cittaṃ, taṃ etehi dhammehi suvūpasamayaṃ hoti.*

Seyyathāpi, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetukāmo assa; so tattha allāni ceva tiṇāni pakkhipeyya . . . pe . . . paṃsukena ca okireyya; bhabbo nu kho so, bhikkhave, puriso mahantaṃ aggikkhandhaṃ nibbāpetun ti? Evaṃ, bhante ti.

Etthā pi yathā sakaṃ āhāravasena passaddhisambojjhangādīnaṃ bhāvanā veditabbā. Vuttaṃ h' etaṃ Bhagavatā[3]:—*Atthi, bhikkhave, kāyappassaddhi cittappassaddhi.*[4]

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[1] Cf. *D.* iii, 99-116: 'Sampasādanīya-suttanta.'

[2] *S.* v, 114.

[3] *S.* v, 104 f., *where* bhiyyo bhāvāya vepullāya *is omitted.*

[4] S[b] kāyapassaddhi cittapas°.

Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā passaddhisambojjhangassa uppādāya, uppannassa vā passaddhisambojjhangassa bhiyyo bhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. Tathā:—*Atthi, bhikkhave, samathanimittaṃ avyagganimittaṃ. Tattha yoniso manasikārabahulīkāro, ayam āhāro anuppannassa vā samādhisambojjhangassa uppādāya, uppannassa vā samādhisambojjhangassa bhiyyo bhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.* Tathā:—*Atthi, bhikkhave, upekkhā sambojjhangaṭṭhāniyā dhammā. Tattha yoniso manasikārabahulikāro, ayam āhāro anuppannassa vā upekkhāsambojjhangassa uppādāya, uppannassa vā upekkhā sambojjhangassa bhiyyo bhāvāya vepullāya bhāvanāya pāripūriyā saṃvattatī* ti.

Tattha yathā 'ssa passaddhi-ādayo uppannapubbā, taṃ taṃ[1] ākāraṃ sallakkhetvā tesaṃ uppādanavasena pavattitamanasikāro[2] va tīsu pi padesu yoniso manasikāro nāma. *Samathanimittan* ti ca samathass' ev' etam adhivacanaṃ. Avikkhepaṭṭhena ca tass' eva avyagganimittan ti.

Api ca satta dhammā passaddhisambojjhangassa uppādāya saṃvattanti:—(1) paṇītabhojanasevanatā, (2) utusukhasevanatā, (3) iriyāpathasukhasevanatā, (4) majjhattapayogatā, (5) sāraddhapuggalaparivajjanatā, (6) passaddhakāyapuggalasevanatā, (7) tad-adhimuttatā ti.

Ekādasa dhammā samādhisambojjhangassa uppādāya saṃvattanti:—(1) vatthuvisadatā, (2) nimittakusalatā, (3) indriyasamattapaṭipādanatā, (4) samaye cittassa niggahaṇatā, (5) samaye cittassa paggahaṇatā, (6) nirassādassa cittassa saddhāsaṃvegavasena sampahaṃsanatā, (7) sammāpavattassa ajjhupekkhanatā, (8) asamāhitapuggalaparivajjanatā, (9) samāhitapuggalasevanatā, (10) jhānavimokkhapaccavekkhaṇatā, (11) tad-adhimuttatā ti.

Pañcadhammā upekkhāsambojjhangassa uppādāya saṃvattanti :—(1) sattamajjhattatā, (2) sankhāramajjhattatā, (3) sattasankhārakelāyanapuggalaparivajjanatā, (4) sattasankhāramajjhattapuggalasevanatā, (5) tad-adhimuttatā ti.

Iti imeh' ākārehi ete dhamme uppādento passaddhisam-

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[1] Bhm *omit repetition.* [2] Bhm pavattaman°.

bojjhangādayo bhāveti nāma, evaṃ *yasmiṃ samaye cittaṃ niggahetabbaṃ tasmiṃ samaye cittaṃ nigganhāti.*

(6) Kathaṃ *yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ, tasmiṃ samaye cittaṃ sampahaṃseti?* Yadā 'ssa paññāpayogamandatāya vā upasamasukhānadhigamena vā nirassādaṃ cittaṃ hoti, tadā naṃ aṭṭhasaṃvegavatthupaccavekkhaṇena saṃvejeti. Aṭṭha saṃvegavatthūni nāma:—jātijarāvyādhimaraṇāni cattāri, apāyadukkhaṃ pañcamaṃ, atīte vaṭṭamūlakaṃ dukkhaṃ, anāgate vaṭṭamūlakaṃ dukkhaṃ, paccuppanne āhārapariyeṭṭhimūlakaṃ dukkhan ti. Buddhadhammasanghaguṇānussaraṇena c' assa pasādaṃ janeti. Evaṃ *yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ, tasmiṃ samaye cittaṃ sampahaṃseti.*

(7) Kathaṃ *yasmiṃ samaye cittaṃ ajjhupekkhitabbaṃ, tasmiṃ samaye cittaṃ ajjhupekkhati?* Yadā 'ssa evaṃ paṭipajjato alīnaṃ anuddhataṃ anirassādaṃ ārammaṇe[1] samappavattaṃ samathavīthipaṭipannaṃ cittaṃ hoti, tadā 'ssa paggahaniggaha-sampahaṃsanesu na vyāpāraṃ āpajjati, sārathi viya samappavattesu assesu, evaṃ *yasmiṃ samaye cittaṃ ajjhupekkhitabbaṃ [hoti[2]], tasmiṃ samaye cittaṃ ajjhupekkhati.*

(8) *Asamāhitapuggalaparivajjanatā* nāma nekkhammapaṭipadaṃ anārūḷhapubbānaṃ anekakiccapasutānaṃ[3] vikkhittahadayānaṃ puggalānaṃ ārakā pariccāgo.

(9) *Samāhitapuggalasevanā* nāma nekkhammapaṭipadaṃ paṭipannānaṃ samādhilābhīnaṃ puggalānaṃ kālena kālaṃ upasankamanaṃ.

(10) *Tad-adhimuttatā* nāma samādhi-adhimuttatā samādhigaru-samādhininna-samādhipoṇa-samādhipabbhāratā ti attho.

Evam etaṃ dasavidhaṃ appanākosallaṃ sampādetabbaṃ.

Evaṃ hi sampādayato appanākosallaṃ imaṃ,
paṭiladdhe nimittasmiṃ appanā sampavattati.

Evaṃ hi[4] paṭipannassa sace sā nappavattati,
tathā pi na jahe yogaṃ vāyameth' eva paṇḍito.

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[1] Sbh ārammaṇa-. [2] Sbh *omit.*
[3] Bhm °ppasutānaṃ. [4] Sbh evam pi.

Hitvā hi sammāvāyāmaṃ visesaṃ nāma māṇavo
adhigacche parittam pi ṭhānam etaṃ na vijjati.

Cittappavatti ākāraṃ tasmā sallakkhayaṃ Buddho,
samataṃ viriyass' eva yojayetha punappunaṃ.

Isakam pi layaṃ yantaṃ pagganheth' eva mānasaṃ,
accāraddhaṃ nisedhetvā samam eva pavattaye.

Reṇuṃ hi uppaladale sutte nāvāya nāḷiyā,
yathā madhukarādīnaṃ pavatti sampavaṇṇitā.[1]

Līna-uddhatabhāvehi mocayitvāna sabbaso,
evaṃ nimittābhimukhaṃ mānasaṃ paṭipādaye ti.

Tatrāyaṃ atthadīpanā:—yathā hi aticheko madhukaro[2] asukasmiṃ rukkhe pupphaṃ pupphitan ti ñatvā tikkhena vegena pakkhanto[3] taṃ atikkamitvā paṭinivattento[4] khīṇe reṇumhi sampāpuṇāti; aparo acheko mandena javena pakkhanto khīṇe yeva sampāpuṇāti; cheko pana samena javena pakkhanto sukhena puppharāsiṃ sampatvā yāvad[5] icchakaṃ reṇuṃ ādāya madhuṃ sampādetva madhurasaṃ anubhavati;—yathā ca, sallakatta-antevāsikesu udakathālagate uppalapatte satthakammaṃ sikkhantesu, eko aticheko[6] vegena satthaṃ pātento uppalapattaṃ dvidhā vā chindati, udake vā paveseti; aparo acheko chijjanapavesanabhayā satthakena phusitum pi na visahati; cheko pana samena payogena tattha satthappahāraṃ datvā,[7] pariyodātasippo hutvā, tathārūpesu ṭhānesu kammaṃ katvā, lābhaṃ labhati;—yathā ca yo catuvyāmappamāṇaṃ makkaṭasuttaṃ āharati, so cattāri sahassāni labhatī ti raññā vutte eko atichekapuriso[6] vegena makkaṭasuttaṃ ākaḍḍhanto tahiṃ tahiṃ chindati yeva; aparo acheko chedanabhayā hatthena phusitum pi na visahati; cheko pana koṭito paṭṭhāya samena payogena daṇḍake veṭhetvā āharitvā lābhaṃ labhati;—yathā ca aticheko[6]

[1] Bhm sammav°. [2] Bhm acheka-°.
[3] Bhm pakkhando *throughout*.
[4] Bhm °vattanto. [5] Sbh yāvat.
[6] Bhm acheko.
[7] Sbh satthapadaṃ dassetvā.

niyāmako balavavāte lakāraṃ[1] pūrento nāvaṃ videsaṃ[2] pakkhandāpeti; aparo acheko mandavāte lakāraṃ[1] oropento nāvaṃ tatth' eva ṭhapeti; cheko pana mandavāte lakāraṃ[1] pūretvā balavavāte aḍḍhalakāraṃ[1] katvā[2] sotthinā icchitaṭṭhānaṃ pāpuṇāti;—yathā ca, yo telaṃ[3] achaḍḍento nāḷiṃ pūreti, so lābhaṃ labhatī ti ācariyena antevāsikānaṃ vutte, eko aticheko[4] lābhaluddho vegena pūrento telaṃ chaḍḍeti; aparo acheko telachaḍḍanabhayā āsiñcitum pi na visahati; cheko pana samena payogena pūretvā lābhaṃ labhati,—evam eva eko bhikkhu uppanne nimitte: sīgham eva appanaṃ[5] pāpuṇissāmī ti gāḷhaṃ viriyaṃ karoti, tassa cittaṃ accāraddhaviriyattā uddhacce patati, so na sakkoti appanaṃ pāpuṇituṃ; eko accāraddhaviriyatāya dosaṃ disvā:—kiṃ dāni me appanāyā ti viriyaṃ hāpeti, tassa cittaṃ atilīnaviriyattā kosajje patati, so pi na sakkoti appanaṃ pāpuṇituṃ; yo pana īsakam pi līnaṃ līnabhāvato uddhataṃ uddhaccato mocetvā samena payogena nimittābhimukhaṃ pavatteti, so appanaṃ pāpuṇāti, tādisena bhavitabbaṃ, imaṃ atthaṃ sandhāya etaṃ vuttaṃ:—

Reṇumhi uppaladale sutte nāvāya nāḷiyā,
yathā madhurādīnaṃ pavatti sampavaṇṇitā.[5]

Līna-uddhatabhāvehi mocayitvā na sabbaso,
evaṃ nimittābhimukhaṃ mānasaṃ paṭipādaye ti.

Iti *evaṃ nimittābhimukhaṃ mānasaṃ paṭipādayato* pan' assa:—idāni appanā ijjhissatī ti bhavaṅgaṃ upacchinditvā pathavī! pathavī! ti anuyogavasena upaṭṭhitaṃ tad-eva pathavīkasiṇaṃ ārammaṇaṃ katvā manodvārāvajjanam uppajjati. Tato tasmiṃ yev' ārammaṇe cattāri pañca vā javanāni javanti, tesu avasāne ekaṃ rūpāvacaraṃ, sesāni kāmāvacarāni, pakaticittehi balavataravitakkavicārapītisukhacittekaggatāni, yāni appanāya parikammattā parikammānīhi pi, yathā gāmādīnaṃ āsannappadeso gāmūpacāro

[1] B^hm lankāraṃ. Cf. *J.P.T.S.* 1884, 101, *n.* 1.
[2] Cf. *Mil.* 326.
[3] B^hm pūretvā.
[4] B^hm acheko.
[5] B^hm sammav°.

nagarūpacāro ti vuccati. Evaṃ appanāya āsannattā samīpacārattā vā upacārānī ti pi, ito pubbe parikammānaṃ upari appanāya ca anulomanato[1] anulomānī ti pi vuccanti. Yañ c' ettha *sabban* t'[2] imaṃ, taṃ parittagottābhibhavanato mahaggatagottabhāvanato ca gotrabhū ti pi vuccati. Agahitaggahaṇena[3] pan'[4] ettha paṭhamaṃ parikammaṃ, dutiyaṃ upacāraṃ, tatiyaṃ anulomaṃ, catutthaṃ gotrabhu. Paṭhamaṃ vā upacāraṃ, dutiyaṃ anulomaṃ, tatiyaṃ gotrabhu, catutthaṃ pañcamaṃ vā appanā cittaṃ. Catuttham eva hi pañcamaṃ vā appeti. Tañ ca kho khippābhiñña-dandhābhiññavasena. Tato paraṃ javanaṃ patati, bhavangassa vāro hoti.

Ābhidhammika-Godattatthero[5] pana:—*purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo* ti[6] imaṃ suttaṃ vatvā āsevanapaccayena pacchimo pacchimo dhammo balavā hoti, tasmā: chaṭṭhe pi sattame pi appanā hotī ti āha. Taṃ Aṭṭhakathāsu:—attano matimattaṃ therass' etan ti vatvā paṭikkhittaṃ.

Catuttha-pañcamesu yeva pana appanā hoti, parato javanaṃ patitaṃ nāma hoti, bhavangassa asannattā ti vuttaṃ. Taṃ[7] evaṃ[8] vicāretvā vuttattā na sakkā paṭikkhipituṃ. Yathā hi puriso chinnapapātābhimukho[9] dhāvanto ṭhātukāmo pi pariyante pādaṃ katvā ṭhātuṃ na sakkoti, papāte eva patati, evaṃ chaṭṭhe vā sattame vā appetuṃ na sakkoti bhavangassa āsannattā, tasmā catutthapañcamesu yeva appanā hotī ti veditabbā.

Sā ca pana ekacittakkhaṇikā yeva. Sattasu hi ṭhānesu addhānaparicchedo nāma n' atthi: paṭhamappanāyaṃ,[10] lokiyābhiññāsu, catūsu maggesu, maggānantaraphale, rūpārūpabhavesu bhavangajjhāne, nirodhassa paccaye neva-saññānāsaññāyatane, nirodhā vuṭṭhahantassa phalasamāpattiyan ti. Ettha maggānantaraphalaṃ tiṇṇaṃ upari na hoti.

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1 Bhm anulomato. 2 Cf. *above*, p. 122.
3 Bhm Aggahitagga°. 4 Sbh pi. 5 Bhm °gottatthero.
6 *Tikapaṭṭhāna*. 7 Sbh taṃ. 8 Bhm eva.
9 Sbh chinnataṭābhimukho. 10 Sh °appanāya.

Nirodhassa paccayo[1] neva-saññā-nāsaññāyatanaṃ dvinnam upari na hoti. Rūpārūpesu bhavangassa parimāṇaṃ n' atthi. Sesaṭṭhānesu ekam eva cittan ti. Iti ekacittakkhaṇikā yeva appanā, tato bhavangapāto. Atha bhavangaṃ vocchinditvā[2] jhānapaccavekkhaṇatthāya āvajjanaṃ, tato jhānapaccavekkhaṇan ti.[3]

Ettāvatā ca pan' esa *vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati*[4] evam anena pañcangavippahīnaṃ pañcangasamannāgataṃ tividhakalyāṇaṃ dasalakkhaṇasampannaṃ paṭhamajjhānaṃ[5] adhigataṃ hoti pathavīkasiṇaṃ.

Tattha *vivicc' eva kāmehī* ti kāmehi viviccitvā, vinā hutvā, apakkamitvā. Yo panāyam ettha eva kāro, so n i y a m a t - t h o ti veditabbo. Yasmā ca niyamattho, tasmā, tasmiṃ *pathamajjhānaṃ upasampajja* viharaṇa-samaye, avijjamānānam pi kāmānaṃ, tassa paṭhamassa jhānassa[6] paṭipakkhabhāvaṃ kāmapariccāgen' eva c' assa adhigamaṃ dīpeti. Kathaṃ? *Vivicc' eva kāmehī* ti evaṃ hi niyame kariyamāne idaṃ paññāyati, nūn' imassa[7] jhānassa kāmāpaṭipakkhabhūtā, yesu sati idaṃ nappavattati, andhakāre sati dīpobhāso[8] viya, tesaṃ pariccāgen' eva c' assa adhigamo hoti, orimatīrapariccāgena pārimatīrass' eva, tasmā niyamaṃ karotī ti.

Tattha siyā, kasmā pan' esa pubbapade yeva vutto, na uttarapade? Kiṃ akusalehi dhammehi aviviccā pi jhānaṃ upasampajja vihareyyā ti? Na kho pan' etaṃ evaṃ daṭṭhabbaṃ. Taṃ nissaraṇato hi pubbapade esa vutto, kāmadhātu-samatikkamanato hi kāmarāgapaṭipakkhato ca idaṃ jhānaṃ kāmānam eva nissaraṇaṃ. Yath' āha:—*kāmānam etaṃ nissaraṇaṃ yadidaṃ nekkhamman* ti.[9] Uttarapade pi

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1 Bhm paccayaṃ. 2 Sbh vicchinditvā.

3 Sbh °paccavekkhaṇā ti.

4 *Formula of First* Jhāna, *Dīgha* i, 73, *etc.*, *etc.*

5 Sb paṭhamaṃ jhānaṃ. 6 Bhm paṭhamajjhānassa.

7 Bhm nanv' imassa. 8 Bhm padīp°.

9 *D.* iii, 275; Sh *refers to* Saṃyutta, Mahāvagga, *but* v, 121-27 *context does not give the citation* verbatim.

pana yathā: *idh' eva bhikkhave paṭhamo samaṇo, idha dutiyo samaṇo* ti[1] ettha eva kāro ānetvā vuccati, evaṃ vattabbo. Na hi sakkā ito aññehi pi nīvaraṇasankhātehi akusalehi dhammehi aviviccajhānam upasampajja viharituṃ, tasmā *vivicc' eva kāmehi vivicc' eva akusalehi dhammehī* ti evaṃ padadvaye pi esa daṭṭhabbo. Padadvaye pi ca kiñcāpi *viviccā* ti iminā sādhāraṇavacanena tad-angavivekādayo cittavivekādayo[2] ca sabbe pi vivekā sangahaṃ gacchanti, tathā pi kāyaviveko cittaviveko vikkhambhanaviveko ti tayo eva idha daṭṭhabbā.

Kāmehī ti iminā pana padena yena ca Niddese: *katame vatthukāmā? Manāpā piyārupā* ti[3] ādinā nayena vatthukāmā vuttā, ye ca tatth' eva Vibhange ca *chando kāmo, rāgo kāmo, chandarāgo kāmo, sankappo kāmo, rāgo kāmo, sankapparāgo kāmo: . . . ime vuccanti kāmā* ti[4] evaṃ kilesakāmā vuttā, te sabbe pi sangahītā icc' eva daṭṭhabbā. Evaṃ hi sati *vivicc' eva kāmehī* ti vatthukāmehi pi vivicc' evā ti attho yujjati. Tena kāyaviveko vutto hoti. *Vivicca akusalehi dhammehī* ti kilesakāmehi sabbākusalehi vā viviccā ti attho yujjati. Tena cittaviveko vutto hoti. Purimena c' ettha vatthukāmehi vivekavacanato eva kāmasukhapariccāgo, dutiyena kilesakāmehi vivekavacanato nekkhammasukhapariggaho vibhāvito hoti. Evaṃ vatthukāma-kilesakāmavivekavacanato yeva ca etesaṃ paṭhamena sankilesavatthuppahānaṃ, dutiyena sankilesappahānaṃ, paṭhamena lolabhāvassa hetupariccāgo, dutiyena bālabhāvassa, paṭhamena ca payogasuddhi, dutiyena āsayaposanaṃ vibhāvitaṃ hotī ti ñātabbaṃ.[5]

Esa tāva nayo *kāmehī* ti ettha vuttakāmesu vatthukāmapakkhe. Kilesakāmapakkhe pana chando ti ca rāgo ti ca evam ādīhi anekabhedo kāmacchando yeva kāmo ti adhippeto.

[1] *M.* i, 63; *A.* ii, 238; S[bh] *omit* paṭhamo.

[2] B[hm] kāyaviv°.

[3] *Nid.* i, 1. *The answer, however,* in P.T.S. *ed. is:* manāpikā rūpā . . . saddā. Piyarūpā *does not occur.*

[4] *Vibh.* 256; *Nid.* 2. (*The* Niddesa *for the last word quoted, reads* kilesakāmā.)

[5] S[b] pi ñātabbaṃ; B[hm] viññātabbaṃ.

So ca akusalapariyāpanno pi samāno: *tattha katame kāmā? Chando kāmo*[1] ti ādinā nayena Vibhange jhānapaṭipakkhato visuṃ vutto. Kilesakāmattā vā purimapade vutto, akusalapariyāpannattā dutiyapade. Anekabhedato c' assa kāmato ti avatvā kāmehī ti vuttaṃ. Aññesam pi ca dhammānaṃ akusalabhāve vijjamāne: *tattha katame akusalā dhammā? Kāmacchando* ti[2] ādinā nayena Vibhange upari jhānangānaṃ paccanīkapaṭipakkhabhāvadassanato nīvaraṇān' eva vuttāni. Nīvaraṇāni hi jhānangapaccanīkāni, tesaṃ jhānangān' eva paṭipakkhāni viddhaṃsakāni vighātakānī ti vuttaṃ hoti. Tathā hi *samādhi kāmacchandassa paṭipakkho, pīti vyāpādassa, vitakko thīnamiddhassa, sukhaṃ uddhacca-kukkuccassa, vicāro vicikicchāyā* ti Peṭake[3] vuttaṃ. Evam ettha *vivicc' eva kāmehī* ti iminā kāmacchandassa vikkhambhanaviveko vutto hoti. *Vivicca akusalehi dhammehī* ti iminā pañcannam pi nīvaraṇānaṃ, agahitaggahaṇena[4] pana paṭhamena kāmacchandassa, dutiyena sesanīvaraṇānaṃ, tathā paṭhamena tīsu akusalamūlesu pañcakāmaguṇabhedavisayassa lobhassa, dutiyena āghātavatthubhedādivisayānaṃ dosamohānaṃ. Oghādisu vā dhammesu paṭhamena kāmogha-kāmayoga-kāmāsava-kāmupādāna-abhijjhākāyagantha-kāmarāgasaṃyojanānaṃ, dutiyena avasesa-oghayogāsava-upādānaganthasaṃyojanānaṃ. Paṭhamena ca taṇhāya taṃ-sampayuttakānañ ca, dutiyena avijjāya taṃ-sampayuttakānañ ca. Api ca paṭhamena lobhasampayuttānaṃ aṭṭhannaṃ cittuppādānaṃ, dutiyena sesānaṃ catunnaṃ akusalacittuppādānaṃ vikkhambhanaviveko vutto hotī ti veditabbo. Ayaṃ tāva *vivicc' eva kāmehi vivicca akusalehi dhammehī* ti ettha atthappakāsanā.

Ettāvatā ca paṭhamassa jhānassa pahānangaṃ dassetvā, idāni sampayogangaṃ dassetuṃ *savitakkaṃ savicāran* ti ādi vuttaṃ.

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[1] *So Vibh.* 256; S^{h} *reads* katamo *kāmacchando kāmo?* B^{hm} katamo kāmo ? Chando kāmo.
[2] *Ibid.* [3] Peṭakopadesa. Cf. *Asl.* 165.
[4] B^{hm} aggahitagahaṇena.

Tattha vitakkanaṃ *vitakko*,[1] ūhanan ti vuttaṃ hoti. Svāyaṃ ārammaṇe cittassa abhiniropanalakkhaṇo; āhanana-pariyāhananaraso. Tathā hi tena yogāvacaro ārammaṇaṃ vitakkāhataṃ vitakkapariyāhataṃ karotī ti vuccati. Ārammaṇe cittassa ānayanapaccupaṭṭhāno.

Vicaraṇaṃ *vicāro*, anusañcaraṇan ti vuttaṃ hoti. Svāyaṃ ārammaṇānumajjanalakkhaṇo; tattha sahajātānuyojanaraso; cittassa anuppabandhanapaccupaṭṭhāno.

Sante pi ca nesaṃ katthaci avippayoge oḷārikaṭṭhena pubbangamaṭṭhena ca ghaṇṭābhighāto viya cetaso paṭhamābhinipāto vitakko.[2] Sukhumaṭṭhena anumajjanasabhāvena ca ghaṇṭānuravo viya anuppabandho vicāro. Vipphāravā c' ettha vitakko paṭhamuppattikāle paripphandanabhūto cittassa, ākāse uppatitukāmassa pakkhino pakkhavikkhepo viya, padumābhimukhapāto viya ca gandhānubandhacetaso bhamarassa. Santavutti vicāro nātiparipphandanabhāvo cittassa, ākāse uppatitassa pakkhino pakkhappasāraṇaṃ viya, paribbhamanaṃ viya ca padumābhimukhapatitassa bhamarassa padumassa uparibhāge. Dukanipātaṭṭhakathāyaṃ[3] pana ākāse gacchato mahāsakuṇassa ubhohi pakkhehi vātaṃ gahetvā[4] pakkhe sannisīdāpetvā gamanaṃ viya ārammaṇe cetaso abhiniropanabhāvena pavatto vitakko; [so hi ekaggo hutvā appeti;][5] vātagahaṇatthaṃ[6] pakkhe phandāpayamānassa gamanaṃ viya anumajjanasabhāvena pavatto vicāro ti vuttaṃ. Taṃ anuppabandhena pavattiyaṃ yujjati. So pana nesaṃ viseso paṭhamadutiyajjhānesu pākaṭo hoti. Api ca malaggahitaṃ kaṃsabhājanaṃ ekena hatthena daḷhaṃ gahetvā, itarena hatthena cuṇṇatelavālaṇḍupakena[7] parimajjantassa, daḷhagahaṇahattho viya vitakko, parimajjanahattho viya vicāro. Tathā kumbhakārassa daṇḍappahārena cakkaṃ bhamayitvā, bhājanaṃ karontassa uppīlana-

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[1] *With the following discussion* cf. *Asl.* 114 f.; *Expositor* (*trs.*), 151 f.

[2] Sh *after* viya *insert* abhiniropanaṭṭhena ca.

[3] *Manorathapūraṇī on Anguttara* i, 53, § 3.

[4] Sbh gāhāpetvā.

[5] *Only* Sh *gives this clause.*

[6] Bhm vātagga°.

[7] Sh °vāḷaṇḍ°. Cf. *A.* i, 209.

hattho viya vitakko, ito cito ca sañcaraṇahattho viya vicāro. Tathā maṇḍalaṃ karontassa majjhe sannirujjhitvā ṭhitakaṇṭako viya abhiniropano vitakko, bahi paribbhamanakaṇṭako viya anumajjanto[1] vicāro. Iti iminā ca vitakkena iminā ca vicārena saha vattati, rukkho viya pupphena phalena cāti idaṃ jhānaṃ savitakkaṃ savicāranti vuccati.

Vibhange pana[2]: *iminā ca vitakkena, iminā ca vicarena upeto hoti, samupeto* ti ādinā nayena puggalādhiṭṭhānā desanā katā. Attho pana tatrā pi evam eva daṭṭhabbo.

Vivekajan ti ettha vivitti viveko.[3] Nīvaraṇavigamo ti attho. Vivitto ti vā viveko, nīvaraṇavivitto jhānasampayuttadhammarāsī ti attho. Tasmā vivekā, tasmiṃ vā viveke jātan ti vivekajaṃ.

Pītisukhan ti [ettha[4]] pīṇāyatī ti[5] pīti. Sā sampiyāyanalakkhaṇā; kāyacittapīṇanarasā, pharaṇarasā vā; odagyapaccupaṭṭhānā. Sā pan' esā khuddikā[6] pīti, khaṇikā pīti, okkantikā pīti, ubbegā pīti, pharaṇā pītī ti pañcavidhā hoti.

Tattha khuddikā pīti sarīre lomahaṃsamattam eva kātuṃ sakkoti. Khaṇikā pīti khaṇe khaṇe vijjuppātasadisā[7] hoti. Okkantikā pīti samuddatīraṃ vīci viya kāyaṃ okkamitvā okkamitvā bhijjati. Ubbegā pīti balavatī hoti, kāyaṃ uddhaggaṃ katvā ākāse langhāpanappamāṇappattā. Tathā hi Puṇṇavallikavāsī Mahā-Tissatthero puṇṇamadivase sāyaṃ cetiyanganaṃ gantvā candālokaṃ disvā Mahācetiyābhimukho hutvā: imāya vata velāya catasso parisā Mahācetiyaṃ vandantī ti pakatiyā diṭṭhārammaṇavasena Buddhārammaṇaṃ ubbegāpītiṃ uppādetvā sudhātale pahaṭacitrageṇḍuko[8] viya ākāse uppatitvā Mahācetiyangaṇe yeva patiṭṭhāsi. Tathā Girikaṇḍakavihārassa[9] upanissaye Vattakālakagāme ekā kuladhītā pi balavabuddhārammaṇāya ubbegāpītiyā ākāse langhesi. Tassā kira mātāpitaro sāyaṃ dhammasavaṇat-

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[1] S^b anumajjano; S^h anumajjamāno.

[2] *Vibh.* 257.

[3] B^{hm} vivittaviveko.

[4] S^{bh} *omit.*

[5] B^{hm} pinayatī ti.

[6] *So all the authorities.*

[7] B^{hm} vijjuppāda°.

[8] B^{hm} pahata°. S^b °bheṇḍuko. Cf. *Jāt.* v, 196; *Asl.* 116.

[9] S^b Girikaṇḍakamahāvihārassa.

thāya[1] vihāraṃ gacchantā: amma! tvaṃ garubhārā akāle caritum[2] na sakkosi; mayaṃ tumhaṃ pattiṃ katvā dhammaṃ sossāmā ti agamaṃsu. Sā gantukāmā pi tesaṃ vacanaṃ paṭibāhituṃ asakkontī ghare ohīyitvā gharājire ṭhatvā candālokena Girikaṇḍake[3] ākāse cetiyaṅgaṇaṃ olokentī[4] cetiyassa dīpapūjaṃ addasa, catasso ca parisā mālāgandhādīhi cetiyapūjaṃ katvā padakkhiṇaṃ karontiyo bhikkhusanghassa ca gaṇasajjhāyasaddaṃ assosi. Ath' assā:—dhaññā vat' ime, ye vihāraṃ gantvā evarūpe cetiyaṅgaṇe anusañcarituṃ, evarūpañ ca madhuraṃ dhammakathaṃ sotuṃ labhantī ti muttārāsisadisaṃ cetiyaṃ passantiyā eva ubbegāpīti udapādi. Sā ākāse laṅghitvā mātāpitunnaṃ[5] purimataraṃ yeva ākāsato cetiyaṅgaṇe orūyha cetiyaṃ vanditvā dhammaṃ suṇamānā aṭṭhāsi. Atha naṃ mātāpitaro āgantvā: amma! tvaṃ katarena maggena āgatā' sī ti pucchiṃsu. Sā: ākāsena āgatā 'mhi, na maggenā ti vatvā: amma! ākāsena nāma khīṇāsavā sañcaranti; tvaṃ kathaṃ āgatā ti vuttā, āha: mayhaṃ candālokena cetiyaṃ olokentiyā ṭhitāya Buddhārammaṇā balavatī pīti[6] uppajji, athāhaṃ neva attano ṭhitabhāvaṃ, na nisinnabhāvaṃ aññāsiṃ, gahitanimitten' eva pana ākāse laṅghitvā cetiyaṅgaṇe patiṭṭhitā 'mhī ti. Evaṃ ubbegāpīti ākāse laṅghāpanappamāṇā hoti.

Pharaṇāpītiyā pana uppannāya sakalasarīraṃ dhamitvā pūritavatthi viya mahatā udakoghena pakkhandapabbatakucchi[7] viya ca anuparipphuṭaṃ hoti. Sā pan' esā pañcavidhā pīti gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidhaṃ passaddhiṃ paripūreti kāyappassaddhiñ ca cittappassaddhiñ ca. Passaddhi gabbhaṃ gaṇhantī paripākaṃ gacchantī duvidham pi sukhaṃ paripūreti, kāyikañ ca cetasikañ ca. Sukhaṃ gabbhaṃ gaṇhantaṃ paripākaṃ gacchantaṃ tividhaṃ samādhiṃ paripūreti, khaṇikasamādhiṃ, upacārasamādhiṃ, appanāsamādhin ti. Tāsu yā appanā samādhissa mūlaṃ hutvā vaḍḍhamānā samādhisampayogaṃ gatā pharaṇāpīti. Ayaṃ imasmiṃ atthe adhippetā pītī ti.

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[1] Bhm °savana°. [2] Bhm vicarituṃ. [3] Bhm °kaṇṭake. [4] Sh ākasaceti°. [5] Bhm °pitūnaṃ. [6] Bhm balavapīti. [7] Sb pakkhanta°.

Itaraṃ pana sukkhanaṃ sukhaṃ, suṭṭhu vā khādati, khaṇati[1] ca kāyacittābādhan ti sukhaṃ. Taṃ sātalakkhaṇaṃ, sampayuttānaṃ upabrūhaṇarasaṃ,[2] anuggahapaccupaṭṭhānaṃ. Sati pi ca nesaṃ pītisukhānaṃ[3] katthaci avippayoge, iṭṭhārammaṇapaṭilābhatuṭṭhi pīti, paṭiladdharasānubhavanaṃ[4] sukhaṃ. Yattha pīti, tattha sukhaṃ. Yattha sukhaṃ, tattha na niyamato pīti. Sankhārakkhandhasangahitā pīti, vedanākkhandhasangahitaṃ[5] sukhaṃ. Kantārakhinnassa vanantodakadassanasavaṇesu[6] viya pīti, vanacchāyappavesana[7]-udakaparibhogesu viya sukhaṃ. Tasmiṃ tasmiṃ samaye pākaṭabhāvato c' etaṃ vuttan ti veditabbaṃ. Iti ayañ ca pīti idañ ca sukhaṃ assa jhānassa, asmiṃ vā jhāne atthī ti idaṃ jhānaṃ pītisukhan ti vuccati. Atha vā pīti ca sukhañ ca pītisukhaṃ, dhammavinayādayo viya. Vivekajaṃ pītisukham assa jhānassa, asmiṃ vā jhāne atthī ti evam pi vivekajaṃ pītisukhaṃ. Yath' eva hi jhānaṃ, evaṃ pītisukhaṃ p' ettha vivekajaṃ eva hoti, tañ c' assa atthi, tasmā ekapaden' eva vivekajaṃ pīti sukhan ti pi vattuṃ yujjati. Vibhange pana: *idaṃ sukhaṃ imāya pītiyā sahagatan* ti ādinā nayena vuttaṃ.[8] Attho pana tatthā pi evaṃ eva daṭṭhabbo.

Paṭhamaṃ jhānan ti idaṃ parato āvibhavissati.

Upasampajjā ti upagantvā, pāpuṇitvā ti vuttaṃ hoti. Upasampādayitvā vā, nipphādetvā ti vuttaṃ hoti. Vibhange pana: *upasampajjā ti . . . paṭhamassa jhānassa lābho paṭilābho patti sampatti phussanā sacchikiriyā upasampadā* ti vuttaṃ.[9] Tassā pi evaṃ ev' attho daṭṭhabbo.

Viharatī ti tad-anurūpena iriyāpathavihārena iti vuttappakārajhānasamangī hutvā attabhāvassa iriyaṃ, vuttiṃ, pālanaṃ, yapanaṃ, yāpanaṃ, cāraṃ, vihāraṃ abhinipphādeti. Vuttaṃ h' etaṃ Vibhange: *viharatī ti iriyati*,[10]

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1 Bhm khanati.
2 Bhm upabrūhana°.
3 Bhm Sb *omit.*
4 Bhm paṭiladdhassānu°.
5 Sb °sangahitam.
6 Bm °savanadassanesu.
7 Bhm °chāyā pavesana-.
8 *Vibh.* 257.
9 *Ibid.*
10 Sbh irīyati. Cf. *M.* i, 74, *v.l.* iriyyati.

vattati,[1] *pāleti*, *yapeti*, *yāpeti*, *carati*, *viharati*, *tena vuccati viharatī ti*.[2]

Yaṃ pana vuttaṃ:—*pañcangavippahīnaṃ*, *pañcanga-samannāgatan* ti[3] tattha kāmacchando, vyāpādo, thīnamiddhaṃ, uddhaccakukkuccaṃ, vicikicchā ti imesaṃ pañcannaṃ nīvaraṇānaṃ pahānavasena pañcangavippahīnatā veditabbā. Na hi etesu appahīnesu jhānam uppajjati, ten' ass' etāni pahānangānī ti vuccanti. Kiñcāpi hi jhānakkhaṇe aññe pi akusalā dhamma pahīyanti, tathā pi etān' eva visesena jhānantarāyakarāni. Kāmacchandena hi nānāvisayappalobhitaṃ cittaṃ na ekattārammaṇe samādhiyati, kāmacchandābhibhūtaṃ vā taṃ na kāmadhātuppahānāya paṭipadaṃ paṭipajjati, vyāpādena c' ārammaṇe paṭihaññamānaṃ na nirantaraṃ pavattati. Thīnamiddhābhibhūtaṃ akammaññaṃ hoti, uddhaccakukuccaparetaṃ avūpasantam eva hutvā paribbhamati. Vicikicchāya upahataṃ jhānādhigamasādhikaṃ paṭipadaṃ nārohati, iti visesena jhānantarāyakarattā etān' eva pahānangānī ti vuttāni.[4]

Yasmā pana vitakko ārammaṇe cittaṃ abhiniropeti, vicāro anuppabandhati, tehi avikkhepāya sampāditappayogassa cetaso, payogasampattisambhavā pīti pīṇanaṃ,[5] sukhañ ca upabrūhaṇaṃ[6] karoti. Atha naṃ sasesasampayuttadhammaṃ etehi abhiniropanānuppabandhanapīnaṇānubrūhaṇehi anuggahītā[7] ekaggatā ekattārammaṇe samaṃ sammā [ca[8]] ādhiyati, tasmā vitakko, vicāro, pīti, sukhaṃ, cittekaggatā ti imesaṃ pañcannaṃ uppattivasena pañcangasamannāgatā veditabbā. Uppannesu hi etesu pañcasu jhānaṃ uppannaṃ nāma hoti, ten' assa etāni pañcasamannāgatangānī ti vuccanti, tasmā na etehi samannāgataṃ aññad-eva jhānaṃ nāma atthī ti gahetabbaṃ. Yathā pana angamattavasen' eva caturanginī senā, pañcangikañ ca turiyaṃ,[9] aṭṭhangiko ca maggo ti vuccati, evam idam pi angamatta-

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1 Bhm pavattati.
2 *Vibh.* 252.
3 *Above*, p. 139; *S.* i, 99; *A.* v, 16.
4 Bhm vuttānī ti.
5 Bhm pīn°.
6 Bhm upabrūhanaṃ.
7 Bhm anuggahitā.
8 Sbh *omit.*
9 Bhm pañcangikaṃ tūriyaṃ.

vasen' eva pañcangikan ti vā pañcangasamannāgatan ti vā vuccatī ti veditabbaṃ. Etāni ca pañcangāni, kiñcāpi upacārakkhaṇe pi atthi, atha kho upacāre pakaticittato balavatarāni. Idha pana upacārato pi balavatarāni rūpāvacaralakkhaṇappattāni. Ettha hi vitakko suvisuddhena[1] ākārena ārammaṇe cittaṃ abhiniropayamāno upajjati. Vicāro ativiya ārammaṇaṃ anumajjamāno, pītisukhaṃ sabbāvantam pi kāyaṃ pharamānaṃ. Ten' ev' āha: *nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hotī* ti.[2] Cittekaggatā pi, heṭṭhimamhi samuggapaṭale uparimaṃ samuggapaṭalaṃ viya, ārammaṇesu phusitā[3] hutvā uppajjati: ayam etesaṃ itarehi viseso. Tattha cittekaggatā, kiñcāpi *savitakkaṃ savicāran* ti imasmiṃ pāṭhe na niddiṭṭhā, tathā pi Vibhange: *jhānan ti vitakko vicāro pīti sukhaṃ cittekaggatā* ti[4] evaṃ vuttattā angam eva, yena hi adhippāyena Bhagavatā uddeso kato, so yeva tena Vibhange pakāsito ti.[5]

Tividhakalyāṇaṃ dasalakkhaṇasampannan ti ettha pana ādim ajjhapariyosānavasena tividhakalyāṇatā. Tesaṃ yeva ca ādim ajjhapariyosānānaṃ lakkhaṇavasena dasalakkhaṇasampannatā veditabbā.

Tatrāyaṃ pāḷi:—paṭhamassa jhānassa paṭipadā-visuddhi ādi, upekkhānubrūhaṇā majjhe, sampahaṃsanā pariyosānaṃ. 'Paṭhamassa jhānassa paṭipadā visuddhi ādi':—ādissa kati lakkhaṇāni? Ādissa tīṇi lakkhaṇāni: yo tassa paribandho[6] tato cittaṃ visujjhati; visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati; paṭipannattā tattha cittaṃ pakkhandati. Yañ ca paribandhato[7] cittaṃ visujjhati yañ ca visuddhattā cittaṃ majjhimaṃ samathanimittaṃ paṭipajjati, yañ ca paṭipannattā, tattha cittaṃ pakkhandati, paṭhamassa jhānassa paṭipadā-visuddhi ādi:—ādissa imāni tīṇi lakkhaṇāni, tena vuccati paṭhamaṃ jhānaṃ ādikalyāṇañ ceva hoti tilakkhaṇasampannañ ca.

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1 Bhm °visadena.
2 *D.* i, 73 f. ; *M.* iii, 92 f.
3 Sbh phussitā.
4 *Vibh.* 257, *reading* cittassa ekaggatā.
5 Sbh hotī ti *for* ti.
6 Sbh paripattho.
7 Sbh paripatthato.

Paṭhamassa jhānassa upekkhānubrūhaṇā majjhe, majjhassa kati lakkhaṇāni? Majjhassa tīṇi lakkhaṇāni: visuddhaṃ cittaṃ ajjhupekkhati; samathapaṭipannaṃ ajjhupekkhati; ekattupaṭṭhānaṃ ajjhupekkhati. Yañ ca visuddhaṃ cittaṃ ajjhupekkhati, yañ ca samathapaṭipannaṃ ajjhupekkhati, yañ ca ekattupaṭṭhānaṃ ajjhupekkhati, paṭhamassa jhānassa upekkhānubrūhaṇā majjhe. Majjhassa imāni tīṇi lakkhaṇāni, tena vuccati paṭhamaṃ jhānaṃ majjhe kalyāṇañ ceva hoti tilakkhaṇasampannañ[1] ca.

Paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ. Pariyosānassa kati lakkhaṇāni? Pariyosānassa cattāri lakkhaṇāni. Tattha: jātānaṃ dhammānaṃ anativattanaṭṭhena sampahaṃsanā; indriyānaṃ ekarasaṭṭhena sampahaṃsanā; tad-upagaviriyavāhanaṭṭhena sampahaṃsanā; āsevanaṭṭhena sampahaṃsanā, paṭhamassa jhānassa sampahaṃsanā pariyosānaṃ. Pariyosānassa imāni cattāri lakkhaṇāni, tena vuccati paṭhamaṃ jhānaṃ pariyosānakalyāṇañ ceva hoti catulakkhaṇasampannañ cā ti.

Tatra paṭipadā-visuddhi nāma sasambhāriko upacāro, upekkhānubrūhaṇā nāma appanā,[2] sampahaṃsanā nāma paccavekkhaṇā ti evam eke vaṇṇayanti. Yasmā pana: ekattagataṃ cittaṃ paṭipadā-visuddhi pakkhandañ ceva hoti upekkhānubrūhitañ ca, ñāṇena ca sampahaṃsitan ti pāḷiyaṃ vuttaṃ, tasmā anto appanāyam eva āgamanavasena paṭipadā-visuddhi. Tatramajjhattupekkhāya[3] kiccavasena upekkhānubrūhaṇā, dhammānaṃ anativattanādibhāvasādhanena pariyodāpakassa ñāṇassa kiccanipphattivasena sampahaṃsanā ca veditabbā. Kathaṃ? Yasmiṃ hi vāre appanā uppajjati, tasmiṃ yo nīvaraṇasankhāto kilesagaṇo tassa jhānassa paribandho,[4] tato cittaṃ visujjhati. Visuddhattā āvaraṇavirahitaṃ hutvā, majjhimaṃ samathanimittaṃ paṭipajjati. Majjhimaṃ samathanimittaṃ nāma samappavatto appanāsamādhi yeva.

Tad-anantaraṃ pana purimacittaṃ ekasantati pariṇāma-

[1] Sh *omits* ti-.
[2] Bhm *as always* °bruhanā *and* appanā; Sbh appaṇā.
[3] Bhm °majjhutt°.
[4] Sbh paripattho.

nayena tathattaṃ upagacchamānaṃ majjhimaṃ samathanimittaṃ paṭipajjati nāma. Evaṃ paṭipannattā tathattupagamanena tattha pakkhandati nāma. Evaṃ tāva purimacitte vijjamānākāranipphādikā[1] paṭhamassa jhānassa uppādakkhaṇe yeva āgamanavasena paṭipadā-visuddhi veditabbā. Evaṃ visuddhassa pana tassa puna visodhetabbābhāvato visodhane vyāpāraṃ akaronto visuddhaṃ cittaṃ ajjhupekkhati nāma. Samathabhāvupagamanena samathapaṭipannassa puna samādhāne vyāpāraṃ akaronto samathapaṭipannaṃ cittaṃ[2] ajjhupekkhati nāma. Samathapaṭipannabhāvato eva c' assa kilesasaṃsaggaṃ pahāya ekattena upaṭṭhitassa puna ekattupaṭṭhāne vyāpāraṃ akaronto ekattupaṭṭhānaṃ ajjhupekkhati nāma. Evaṃ tatramajjhattupekkhāya kiccavasena upekkhānubrūhaṇā veditabbā.

Ye pan' ete evaṃ upekkhānubrūhite tattha jātā samādhipaññāsankhātā yuganandhadhammā aññamaññaṃ anativattamānā hutvā pavattā, yāni ca saddhādīni indriyāni nānākilesehi vimuttattā vimuttirasena ekarasāni hutvā pavattāni, yañ c' esa tad-upagaṃ tesaṃ anativattana-ekarasabhāvānaṃ anucchavikaṃ viriyaṃ vāhayati, yā c' assa tasmiṃ khaṇe pavattā āsevanā:—sabbe pi te ākārā, yasmā ñāṇena sankilesavodānesu taṃ taṃ ādīnavañ ca ānisaṃsañ ca disvā, tathā tathā sampahaṃsitattā visodhitattā pariyodāpitattā nipphannā va, tasmā dhammānaṃ anativattanādibhāvasādhanena pariyodāpakassa ñāṇassa kiccanipphattivasena sampahaṃsanā veditabbā ti vuttaṃ.

Tattha yasmā upekkhāvasena ñāṇaṃ pākaṭaṃ hoti:—yath' āha: tathā paggahitaṃ cittaṃ sādhukaṃ ajjhupekkhati upekkhāvasena, paññāvasena paññindriyaṃ adhimattaṃ hoti, upekkhāvasena nānattakilesehi cittaṃ vimuccati, vimokkhavasena paññāvasena paññindriyaṃ adhimattaṃ hoti, vimuttattā te dhammā ekarasā honti, ekarasaṭṭhenabhāvanā ti—tasmā ñāṇakiccabhūtā sampahaṃsanā pariyosānan ti vuttā.

Idāni paṭhamajjhānaṃ adhigataṃ hoti pathavīkasiṇan ti ettha gaṇanānupubbatā *paṭhamaṃ*; paṭhamaṃ uppannan

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[1] S^h °kārā°. [2] Bhm *omit.*

ti pi paṭhamaṃ. Ārammaṇūpanijjhānato paccanīkajhāpanato vā *jhānaṃ*. Pathavīmaṇḍalaṃ pana[1] sakalaṭṭhena *pathavīkasiṇan* ti vuccati. Taṃ nissāya paṭiladdhanimittam pi pathavīkasiṇaṃ, nimitte[2] paṭiladdhajhānam[3] pi. Tatra imasmiṃ atthe *jhānaṃ pathavīkasiṇan* ti veditabbaṃ. Taṃ sandhāya vuttaṃ paṭhamajjhānaṃ adhigataṃ hoti pathavīkasiṇan ti.

Evam adhigate pana etasmiṃ tena yoginā, vālavedhinā[4] viya [ca[5]] sūdena viya ca ākārā pariggahetabbā. Yathā hi sukusalo dhanuggaho vālavedhāya[4] kammaṃ kurumāno yasmiṃ vāre vālaṃ[4] vijjhati, tasmiṃ vāre akkantapadānañ ca dhanudaṇḍassa ca jiyāya ca sarassa ca ākāraṃ pariggaṇheyya, evaṃ me ṭhitena evaṃ dhanudaṇḍaṃ evaṃ jiyaṃ evaṃ saraṃ gahetvā vālo viddho ti; so tato paṭṭhāya tath' eva te ākāre sampādento avirādhetvā vālaṃ vijjheyya, evam eva yoginā pi:—imaṃ nāma me bhājanaṃ bhuñjitvā evarūpaṃ puggalaṃ sevamānena, evarūpe senāsane, iminā nāma iriyāpathena, imasmiṃ kāle, idam idhagatan ti ete bhojanasappāyādayo ākārā pariggahetabbā. Evam hi so naṭṭhe vā tasmiṃ te ākāre sampādetvā puna uppādetuṃ appaguṇaṃ vā paguṇaṃ karonto[6] punappunaṃ appetuṃ sakkhissati.

Yathā ca kusalo sūdo bhattāraṃ parivisanto tassa yaṃ yaṃ ruciyā paribhuñjati,[7] taṃ taṃ sallakkhetvā tato paṭṭhāya tādisaṃ yeva upanāmento lābhassa bhāgī hoti, evam ayam pi adhigatakkhaṇe bhojanādayo ākāre gahetvā te sampādento punappunaṃ appanāya lābhī hoti. Tasmā, tena vālavedhinā viya, sūdena viya ca, ākārā pariggahetabbā. Vuttam pi c' etaṃ Bhagavatā:—*seyyathāpi, bhikkhave, paṇḍito viyatto kusalo sūdo rājānaṃ vā rājamahāmattānaṃ vā nānaccayehi*[8] *sūpehi paccupaṭṭhito assa ambilaggehi pi titta-*

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[1] Bhm *omit*.
[2] Bhm °kasiṇanimitte.
[3] Bhm °laddhaṃ jhānam.
[4] Sh vāḷa°.
[5] Sbh *omit*.
[6] Sh paguṇakaronto.
[7] Sbh bhuñjati.
[8] Sbh *insert* nānaggarasehi.

kaggehi pi kaṭukaggehi pi madhuraggehi pi khārikehi pi akhārikehi pi loṇikehi pi aloṇikehi pi. Sa kho so, bhikkhave, paṇḍito viyatto kusalo sūdo sakassa bhattu nimittaṃ[1] *uggaṇhāti: idaṃ vā me ajja bhattu sūpeyyaṃ*[2] *ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggaṃ vā me ajja bhattusūpeyyaṃ*[2] *ruccati, ambilaggassa vā [ajja*[3]*] abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati . . . pe . . . aloṇikassa vā vaṇṇaṃ bhāsatī ti. Sakho so, bhikkhave, paṇḍito viyatto kusalo sūdo lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṃ. Taṃ kissa hetu? Tathā hi so, bhikkhave, paṇḍito viyatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti. Evam eva kho, bhikkhave, idh' ekacco paṇḍito viyatto kusalo bhikkhu kāye kāyānupassī viharati . . . pe . . . vedanāsu vedanā-, . . . citte cittā-, . . . dhammesu dhammānupassī viharati, ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Tassa dhammesu dhammānupassino viharato cittaṃ samādhiyati, upakkilesā pahīyanti, [sotaṃ nimittaṃ uggaṇhāti].*[4] *Sa kho so, bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭhadhammasukhavihārassa,*[5] *lābhī sati sampajaññassa. Taṃ kissa hetu? Tathā hi so, bhikkhave, paṇḍito viyatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātī ti.*[6] Nimittagahaṇena c' assa puna te ākāre sampādayato appanāmattam eva ijjhati, na ciraṭṭhānaṃ. Ciraṭṭhānaṃ pana samādhiparipanthānaṃ[7] dhammānaṃ suvisodhitattā hoti.

Yo hi bhikkhu kāmādīnavapaccavekkhaṇādīhi[8] kāmacchandaṃ na suṭṭhu vikkhambhetvā,[9] kayappassaddhivasena kāyaduṭṭhullaṃ na suṭṭhu paṭippassaddhaṃ[10] katvā, ārambhadhātumanasikārādivasena thīnamiddhaṃ na suṭṭhu paṭivinodetvā, samathanimittamanasikārādivasena uddhac-

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[1] Feer *edition of S.*: bhattassa nimittaṃ.
[2] *Ibid*: bhattasūp°.
[3] S^bh *and* Feer *edition omit*.
[4] Feer *edition omits*.
[5] Feer °vihārānaṃ.
[6] *S.* v, 151 f.
[7] B^h °bandhanaṃ; B^m °phandhānaṃ.
[8] B^hm °vekkhanā°.
[9] B^hm °bhitvā.
[10] S^bh suppaṭi°, *omitting* suṭṭhu.

cakukkuccaṃ na suṭṭhu samūhataṃ[1] katvā, aññe pi samādhiparipanthe[2] dhamme na suṭṭhu visodhetvā jhānaṃ samāpajjati, so, avisodhitaṃ āsayaṃ paviṭṭhabhamaro viya, avisuddhaṃ uyyānaṃ paviṭṭharājā viya ca, khippam eva nikkhamati. Yo pana samādhiparipanthe[2] dhamme suṭṭhu visodhetvā jhānaṃ samāpajjati so suvisodhitaṃ āsayaṃ paviṭṭhabhamaro viya, suparisuddhaṃ uyyānaṃ paviṭṭharājā viya ca, sakalam pi divasabhāgaṃ antosamāpattiyaṃ yeva hoti. Ten' āhu Porāṇā:—

Kāmesu chandaṃ paṭighaṃ vinodaye,
Uddhaccamiddhaṃ vicikicchapañcamaṃ,
Vivekapāmojjakarena cetasā;
Rājā va suddhantagato tahiṃ rame ti.

Tasmā ciraṭṭhiti kāmena pāripanthikadhamme[3] visodhetvā jhānaṃ samāpajjitabbaṃ; cittabhāvanāvepullatthañ ca yathāladdhaṃ paṭibhāganimittaṃ vaḍḍhetabbaṃ. Tassa dve vaḍḍhanābhūmiyo: upacāraṃ vā appanā vā. Upacāraṃ patvā pi hi taṃ vaḍḍhetuṃ vaṭṭati, appanaṃ patvā pi ekasmiṃ pana ṭhāne avassaṃ vaḍḍhetabbaṃ. Tena vuttaṃ: yathāladdhaṃ paṭibhāganimittaṃ vaḍḍhetabban ti.

Tatrāyaṃ vaḍḍhanānayo: tena yoginā taṃ[4] nimittaṃ pattavaḍḍhana - pūvavaḍḍhana - bhattavaḍḍhana - latāvaḍḍhana-dussavaḍḍhanayogena avaḍḍhetvā, yathā nāma kassako kasitabbaṭṭhānaṃ naṅgalena paricchinditvā paricchedabbhantare kasati; yathā vā pana bhikkhū sīmaṃ bandhantā paṭhamaṃ nimittāni sallakkhetvā pacchā bandhanti, evam eva tassa yathāladdhassa nimittassa anukkamena ekaṅgula-dvaṅgula-tivaṅgula-caturaṅgulamattaṃ manasā paricchinditvā[5] yathā paricchinna-paricchedaṃ[6] vaḍḍhetabbaṃ, aparicchinditvā pana na vaḍḍhetabbaṃ. Tato vidatthiratanapamukhapariveṇavihārasīmānaṃ[7] gāmanigamajanapadarajjasamuddasīmānañ ca paricchedavasena vaḍḍhayantena[8]

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[1] Sbh susamūh°, *omitting* suṭṭhu. [2] Bhm °bandhe.
[3] Bhm °bandhika°. [4] Bhm *omit*.
[5] Sbh *repeat* paricchinditvā. [6] Bhm *omit* paricchinna-.
[7] Bhm °vihāraṃ simānaṃ. [8] Sbh vaḍḍhentena.

cakkavālaparicchedena vā tato vā pi uttariṃ paricchinditvā vaḍḍhetabbaṃ. Yathā hi haṃsapotakā pakkhānaṃ uṭṭhitakālato paṭṭhāya parittaṃ parittaṃ padesaṃ uppatantā, paricayaṃ katvā, anukkamena candimasuriyasantikaṃ gacchanti, evam eva bhikkhu, vuttanayena nimittaṃ paricchinditvā, vaḍḍhento yāva cakkavālaparicchedā, tato vā uttariṃ vaḍḍheti. Ath' assa taṃ nimittaṃ vaḍḍhitavaḍḍhitaṭṭhāne pathaviyā ukkūlavikkūla-nadī-viduggapabbatavisamesu sankusata-samabbhāhataṃ[1] usabhacammaṃ[2] viya hoti. Tasmiṃ pana nimitte pattapaṭhamajjhānena ādikammikena samāpajjanabahulena bhavitabbaṃ, na paccavekkhaṇabahulena [bhavitabbaṃ[3]], paccavekkhaṇabahulassa hi jhānangāni thūlāni dubbalāni hutvā upaṭṭhahanti. Ath' assa tāni evaṃ upaṭṭhitattā upari ussukkanāya paccayataṃ nāpajjanti[4]; so appaguṇe jhāne ussukkamāno paṭhamajjhānā ca parihāyati, na ca sakkoti dutiyaṃ pāpuṇituṃ. Ten' āha Bhagavā:—*seyyathāpi, bhikkhave, gāvī pabbateyyā bālā avyattā akhettaññū akusalā visame pabbate [vi]carituṃ,*[5] *tassā evam assa: yan nūnāhaṃ agatapubbañ ceva disan gaccheyyaṃ, akhāditapubbāni ca tiṇāni khādeyyaṃ apītapubbāni ca pānīyāni piveyyan ti. Sā purimaṃ pādaṃ na suppatiṭṭhitaṃ patiṭṭhāpetvā pacchimaṃ pādaṃ uddhareyya; sā na ceva agatapubbaṃ disaṃ gaccheyya, na ca akhāditapubbāni tiṇāni khādeyya, na ca apītapubbāni pānīyāni piveyya. Yasmiñ c' assā padese ṭhitāya evam assa: yan nūnāhaṃ agatapubbañ ceva . . . pe . . . piveyyan ti tañ ca padesaṃ na sotthinā paccāgaccheyya. Taṃ kissa hetu? Tathā hi sā, bhikkhave, gāvī pabbateyyā bālā avyattā akhettaññū akusalā visame pabbate carituṃ. Evam eva kho, bhikkhave, idh' ekacco bhikkhu bālo avyatto akhettaññū akusalo 'vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja' viharituṃ, so taṃ nimittaṃ nāsevati na bhāveti na bahulīkaroti na svādhiṭṭhitaṃ adhiṭṭhāti. Tassa evaṃ hoti:—yan nūnāhaṃ 'vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja' vihareyyan*

[1] Sbh sankusatamabbhāhataṃ.
[2] Sbh vasabhacammaṃ.
[3] Sbh *omit.*
[4] Sbh āpajjanti.
[5] Sbh carituṃ.

ti. So na sakkoti 'vitakkavicārānaṃ vūpasamā . . . pe . . . dutiyaṃ jhānaṃ upasampajja' viharituṃ. Tass' evaṃ hoti:— yan nūnāhaṃ 'vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja' vihareyyan ti. So na sakkoti 'vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja' viharituṃ. Ayaṃ vuccati, bhikkhave, bhikkhu ubhato bhaṭṭho, ubhato parihīno, seyyathāpi, bhikkhave, sā[1] *gāvī pabbateyyā bālā avyattā akhettaññū akusalā visame pabbate vicaritun* ti.[2]

Tasmā 'nena tasmiṃ yeva tāva paṭhamajjhāne pañcah' ākārehi ciṇṇavasinā bhavitabbaṃ. Tatr' imā pañcavasiyo:—āvajjanavasī,[3] samāpajjanavasī, adhiṭṭhānavasī, vuṭṭhānavasī, paccavekkhaṇavasī ti. Paṭhamaṃ jhānaṃ yatthicchakaṃ yadicchakaṃ yāvadicchakaṃ āvajjati avajjanāya dandhāyitattaṃ natthī ti āvajjanavasī. Paṭhamaṃ jhānaṃ yatthicchakaṃ . . . *pe* . . . samāpajjati samāpajjanāya dandhāyitattaṃ natthī ti samāpajjanavasī. Evaṃ sesā pi vitthāretabbā.

Ayaṃ pan' ettha atthappakāsanā:—paṭhamajjhānato vuṭṭhāya, paṭhamaṃ vitakkaṃ āvajjayato, bhavangaṃ upacchinditva, uppannāvajjanānantaraṃ vitakkārammaṇān' eva cattāri pañca vā javanāni javanti, tato dve bhavangāni, tato puna vicārārammaṇaṃ āvajjanaṃ vuttanayen' eva javanānī ti. Evaṃ pañcasu jhānangesu yadā nirantaraṃ cittaṃ pesetuṃ sakkoti, ath' assa āvajjanavasī[4] siddhā hoti.

Ayaṃ pana matthakappattā vasī Bhagavato yamakapāṭihāriye labbhati. Aññesaṃ vā evarūpe kāle, ito paraṃ sīghatarā āvajjanavasī nāma n'atthi. Āyasmato pana Mahā-Moggallānassa[5] Nandopananda-nāgarājadamane[6] viya sīghaṃ samāpajjanasamatthatā samāpajjanavasī nāma. Accharāmattaṃ vā dasaccharāmattaṃ vā khaṇaṃ ṭhapetuṃ samatthatā adhiṭṭhānavasī nāma. Tath' eva lahuṃ vuṭṭhātuṃ samatthatā vuṭṭhānavasī nāma. Tad-ubhayadassanatthaṃ Buddharakkhitattherassa vatthuṃ kathetuṃ vaṭṭati:—

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1 Bh Sb *omit*. 2 *A*. iv, 418 f. 3 Sbh °vasi *throughout*.
4 *So* Sbh *also*. 5 Bhm -Moggalānassa.
6 Cf. *Divy*. 395; *Jāt. A*. v, 126; *J.P.T.S.*, 1891, p. 67; *J.R.A.S.*, 1912, 288.

So h' āyasmā upasampadāya aṭṭhavassiko hutvā Therambatthale[1] Mahārohaṇaguttattherassa gilānupaṭṭhānaṃ āgatānaṃ tiṃsamattānaṃ iddhimantasahassānaṃ majjhe nisinno therassa yāguṃ paṭiggāhayamānaṃ:—upaṭṭhākanāgarājānaṃ gahessāmī ti ākāsato pakkhandantaṃ supaṇṇarājānaṃ disvā tāva devapabbataṃ nimmiṇitvā[2] nāgarājānaṃ bāhāyaṃ[3] gahetvā tattha pāvisi. Supaṇṇarājā pabbate pahāraṃ datvā palāyi. Mahāthero āha:—sace, āvuso, rakkhito nābhavissa, sabb' eva gārayhā assāmā ti. Paccavekkhaṇāvasī pana āvajjanavasiyā eva[4] vuttā. Paccavekkhaṇajavanān' eva hi tattha āvajjanānantarānī ti.

Imāsu pana pañcasu vasīsu ciṇṇavasinā paguṇapaṭhamajjhānato vuṭṭhāya, ayaṃ samāpatti āsannanīvaraṇapaccatthikā, vitakkavicārānaṃ oḷārikattā aṅgadubbalā ti ca tattha dosaṃ disvā, dutiyaṃ jhānaṃ, santato manasikaritvā, paṭhamajjhāne nikantiṃ pariyādāya, dutiyādhigamāya yogo kātabbo. Ath' assa yadā paṭhamajjhānā vuṭṭhāya satassa sampajānassa jhānaṅgāni paccavekkhato vitakkavicārā oḷārikato upaṭṭhahanti. Pītisukhañ ceva cittekaggatā ca santato upaṭṭhāti. Tad-assa oḷārikaṅgappahānāya santaṅgapaṭilābhāya[5] ca tad-eva nimittaṃ pathavī pathavī ti punappuna[6] manasikaroto: idāni dutiyajjhānaṃ sampajjissatī ti[7] bhavaṅgaṃ upacchinditvā, tad-eva pathavīkasiṇaṃ ārammaṇaṃ katvā, manodvārāvajjanaṃ uppajjati. Tato tasmiṃ yev' ārammaṇe cattāri pañca vā javanāni javanti. Yesaṃ avasāne ekaṃ rūpāvacaraṃ dutiyajjhānikaṃ, sesāni vuttappakārān' eva kāmāvacarānī ti.

Ettāvatā c' esa:—*vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ-avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati* evaṃ anena dvaṅgavippahīnaṃ tivaṅgasamannāgataṃ tividhakalyāṇaṃ dasalakkhaṇasampannaṃ dutiyaṃ jhānaṃ[8] adhigataṃ hoti pathavīkasiṇaṃ.

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[1] B^hm Therappattaleṇe. Cf. *J.P.T.S.*, 1888, 7 (Ambatthala). [2] B^hm °minitvā. [3] S^bh bāhāya. [4] S^bh yeva. [5] B^hm santa-aṅga°. [6] B^hm punappunaṃ *throughout*. [7] S^bh uppajjissatīti. [8] S^h B^hm dutiyajjh°.

Tattha *vitakkavicārānaṃ vūpasamā* ti vitakkassa ca vicārassa cā ti imesaṃ dvinnaṃ vūpasamā samatikkamā, dutiyajjhānakkhaṇe angapātubhāvā[1] ti vuttaṃ hoti. Tattha kiñcāpi dutiyajjhāne sabbe paṭhamajjhānadhammā na santi, aññe yeva hi paṭhamajjhāne phassādayo, aññe idha; oḷārikassa pana angassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ adhigamo hotī ti dīpanatthaṃ *vitakkavicārānaṃ vūpasamā* ti evaṃ vuttan ti veditabbaṃ.

Ajjhattan ti idha niyakajjhattaṃ adhippetaṃ. Vibhange pana: *ajjhattaṃ paccattan* ti[2] ettakam eva vuttaṃ. Yasmā ca niyakajjhattaṃ adhippetaṃ, tasmā attani jātaṃ,[3] attano santāne[4] nibbattan ti ayam ettha attho.

Sampasādanan ti sampasādanaṃ vuccati saddhā. Sampasādanayogato jhānam pi sampasādanaṃ, nīlavaṇṇayogato nīlaṃ vatthaṃ[5] viya. Yasmā vā taṃ jhānaṃ sampasādanasamannāgatattā vitakkavicārakkhobha-vūpasamanena ca cetaso sampasādayati, tasmā pi sampasādanan ti vuttaṃ. Imasmiñ ca atthavikappe sampasādanaṃ cetaso ti evaṃ padasambandho veditabbo. Purimasmiṃ pana atthavikappe cetaso ti etaṃ ekodibhāvena saddhiṃ yojetabbaṃ. Tatrāyam atthayojanā:—eko udetī ti *ekodi*, vitakkavicārehi anajjhārūḷhattā aggo seṭṭho hutvā udetī ti attho. Seṭṭho pi hi loke eko ti vuccati. Vitakkavicāravirahito[6] vā eko asahāyo hutvā iti pi vattuṃ vaṭṭati. Atha vā sampayuttadhamme udāyatī ti *udi*,[7] uṭṭhapetī ti attho. Seṭṭhaṭṭhena eko ca so udi[7] cā ti ekodi: samādhiss' etaṃ adhivacanaṃ, iti imaṃ ekodiṃ bhāveti vaḍḍhetī ti idaṃ dutiyajjhānaṃ ekodibhāvaṃ.

So panāyaṃ ekodi, yasmā cetaso, na sattassa, na jīvassa, tasmā evaṃ cetaso ekodibhāvan ti vuttaṃ. Nanu cāyaṃ saddhā paṭhamajjhāne pi atthi, ayañ ca ekodi nāmako samādhi, atha kasmā idam eva sampasādanaṃ cetaso ekodibhāvañ cā ti vuttaṃ?[8] Vuccate:—adum hi paṭhamajjhā-

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[1] S^bh apātubhāvā.

[2] *Vibh.* 258.

[3] S^h attano santāne jātaṃ.

[4] B^m attāsantāne.

[5] B^hm nīlav°.

[6] B^h °virahato; B^m °viharato.

[7] S^h udī.

[8] S^bh vuttan ti.

naṃ vitakkavicārakkhobhena, vīcitarangasamākulam iva jalaṃ, na suppasannaṃ hoti, tasmā satiyā pi saddhāya sampasādanan ti na vuttaṃ, na suppasannattā yeva c' ettha samādhi pi na suṭṭhu pākaṭo, tasmā ekodibhāvanan ti pi na vuttaṃ. Imasmiṃ pana jhāne vitakkavicārapaḷibodhābhāvena[1] laddhokāsā balavatī saddhā. Balavasaddhā sahāya paṭilābhen' eva samādhi pi pākaṭo, tasmā idam eva evaṃ vuttan ti veditabbaṃ. Vibhange pana: *sampasādanan ti yā saddhā saddahanā okappanā abhippasādo. Cetaso ekodibhāvan ti yā cittassa ṭhiti . . . pe . . . sammāsamādhī* ti[2] ettakam eva vuttaṃ. Evaṃ vuttena pana tena saddhiṃ ayaṃ aṭṭhavaṇṇanā yathā na virujjhati, aññadatthu saṃsandati ceva sameti ca evaṃ veditabbā.

Avitakkaṃ avicāran ti bhāvanāya pahīnattā etasmiṃ etassa vā vitakko natthī ti avitakkaṃ. Iminā va nayena avicāraṃ. Vibhange pi vuttaṃ:—*iti ayañ ca vitakko ayañ ca vicāro santā honti samitā vūpasantā atthangatā abbhatthangatā appitā vyappitā sositā visositā vyantīkatā. Tena vuccati avitakkaṃ avicāran* ti.[3]

Etth' āha:—nanu ca vitakkavicārānaṃ vūpasamā ti iminā pi ayam attho siddho, atha kasmā puna vuttaṃ avitakkaavicāran ti? Vuccate: evam etaṃ siddho 'vāyam attho; na pan' etaṃ tad-atthadīpakaṃ. Nanu avocumha oḷārikassa pana angassa samatikkamā paṭhamajjhānato paresaṃ dutiyajjhānādīnaṃ samadhigamo hotī ti dassanatthaṃ vitakkavicārānaṃ vūpasamā ti evaṃ vuttan ti? Api ca vitakkavicārānaṃ vūpasamā idaṃ sampasādanaṃ, na kilesakālussiyassa. Vitakkavicārānañ ca vūpasamā ekodibhāvaṃ, na upacārajjhānam iva nīvaraṇappahānā na paṭhamajjhānam iva ca[4] angapātubhāvā ti; evaṃ sampasādana-ekodibhāvānaṃ hetuparidīpakam idaṃ vacanaṃ. Tathā vitakkavicārānaṃ vūpasamā idaṃ avitakka-m-avicāraṃ, na tatiyacatutthajjhānāni viya, cakkhuviññāṇādīni viya ca abhāvā ti evaṃ avitakkāvicārabhāvassa hetuparidīpakañ ca, na vitakka-vicārābhāvamattaparidīpakaṃ. Vitakkavicārābhāvamat-

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[1] Bhm °palib°. [2] *Vibh.* 258. [3] *Ibid.*
[4] Bhm *place the preceding* na *here.*

taparidīpakam eva pana avitakkaṃ avicāran ti idaṃ vacanaṃ, tasmā purimaṃ vatvā pi vattabbaṃ evā ti.

Samādhijan ti paṭhamajjhānasamādhito sampayuttasamādhito vā jātan ti attho. Tattha kiñcāpi paṭhamam pi sampayuttasamādhito jātaṃ, atha kho ayam eva samādhi samādhī ti vattabbataṃ arahati. Vitakkavicārakkhobhavirahena ativiya acalattā suppasannattā ca, tasmā imassa vaṇṇabhaṇanatthaṃ idam eva samādhijan ti vuttaṃ.

Pītisukhan ti idaṃ vuttanayam eva.

Dutiyan ti gaṇanānupubbatā dutiyaṃ[1] [, dutiyaṃ uppannan ti pi dutiyan ti[2]]. Idaṃ dutiyaṃ samāpajjatī ti pi dutiyaṃ. Yaṃ pana vuttaṃ dvangavippahīnaṃ tivangasamannāgatan ti. Tattha vitakkavicārānaṃ pahānavasena dvangavippahīnatā veditabbā. Yathā ca paṭhamajjhānassa upacārakkhaṇe nīvaraṇāni pahīyanti, na tathā imassa vitakkavicārā. Appanākkhaṇe yeva ca pan' etaṃ vinā tehi uppajjati, ten' assa te pahānangan ti vuccanti.

Pītisukhaṃ cittekaggatā ti imesaṃ pana tiṇṇaṃ uppattivasena tivangasamannāgatatā veditabbā. Tasmā yaṃ[3] Vibhange: *jhānan ti sampasādo pītisukhaṃ cittassa ekaggatā*[4] ti vuttaṃ, taṃ saparikkhāraṃ jhānaṃ dassetuṃ pariyāyena vuttaṃ. Thapetvā pana sampasādanaṃ nippariyāyena upanijjhānalakkhaṇappattānaṃ angānaṃ vasena tivangikam eva etaṃ hoti. Yath' āha:—*katamaṃ tasmiṃ samaye tivangikaṃ jhānaṃ hoti? Pītisukhaṃ cittassa ekaggatā* ti.[5] Sesaṃ paṭhamajjhāne vuttanayaṃ eva.

Evaṃ adhigate pana tasmim pi vuttanayen' eva pancah' ākārehi ciṇṇavasinā hutvā, paguṇadutiyajjhānato vuṭṭhāya, ayaṃ samāpatti āsannavitakkavicārapaccatthikā. Yad eva tattha pītī ti[6] cetaso ubbilāvitaṃ,[7] eten' etaṃ oḷārikaṃ akkhāyatī ti vuttāya pītiyā oḷārikattā angadubbalā ti ca tattha dosaṃ disvā, tatiyajjhānaṃ santato manasikaritvā, dutiyajjhāne nikantiṃ pariyādāya, tatiyādhigamāya yogo kātabbo. Ath' assa yadā dutiyajjhānato vuṭṭhāya satassa sampajā-

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[1] *Vibh.* 258. [2] Bhm *omit.* [3] Sbh *insert* hi.
[4] *Vibh.* 258. [5] Cf. *Vibh.* 264.
[6] Bhm pītigataṃ. [7] Bhm uppilāv°.

nassa jhānangāni paccavekkhato pīti oḷārikato upaṭṭhāti, sukhañ ceva ekaggatā ca santato upaṭṭhāti, tadā 'ssa oḷārikangapahānāya[1] santangapaṭilābhāya ca tad eva nimittaṃ: pathavī, pathavī ti punappunaṃ manasikaroto: idāni tatiyajjhānaṃ uppajjissatī ti bhavangaṃ upacchinditvā tad eva pathavīkasiṇaṃ ārammaṇaṃ katvā manodvāravajjanaṃ uppajjati. Tato tasmiṃ yev' ārammaṇe cattāri pañca vā javanāni javanti, yesaṃ avasāne ekaṃ rūpāvacaraṃ tatiyajjhānikaṃ, sesāni vuttanayen' eva kāmāvacarānī ti.

Ettāvatā ca pan' esa: *pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti, yan taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti, tatiyaṃ jhānaṃ upasampajja viharatī*[2] ti evaṃ anena ekangavippahīnaṃ dvangasamannāgataṃ[3] tividhakalyāṇaṃ dasalakkhaṇasampannaṃ tatiyajjhānaṃ adhigataṃ hoti pathavīkasiṇaṃ.

Tattha *pītiyā ca virāgā* ti virāgo nāma vuttappakārāya pītiyā jigucchanaṃ vā samatikkamo vā. Ubhinnaṃ pana antarā ca saddo sampiṇḍanattho, so vūpasamaṃ vā sampiṇḍeti vitakkavicārānaṃ vūpasamaṃ vā. Tattha yadā vūpasamam eva sampiṇḍeti, tadā pītiyā ca virāgā kiñca bhīyyo[4] vūpasamā cā ti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo jigucchanattho hoti, tasmā pītiyā jigucchanā ca vūpasamā cā ti ayam attho daṭṭhabbo. Yadā pana vitakkavicāravūpasamaṃ sampiṇḍeti, tadā pītiyā ca virāgā kiñca bhīyyo vitakkavicārānañ ca vūpasamā ti evaṃ yojanā veditabbā. Imissā ca yojanāya virāgo samatikkamanattho hoti. Tasmā pītiyā ca samatikkamā vitakkavicārānañ ca vūpasamā ti ayam attho daṭṭhabbo.

Kāmañ c' ete vitakkavicārā dutiyajjhāne yeva vūpasantā, imassa pana jhānassa maggaparidīpanatthaṃ vaṇṇabhaṇanatthañ c' etaṃ vuttaṃ. Vitakkavicārānañ ca vūpasamā ti hi vutte idaṃ paññāyati:—nanu vitakkavicāravūpasamo maggo imassa jhānassā ti? Yathā ca tatiye ariyamagge appahīnānam pi sakkāyadiṭṭhādīnaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānā ti, evaṃ pahānaṃ vuccamānaṃ

[1] S^bh °ppahānāya. [2] *Vibh.* 245.
[3] B^hm duvanga°. [4] B^hm bhiyyo; *so below.*

vaṇṇabhaṇanaṃ hoti. Tad-adhigamāya ussukkānaṃ ussāhajanakaṃ,[1] evam eva idha avūpasantānam pi vitakkavicārānaṃ vūpasamo vuccamāno vaṇṇabhaṇanaṃ hoti. Tenāyam attho vutto pītiyā ca samatikkamā vitakkavicārānañ ca vūpasamā ti.

Upekkhako ca viharatī ti ettha upapattito ikkhatī ti upekkhā. Samaṃ passati, apakkhapatitā hutvā passatī ti attho. Tāya visadāya vipulāya thāmagatāya samannāgatattā tatiyajjhānasamangī upekkhako ti vuccati. Upekkhā pana dasavidhā hoti: chaḷangupekkhā, brahmavihārupekkhā, bojjhangupekkhā, viriyupekkhā, sankhārupekkhā, vedanupekkhā, vipassanupekkhā, tatramajjhattupekkhā, jhānupekkhā, pārisuddhupekkhā ti.

Tattha yā: *idha khīṇāsavo bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti, na dummano, upekkhako ca viharati sato sampajāno* ti[2] evam āgatā khīṇāsavassa chasu dvāresu iṭṭhāniṭṭhachaḷārammaṇāpāthe parisuddhapakatibhāvā vijahanākārabhūtā upekkhā: ayaṃ chaḷangupekkhā nāma.

Yā pana: *upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī* ti[3] evam āgatā sattesu majjhattākārabhūtā upekkhā: ayaṃ brahmavihārupekkhā nāma.

Yā *upekkhā-sambojjhangaṃ bhāveti vivekanissitan* ti[4] evam āgatā sahajātadhammānaṃ majjhattākārabhūtā upekkhā: ayaṃ bojjhangupekkhā nāma.

Yā pana *kālena kālaṃ upekkhā-nimittaṃ manasikarotī* ti[5] evam āgatā anaccāraddhanā ti sithilā viriyasankhātā upekkhā:—ayaṃ viriyupekkhā nāma.

Yā: *kati sankhārupekkhā samādhivasena*[6] *uppajjanti? kati sankhārupekkhā vipassanāvasena uppajjanti? Aṭṭha sankhārupekkhā samādhivasena uppajjanti. Dasa sankhārupekkhā vipassanāvasena uppajjantī* ti[7] evam āgatā nīvaraṇādi

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[1] Bhm °janakaṃ. [2] *A.* iii, 279; *D.* iii, 250; *A.* ii, 198.

[3] *D.* i, 251, *etc.*, *etc.* Cf. *below*, ch. ix.

[4] *S.* iv, 367. [5] *A.* i, 257.

[6] *So all the ed. The P.T.S. text has* samathavasena, *which is the more usual concomitant of* vipassanā.

[7] *Pts.* 64.

paṭisankhā santiṭṭhanāgahaṇe majjhattabhūtā upekkhā:—ayaṃ sankhārupekkhā nāma.

Yā pana: *yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti upekkhāsahagatan* ti[1] evam āgatā adukkhamasukhasaññitā upekkhā—ayaṃ vedanupekkhā nāma.

Yā: *yad-atthiyaṃ bhūtaṃ taṃ pajahati upekkhaṃ paṭilabhatī* ti[2] evam āgatā vicinane majjhattabhūtā upekkhā:—ayaṃ vipassanupekkhā nāma.

Yā pana chandādisu ye-vā-panakesu[3] āgatā sahajātānaṃ samavāhitabhūtā upekkhā:—ayaṃ tatramajjhattupekkhā nāma.

Yā: *upekkhako ca viharatī* ti[4] evam āgatā aggasukhe pi tasmiṃ apakkhapātajananī upekkhā—ayaṃ jhānupekkhā nāma.

Yā pana: *upekkhā-sati pārisuddhiṃ catutthaṃ jhānan* ti[4] evam āgatā sabbapaccanīkaparisuddhā paccanīkavūpasamane pi avyāpārabhūtā upekkhā:—ayaṃ pārisuddhupekkhā nāma.

Tattha[5] chaḷangupekkhā ca brahmavihārupekkhā ca bojjhangupekkhā ca tatramajjhattupekkhā ca jhānupekkhā ca pārisuddhupekkhā ca atthato ekā, tatramajjhattupekkhā va hoti. Tena tena avatthābhedena pan' assā ayaṃ bhedo:—ekassā pi sato sattassa kumāra-yuva-thera-senāpati-rājādivasena bhedo viya, tasmā tāsu yattha chaḷangupekkhā, na tattha bojjhangupekkhādayo, yattha vā pana bojjhangupekkhā na tattha chaḷangupekkhādayo hontī ti veditabbā. Yathā c' etāsam atthato ekībhāvo, evaṃ sankhārupekkhā-vipassanupekkhānam pi. Paññā eva hi sā kiccavasena dvidhābhinnā. Yathā hi purisassa sāyaṃ gehaṃ paviṭṭhaṃ sappaṃ ajapadadaṇḍaṃ gahetvā pariyesamānassa taṃ thusakoṭṭhake nipannaṃ disvā: sappo nu kho no ti avalokentassa, so vattikattayaṃ disvā nibbematikassa: sappo, na sappo ti vici-

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[1] *Dhs.* § 156.

[2] Sh *refers vaguely to* "Saṃy-Ni-Mahāvaggo"—i.e., vol. v.—*but we cannot trace it.*

[3] Cf. *Dhs.* § 1 *with Asl.* § 329.

[4] *Formula Fourth Jhāna.*

[5] Bhm Tatra.

nane majjhattatā hoti, evam eva yā āraddhavipassakassa vipassanā ñāṇena lakkhaṇattaye diṭṭhe sankhārānaṃ aniccabhāvādi vicinane majjhattatā uppajjati:—ayaṃ vipassanupekkhā nāma. Yathā pana tassa purisassa ajapadadaṇḍena gāḷhaṃ sappaṃ gahetvā: kinnvāhaṃ[1] imaṃ sappaṃ aviheṭhento[2] attānañ ca iminā aḍaṃsāpento muñceyyan ti muñcanākāram eva pariyesato gahaṇe majjhattatā hoti, evam eva yā lakkhaṇattayassa diṭṭhattā āditte viya tayo bhave passato sankhāraggahaṇe majjhattatā:—ayaṃ sankhārupekkhā nāma. Iti vipassanupekkhāya siddhāya sankhārupekkhā pi siddhā va hoti. Iminā pan' esā vicinanaggahaṇesu[3] majjhattatāsankhātena[4] kiccena dvidhā bhinnā ti.

Viriyupekkhā pana vedanupekkhā ca aññamaññañ ca avasesā hi ca atthato bhinnā evā ti. Iti imāsu upekkhāsu jhānupekkhā idha adhippetā. Sā majjhattalakkhaṇā, anābhogarasā, avyāpārapaccupaṭṭhānā, pītivirāgapadaṭṭhānā ti. Etth' āha:—nanu cāyam atthato tatramajjhattupekkhā va hoti, sā ca paṭhamadutiyajjhānesu pi atthi, tasmā tatrā pi *upekkhako ca viharatī* ti evam ayaṃ vattabbā siyā, sā kasmā na vuttā ti? Aparivyattakiccato. Aparivyattaṃ hi tassā tattha kiccaṃ vitakkādīhi abhibhūtattā. Idha panāyaṃ vitakkavicārapītīhi anabhibhūtattā, ukkhittasirā viya hutvā, parivyattakiccā jātā, tasmā vuttā ti.

Niṭṭhitā *upekkhako ca viharatī* ti etassa sabbaso atthavaṇṇanā.

Idāni *sato ca sampajāno* ti ettha saratī ti sato, sampajānātī ti sampajāno. Puggalena sati ca sampajaññañ ca vuttaṃ. Tattha saraṇalakkhaṇā sati, asammussanarasā, ārakkhapaccupaṭṭhānā. Asammohalakkhaṇaṃ sampajaññaṃ, tīraṇarasaṃ, pavicayapaccupaṭṭhānaṃ.

Tattha kiñcāpi idaṃ sati-sampajaññaṃ purimajjhānesu pi atthi, muṭṭhassatissa hi asampajānassa upacāramattam pi na sampajjati, pageva appanā. Oḷārikattā pana tesaṃ jhānānaṃ bhūmiyaṃ viya purisassa cittassa gati sukhā hoti. Avyattaṃ tattha sati-sampajaññakiccaṃ. Oḷārikangappa-

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[1] S^h kinnāhaṃ; B^hm kintāhaṃ. [2] B^h avihedhento.
[3] S^b vicinanagahaṇesu. [4] B^hm majjhattasan°.

hānena pana sukhumattā imassa jhānassa, purisassa Khuradhārāyaṃ[1] viya sati-sampajaññakiccapariggahītā[2] eva cittassa gati icchitabbā ti idh' eva vuttaṃ. Kiñca bhīyyo? Yathā dhenupago vaccho dhenuto apanīto arakkhiyamāno punad-eva dhenuṃ upagacchati, evam idaṃ tatiyajjhānasukhaṃ pītito apanītaṃ, taṃ sati-sampajaññārakkhena arakkhiyamānaṃ punad-eva pītiṃ upagaccheyya, pītisampayuttam eva siyā. Sukhe vā pi sattā sārajjanti, idañ ca atimadhuraṃ sukhaṃ, tato paraṃ sukhābhāvā, sati-sampajaññānubhāvena pan' ettha sukhe asārajjanā hoti, no aññathā ti imam pi atthavisesaṃ dassetuṃ idam idh' eva vuttan ti veditabbaṃ.

Idāni *sukhañ ca kāyena paṭisaṃvedetī* ti ettha kiñcāpi tatiyajjhānasamangino sukhapaṭisaṃvedanābhogo natthi, evaṃ sante pi, yasmā tassa nāma-kāyena sampayuttaṃ sukhaṃ, yaṃ vā taṃ nāmakāyasampayuttaṃ sukhaṃ, taṃ samuṭṭhānen' assa yasmā atipaṇītena rūpena rūpakāyo phuṭṭho,[3] yassa phuṭattā jhānā vuṭṭhito pi sukhaṃ paṭisaṃvedeyya, tasmā etam atthaṃ dassento *sukhañ ca kāyena paṭisaṃvedetī* ti āha.

Idāni *yan taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī* ti ettha yaṃ jhānahetu, yaṃ jhānakāraṇā, taṃ tatiyajjhānasamangi-puggalaṃ Buddhādayo ariyā ācikkhanti desenti, paññāpenti, paṭṭhapenti, vivaranti, vibhajanti, uttānī[4] karonti, pakāsenti, pasaṃsantī ti adhippāyo. Kin ti? *Upekkhako satimā sukhavihārī ti.* Taṃ *tatiyaṃ jhānaṃ upasampajja viharatī* ti evam ettha yojanā veditabbā.

Kasmā pana taṃ te evaṃ pasaṃsantī ti? Pasaṃsārahato. Ayaṃ hi yasmā atimadhurasukhe sukhapāramippatte pi tatiyajjhāne upekkhako, na tattha sukhābhisangena ākaḍḍhiyati, yathā ca pīti na uppajjati, evaṃ upaṭṭhita-satitāya[5] satimā, yasmā ca ariyakantaṃ ariyajanasevitam eva ca asankiliṭṭhaṃ sukhaṃ nāmakāyena paṭisaṃvedeti, tasmā pasaṃsāraho hoti. Iti pasaṃsārahato naṃ ariyā te

[1] Cf. *Jāt.* v, 269. [2] B^hm °gahitā.
[3] B^hm phuṭo. [4] B^hm uttanī-.
[5] B^m °ssatitāya.

evaṃ pasaṃsāhetubhūte guṇe pakāsentā: *upekkhako satimā sukhavihārī ti* evaṃ pasaṃsantī ti veditabbaṃ.

Tatiyan ti gaṇanānupubbatā tatiyaṃ; idaṃ tatiyaṃ samāpajjatī ti pi tatiyaṃ. Yaṃ pana vuttaṃ[1]:—ekangavippahīnaṃ duvangasamannāgatan ti ettha pītiyā pahānavasena ekangavippahīnatā veditabbā. Yā[2] pan' esā, dutiyajjhānassa vitakkavicārā viya, appanākkhaṇe yeva pahīyati, ten' assa[3] sā pahānangan ti vuccati.

Sukhaṃ cittekaggatā ti imesaṃ pana dvinnaṃ uppattivasena duvangasamannāgatatā veditabbā. Tasmā yaṃ Vibhange: *jhānan ti upekkhā sati sampajaññaṃ sukhaṃ cittass' ekaggatā* ti[4] vuttaṃ, taṃ saparikkhāraṃ jhānaṃ dassetuṃ pariyāyena vuttaṃ. Ṭhapetvā pana upekkhā-sati-sampajaññāni nippariyāyena upanijjhānalakkhaṇappattānaṃ angānaṃ vasena duvangikam ev' etaṃ hoti. Yath' āha: *katamaṃ tasmiṃ samaye duvangikaṃ jhānaṃ hoti? Sukhaṃ cittass' ekaggatā* ti.[5] Sesaṃ paṭhamajjhāne vuttanayaṃ eva.

Evaṃ adhigate pana tasmiṃ pi vuttanayen' eva pañcah' ākārehi ciṇṇavasinā hutvā, paguṇatatiyajjhānato vuṭṭhāya, ayaṃ samāpatti āsannapītipaccatthikā. Yad-eva tattha sukhaṃ iti[6] cetaso ābhogo, eten' etaṃ oḷārikaṃ akkhāyatī ti evaṃ vuttassa sukhassa oḷārikattā angadubbalā ti ca tattha dosaṃ disvā, catutthajjhānaṃ santato manasikaritvā,[7] tatiyajjhāne nikantiṃ pariyādāya, catutthādhigamāya yogo kātabbo. Ath' assa, yadā tatiyajjhānato vuṭṭhāya, satassa sampajānassa jhānangāni paccavekkhato cetasikasomanassasankhātaṃ sukhaṃ oḷārikato upaṭṭhāti, upekkhāvedanā ceva cittekaggatā ca santato upaṭṭhāti, tadā 'ssa oḷārikangappahānāya santa-angapaṭilābhāya[8] ca tad-eva nimittaṃ pathavī! pathavī ti punappunaṃ[9] manasikaroto: idāni catutthajjhānaṃ uppajjissatī ti bhavangaṃ upacchinditvā tad-eva pathavīkasiṇaṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati, tato tasmiṃ yev' ārammaṇe cattāri pañca vā javanāni up-

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1 Cf. p. 165.
2 Bhm Sā.
3 Bhm tena nassa.
4 *Vibh.* 260.
5 Cf. *ib.* 264 f.
6 Bhm *insert* taṃ.
7 Bhm °katvā.
8 Sb santanga°.
9 Sb punappuna.

pajjanti. Yesaṃ avasāne ekaṃ rūpāvacaraṃ catutthajjhānikaṃ, sesāni vuttappakārān' eva kāmāvacarāni.

Ayaṃ pana viseso:—yasmā sukhā vedanā adukkhamasukhāya vedanāya āsevanapaccayena[1] paccayo na hoti, catutthajjhāne ca adukkhamasukhāya vedanāya uppajjitabbaṃ, tasmā tāni upekkhāvedanā-sampayuttāni honti, upekkhāsampayuttattā yeva c' ettha pīti pi parihāyatī ti.

Ettāvatā c' esa *sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānaṃ atthangamā adukkhamasukhaṃ upekkhā-satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.*[2] Evam anena ekangavippahīnaṃ duvangasamannāgataṃ tividhakalyāṇaṃ dasalakkhaṇasampannaṃ catutthaṃ jhānaṃ adhigataṃ hoti pathavīkasiṇaṃ.

Tattha *sukhassa ca pahānā dukkhassa ca pahānā* ti kāyikasukhassa ca kāyikadukkhassa ca pahānā. *Pubb' evā* ti tañ ca kho pubb' eva, na catutthajjhānakkhaṇe. *Somanassadomanassānaṃ atthangamā* ti cetasikasukhassa ca cetasikadukkhassa cā ti imesam pi[3] dvinnaṃ pubb' eva atthangamā pahānā icc' eva vuttaṃ hoti.

Kadā pana nesaṃ pahānaṃ hotī ti? Catunnaṃ jhānānaṃ upacārakkhaṇe. Somanassaṃ hi catutthajjhānassa upacārakkhaṇe yeva pahīyati, dukkhadomanassasukhāni paṭhamadutiyatatiyānaṃ upacārakkhaṇesu, evam etesaṃ pahānakkamena avuttānam [pi[4]]. Indriya-Vibhange[5] pana indriyānaṃ uddesakkamen' eva idhā pi vuttānaṃ sukhadukkhasomanassadomanassānaṃ pahānaṃ veditabbaṃ.

Yadi pan' etāni tassa tassa jhānassa upacārakkhaṇe yeva pahīyanti, atha kasmā *kattha c' uppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati:* —ettha c' uppannaṃ *dukkhindriyaṃ aparisesaṃ nirujjhati . . . Kattha c' uppannaṃ domanassindriyaṃ . . . sukhindriyaṃ . . . somanassindriyaṃ aparisesaṃ nirujjhati? Idha, bhikkhave, bhikkhu sukhassa ca pahānā . . . pe . . . catutthaṃ jhānaṃ upasampajja viharati, etth' uppannaṃ somanassin-*

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[1] S^bh °ppaccayena. [2] *Formula of Fourth* Jhāna.
[3] S^b *omits.* [4] S^bh *omit.* [5] *Vibh.* 122.

driyaṃ aparisesaṃ nirujjhatī ti[1] evaṃ jhāne sveva nirodho vutto ti? Atisayanirodhattā. Atisayanirodho hi nesaṃ paṭhamajjhānādisu na nirodho yeva, nirodho yeva pana upacārakkhaṇe nātisayanirodho. Tathā hi nānāvajjane paṭhamajjhānūpacāre niruddhassā pi dukkhindriyassa ḍaṃsamakasādisamphassena vā visamāsanūpatāpena vā siyā uppatti, na tveva anto appanāyaṃ. Upacāre vā niruddham p' etaṃ na suṭṭhu niruddhaṃ hoti, paṭipakkhena[2] avihatattā. Anto appanāyaṃ pana pītipharaṇena sabbo kāyo sukhokkanto hoti, sukhokkantakāyassa ca suṭṭhu niruddhaṃ hoti dukkhindriyaṃ, paṭipakkhena vihatattā. Nānāvajjane yeva ca dutiyajjhānūpacāre pahīnassa pi[3] domanassindriyassa, yasmā etaṃ vitakkavicārapaccaye pi kāyakilamathe cittupaghāte ca sati uppajjati, vitakkavicārābhāve ca neva upajjati, yattha pana uppajjati, tattha vitakkavicārabhāve, appahīnā eva ca dutiyajjhānūpacāre vitakkavicārā ti. Tatth' assa siyā uppatti, na tveva dutiyajjhāne, pahīnapaccayattā. Tathā tatiyajjhānūpacāre pahīnassā pi sukhindriyassa pītisamuṭṭhānapaṇītarūpaphuṭakāyassa siyā uppatti, na tveva tatiyajjhāne. Tatiyajjhāne hi sukhassa paccayabhūtā pīti sabbaso nirujjhati.[4] Tathā catutthajjhānūpacāre pahīnassā pi somanassindriyassa āsannattā appanāppattāya upekkhāya abhāvena sammā anatikkantattā ca siyā uppatti, na tveva catutthajjhāne. Tasmā yeva ca etth' uppannaṃ dukkhindriyaṃ aparisesaṃ nirujjhatī ti tattha tattha aparisesagahaṇaṃ[5] katan ti.

Etth' āha:—ath' evaṃ tassa tassa jhānass' upacāre pahīnā[6] pi etā vedanā, idha kasmā samāhaṭā ti? Sukhagahaṇattham.[7] Yā hi ayaṃ *adukkhamasukhan* ti ettha adukkhamasukhā vedanā vuttā, sā sukhumā duviññeyyā, na sakkā sukhena gahetuṃ. Tasma yathā nāma duṭṭhassa yathā tathā vā upasankamitvā gahetuṃ asakkuṇeyyassa gonassa [sukha-[8]]gahaṇatthaṃ gopo ekasmiṃ vaje sabbā gāvo samā-

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[1] S. v, 213 f.
[2] Sbh *insert* pana.
[3] Sb *omits*.
[4] Bhm niruddhā ti.
[5] Bhm sesaggah°.
[6] Sb parihīnā.
[7] Bhm Sh °ggahan°.
[8] Sbh *omit*.

harati, ath' ekekam̩ nīharanto paṭipāṭiyā āgatam̩ ayam̩ so: gaṇhatha nan ti tam pi gāhayati, evam eva Bhagavā sukhagahaṇattham̩ sabbā etā samāhari. Evam̩ hi samāhaṭā etā dassetvā yam̩ neva sukham̩ na dukkham̩ na somanassam̩ na domanassam̩, ayam adukkhamasukhā vedanā ti sakkā hoti esā gāhayitum̩.

Api ca adukkhamasukhāya cetovimuttiyā paccayadassanatthañ cā pi etā vuttā ti veditabbā. Sukhadukkhappahānādayo[1] hi tassā paccayā. Yath' āha:—*cattāro kho āvuso paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā. Idh' āvuso bhikkhu sukhassa ca pahānā . . . pe . . . catuttham̩ jhānam̩ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukhāya cetovimuttiyā samāpattiyā* ti.[2]

Yathā vā aññattha pahīnā pi sakkāyadiṭṭhi-ādayo tatiyamaggassa vaṇṇabhaṇanattham̩ tattha pahīnā ti vutta, evam̩ vaṇṇabhaṇanattham̩ p'[3] etassa jhānassa tā idha vuttā ti veditabbā. Paccayaghātena vā ettha rāgadosānam̩ atidūrabhāvam̩ dassetum̩ p' etā vuttā ti veditabbā. Etāsu hi sukham̩ somanassassa paccayo, somanassam̩ rāgassa, dukkham̩ domanassassa paccayo,[4] domanassam̩ dosassa. Sukhādighātena ca ['ssa[5]] sappaccayā rāgadosā hatā ti atidūre honti ti. Adukkhamasukhan ti dukkhābhāvena adukkham̩, sukhābhāvena asukham̩, eten' ettha dukkhasukhapaṭipakkhabhūtam̩ tatiyavedanam̩ dīpeti, na dukkhasukhābhāvamattam̩. Tatiyavedanā nāma adukkhamasukhā, upekkhā ti pi vuccati. Sā iṭṭhāniṭṭhaviparītānubhavanalakkhaṇā, majjhattarasā, avibhūtapaccupaṭṭhānā, sukhanirodhapadaṭṭhānā ti veditabbā.

Upekkhā-satipārisuddhin ti upekkhāya janitasatiyā pārisuddhim̩. Imasmiñ hi jhāne suparisuddhā sati, yā ca tassā satiyā pārisuddhi, sā upekkhāya katā, na aññena; tasmā etam̩ *upekkhā-satipārisuddhin* ti vuccati. Vibhange pi vuttam̩:—*ayam̩ sati imāya upekkhāya visadā*[6] *hoti parisuddhā pariyodātā, tena vuccati upekkhā-satipārisuddhī* ti.[7] Yāya

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[1] B^hm *omit* Sukha-. [2] *M.* i, 296. [3] B^hm *omit.*
[4] S^h *omits.* [5] S^h *omits.*
[6] S^b *and* P.T.S. *ed.* vivaṭā. [7] *Vibh.* 261; S^h °suddhinti.

ca upekkhāya ettha satiyā pārisuddhi hoti, sā atthato tatramajjhattatā veditabbā. Na kevalañ c' ettha tāya satiy' eva parisuddhā, api ca kho sabbe pi sampayuttadhammā, satisīsena pana desanā vuttā.

Tattha kiñcāpi ayaṃ upekkhā heṭṭhā pi tīsu jhānesu vijjati, yathā pana divā suriyappabhābhibhavā sommabhāvena ca attano upakārakattena vā sabhāgāya rattiyā alābhā divā vijjamānā pi candalekhā aparisuddhā hoti apariyodātā, evaṃ ayaṃ pi tatramajjhattupekkhā candalekhā vitakkādipaccanīkadhammatejābhibhavā sabhāgāya ca upekkhāvedanā rattiyā appaṭilābhā vijjamānā pi paṭhamādijjhānabhede[1] aparisuddhā hoti. Tassā ca aparisuddhāya, divā aparisuddhacandalekhāya pabhā viya sahajātā pi sati-ādayo aparisuddhā va honti, tasmā tesu ekaṃ pi *upekkhāsatipārisuddhī*[2] ti na vuttaṃ. Idha pana vitakkādipaccanīkadhammatejābhibhavābhāvā sabhāgāya ca upekkhāvedanā rattiyā paṭilābhā, ayaṃ tatramajjhattupekkhā candalekhā ativiyaparisuddhā. Tassā parisuddhattā parisuddhacandalekhā pabhā viya,[3] sahajātā pi sati-ādayo parisuddhā honti, pariyodātā. Tasmā idaṃ eva *upekkhāsatipārisuddhin* ti vuttan ti veditabbaṃ.

Catutthan ti gaṇanānupubbatā catutthaṃ. Idaṃ catutthaṃ samāpajjatī ti pi catutthaṃ. Yaṃ pana vuttaṃ: ekangavippahīnaṃ duvangasamannāgatan ti,[4] tattha somanassassa pahānavasena ekangavippahīnatā veditabbā. Tañ ca pana somanassaṃ ekavīthiyaṃ purimajavanesu yeva pahīyati, ten' assa taṃ pahānangan ti vuccati. Upekkhāvedanā cittassekaggatā ti imesaṃ pana dvinnaṃ uppattivasena duvangasamannāgatatā veditabbā. Sesaṃ paṭhamajjhāne vuttanayam eva. Esa tāva catukkajjhāne nayo.

Pañcakajjhānaṃ[5] pana nibbattentena paguṇapaṭhamajjhānato vuṭṭhāya ayaṃ samāpatti āsannanīvaraṇapaccatthikā vitakkassa oḷārikattā angadubbalā ti catuttha dosaṃ

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[1] Bhm °bhedesu. [2] Bhm °suddhin.
[3] Sb lekhappabhā. [4] *Above*, p. 164.
[5] Cf. *Dhs.* p. 36: pañcakanayo.

disvā, dutiyaṃ jhānaṃ santato manasikaritvā, paṭhamajjhāne nikantiṃ pariyādāya, dutiyādhigamāya yogo kātabbo.

Ath' assa yadā paṭhamajjhānā[1] vuṭṭhāya satassa sampajānassa jhānangāni paccavekkhato vitakkamattam oḷārikato upaṭṭhāti, vicārādayo santato, tadā 'ssa oḷārikangappahānāya santangapaṭilābhāya ca tad-eva nimittaṃ pathavī! pathavī ti punappunaṃ manasikaroto vuttanayen' eva dutiyaṃ jhānaṃ uppajjati. Tassa vitakkamattam eva pahānangaṃ, vicārādīni cattāri samannāgatangāni. Sesaṃ vuttappakāram eva. Evam adhigate pana tasmim pi vuttanayen' eva pañcah' ākārehi ciṇṇavasinā hutvā paguṇadutiyajjhānato[2] vuṭṭhāya, ayaṃ samāpatti āsannavitakkapaccatthikā vicārassa oḷārikattā angadubbalā ti ca tattha dosaṃ disvā, tatiyaṃ jhānaṃ santato manasikaritvā, dutiyajjhāne nikantiṃ pariyādāya, tatiyādhigamāya yogo kātabbo.

Ath' assa yadā dutiyajjhānato[2] vuṭṭhāya satassa sampajānassa jhānangāni paccavekkhato vicāramattam oḷārikato upaṭṭhāti, pīti-ādīni santato, tadā 'ssa oḷārikangappahānāya santangapaṭilābhāya ca tad-eva nimittaṃ pathavī! pathavī ti punappunaṃ manasikaroto, vuttanayen' eva tatiyaṃ jhānaṃ uppajjati. Tassa vicāramattam eva pahānangaṃ, catukkanayassa dutiyajjhāne viya pīti-ādīni tīṇi samannāgatangāni. Sesaṃ vuttappakāram eva.

Iti yaṃ catukkanaye dutiyaṃ, taṃ dvidhā bhinditvā pañcakanaye dutiyañ ceva tatiyañ ca hoti. Yāni ca tattha tatiyacatutthāni, tāni 'dha[3] catutthapañcamāni honti, paṭhamaṃ paṭhamam evā ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikāre Pathavīkasiṇaniddeso nāma catuttho paricchedo.

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1 S[b] paṭhamajjhānato. 2 *So all four ed.* Cf. *line* 3.
3 B[hm] ca.

V

PAÑCAKO PARICCHEDO

SESAKASIṆA-NIDDESO

2. *Āpokasiṇaṃ*

Idāni pathavīkasiṇānantare āpokasiṇe vitthārakathā hoti. Yath' eva hi pathavīkasiṇaṃ, evaṃ āpokasiṇaṃ pi bhāvetukāmena sukhanisinnena āpasmiṃ nimittaṃ gaṇhitabbaṃ. Kate vā akate vā ti sabbaṃ vitthāretabbaṃ.

Yathā ca idha, evaṃ sabbattha, ito paraṃ hi ettakaṃ pi avatvā visesamattaṃ eva vakkhāma. Idhā pi pubbe katādhikārassa puññavato akate āpasmiṃ pokkharaṇīyā vā taḷāke vā loṇiyaṃ vā samudde vā nimittaṃ uppajjati Cūḷa-Sīvattherassa[1] viya. Tassa kir' āyasmato: lābhasakkāraṃ pahāya vivittavāsaṃ vasissāmī ti mahātitthe nāvaṃ abhirūhitvā[2] Jambudīpaṃ gacchato antarā mahāsamuddaṃ olokayato tappaṭibhāgaṃ kasiṇanimittaṃ udapādi. Akatādhikārena cattāro kasiṇadose pariharantena nīlapītalohitodātavaṇṇānaṃ aññataravaṇṇaṃ āpaṃ agahetvā, yaṃ pana bhūmiṃ asampattaṃ eva ākāse suddhavatthena gahitaṃ udakaṃ aññaṃ vā tathārūpaṃ vippasannaṃ anāvilaṃ, tena pattaṃ vā kuṇḍikaṃ vā samatittikaṃ[3] pūretvā, vihārapaccante vuttappakāre paṭicchanne okāse ṭhapetvā, sukhanisinnena vaṇṇo paccavekkhitabbo, na lakkhaṇaṃ manasikātabbaṃ, nissayasavaṇṇaṃ eva katvā ussadavasena paṇṇattidhamme cittaṃ ṭhapetvā ambu, udakaṃ, vāri, salilan ti ādisu āponāmesu pākaṭanāmavasen' eva *āpo! āpo!* ti bhāvetabbaṃ. Tass' evaṃ bhāvayato anukkamena vuttanayen' eva nimittadvayaṃ uppajjati.

Idha pana uggahanimittaṃ calamānaṃ viya upaṭṭhāti.

[1] Bhm °Siva°. [2] Bhm ārūhitvā. [3] Bhm °titthikaṃ.

Sace pheṇabubbuḷakamissaṃ[1] udakaṃ hoti, tādisam eva upaṭṭhāti; kasiṇadoso paññāyati. Paṭibhāganimittaṃ pana parinipphandanaṃ ākāse ṭhapitamaṇitālavaṇṭaṃ viya maṇimayādāsamaṇḍalaṃ viya[2] ca hutvā upaṭṭhāti. So tassa saha upaṭṭhānen' eva upacārajjhānaṃ vuttanayen' eva catutthapañcakajjhānāni ca[3] pāpuṇātī ti.

3. *Tejokasiṇaṃ*

Tejokasiṇaṃ bhāvetukāmenā pi tejasmiṃ nimittaṃ gaṇhitabbaṃ.[4] Tattha katādhikārassa puññavato akate nimittaṃ gaṇhantassa dīpasikhāya vā uddhane vā pattapacanaṭṭhāne vā davaḍāhe[5] vā yattha katthaci[6] aggijālaṃ olokentassa nimittaṃ uppajjati, Cittaguttattherassa viya. Tassa h' āyasmato dhammasavanadivase uposathāgāraṃ paviṭṭhassa dīpasikhaṃ olokentass' eva nimittaṃ uppajjati. Itarena pana kātabbaṃ. Tatridaṃ karaṇavidhānaṃ :—siniddhāni sāradārūni phāletvā sukkhāpetvā ghaṭikaṃ ghaṭikaṃ katvā, patirūpaṃ rukkhamūlaṃ vā maṇḍapaṃ vā gantvā, pattapacanākārena rāsiṃ katvā ālimpetvā kaṭasārake vā camme vā paṭe vā vidatthicaturaṅgulappamāṇaṃ chiddaṃ kātabbaṃ. Taṃ purato ṭhapetvā vuttanayen' eva[7] nisīditvā heṭṭhā tiṇakaṭṭhaṃ vā upari dhūmasikhaṃ vā amanasikaritvā vemajjhe ghanajālāya[8] nimittaṃ gaṇhitabbaṃ. Nīlan ti vā pītan ti vā ti ādivasena vaṇṇo na paccavekkhitabbo; uṇhattavasena lakkhaṇaṃ na manasikātabbaṃ. Nissaya[9]-savaṇṇaṃ[10] eva katvā ussadavasena paṇṇattidhamme cittaṃ ṭhapetvā pāvako, kaṇhavattani,[11] jātavedo, hutāsano ti ādisu agginām esu pākaṭanāmavasen' eva *tejo! tejo!* ti bhāvetabbaṃ. Tass' evaṃ bhāvayato anukkamena vuttanayen'eva nimittadvayaṃ uppajjati. Tattha uggahanimittaṃ jālaṃ chijjitvā chijjitvā patanasadisaṃ hutvā upaṭṭhāti.

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1 Bhm °pupphuḷa°. 2 Bhm iva.
3 Bhm *omit.* 4 Sb gahetabbaṃ.
5 Bhm davadāhe. Cf. *M.* i, 306.
6 Sb katthaci-d-eva. 7 Sb vuttanayena.
8 Bhm jālāyaṃ. 9 Bm nissayaṃ.
10 Sb nissayavaṇṇaṃ. 11 Sb Bh °vattanī.

Akate gaṇhantassa pana kasiṇadoso paññāyati, alātakhaṇḍaṃ vā angārapiṇḍo vā chārikā vā dhūmo vā upaṭṭhāti. Paṭibhāganimittaṃ niccalaṃ ākāse ṭhapitarattakambalakhaṇḍaṃ viya, suvaṇṇatālavaṇṭaṃ viya, kañcanatthambho viya ca upaṭṭhāti. So tassa saha upaṭṭhānen' eva upacārajjhānaṃ vuttanayen' eva catutthapañcakajjhānāni ca[1] pāpuṇātī ti.

4. *Vāyokasiṇaṃ*

Vāyokasiṇaṃ bhāvetukāmenā pi vāyusmiṃ nimittaṃ gaṇhitabbaṃ,[2] tañ ca kho diṭṭhavasena vā phuṭṭhavasena vā. Vuttaṃ h' etaṃ Aṭṭhakathāsu:—vāyokasiṇaṃ uggaṇhanto vāyusmiṃ nimittaṃ gaṇhāti ucchaggaṃ vā eritaṃ sameritaṃ upalakkheti, veḷaggaṃ vā rukkhaggaṃ vā kesaggaṃ vā eritaṃ sameritaṃ upalakkheti, kāyasmiṃ vā phuṭṭhaṃ upalakkhetī ti.[3] Tasmā samasīsaṭṭhitaṃ ghanapattaṃ ucchuṃ vā veḷuṃ vā rukkhaṃ vā caturangulappamāṇaghanakesassa purisassa sīsaṃ vā vātena pahariyamānaṃ disvā: ayaṃ vāto etasmiṃ ṭhāne paharatī ti satiṃ ṭhapetvā, yaṃ vā pan' assa vātapānantarikāya vā bhitticchiddena vā pavisitvā vāto kāyappadesaṃ paharati, tattha satiṃ ṭhapetvā vāta-māluta-anilādisu vātanāmesu[4] pākaṭanāmavasen' eva *vāyo! vāyo!* ti bhāvetabbaṃ.

Idha uggahanimittaṃ uddhanato otāritamattassa pāyāsassa usumavaṭṭisadisaṃ calaṃ hutvā upaṭṭhāti. Paṭibhāganimittaṃ sannisinnaṃ hoti niccalaṃ. Sesaṃ vuttanayen' eva veditabban ti.

5. *Nīlakasiṇaṃ*

Tad-anantaraṃ:—nīlakasiṇaṃ uggaṇhanto nīlakasmiṃ nimittaṃ gaṇhāti pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vā ti[5] vacanato katādhikārassa puññavato tāva tathārūpaṃ mālāvacchaṃ[6] vā pūjaṭṭhānesu[7] pupphasantharaṃ vā nīla-

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[1] Bhm *omit.* [2] Sbh gahetabbaṃ.
[3] Sh *refers to Mahā-atthakathā.*
[4] Bhm vāyunāmesu.
[5] *Presumably also from Mahā-Atthakathā.* Sh *omits to refer, though giving it as a quotation.*
[6] Bhm °gacchaṃ. [7] Bhm pūjāṭhāne.

vatthamaṇīnaṃ vā aññataraṃ disvā va nimittaṃ uppajjati. Itarena nīluppalagirikaṇṇikādīni pupphāni gahetvā yathā kesaraṃ vā vaṇṭaṃ vā na paññāyati, evaṃ caṅgoṭakaṃ[1] vā karaṇḍa[ka[2]]paṭalaṃ vā pattehi yeva samatittikaṃ[3] pūretvā santharitabbaṃ, nīlavaṇṇena vā vatthena bhaṇḍikaṃ bandhitvā pūretabbaṃ, mukhavaṭṭiyaṃ vā assa bheritalam iva bandhitabbaṃ, kaṃsanīla-palāsanīla-añjananīlānaṃ vā aññatarena vā dhātunā pathavīkasiṇe vuttanayena saṃhārimaṃ vā bhittiyaṃ yeva vā kasiṇamaṇḍalaṃ katvā visabhāgavaṇṇena paricchinditabbaṃ, tato pathavīkasiṇe vuttanayena *nīlaṃ ! nīlan !* ti manasikāro pavattetabbo.

Idhā pi uggahanimitte kasiṇadoso paññāyati, kesaravaṇṭakapattantarikādīni[4] upaṭṭhahanti. Paṭibhāganimittaṃ kasiṇamaṇḍalato muñcitvā[5] ākāse maṇitālavaṇṭasadisaṃ upaṭṭhāti. Sesaṃ vuttanayen' eva veditabban ti.

6. *Pītakasiṇaṃ*

Pītakasiṇe pi es' eva nayo. Vuttaṃ h' etaṃ:—pītakasiṇaṃ uggaṇhanto pītakasmiṃ nimittaṃ gaṇhāti pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vā ti,[6] tasmā idhā pi katādhikārassa puññavato tathārūpaṃ mālāvacchaṃ[7] vā pupphasantharaṃ vā pītavatthadhātūnaṃ vā aññataraṃ disvā va nimittaṃ uppajjati, Cittaguttattherassa viya. Tassa kir' āyasmato Cittalapabbate pattaṅgapupphehi kataṃ āsanapūjaṃ passato sahadassanen' eva āsanappamāṇaṃ nimittaṃ udapādi. Itarena kaṇikārapupphādīhi vā pītavatthena vā dhātunā vā nīlakasiṇe vuttanayen' eva kasiṇaṃ katvā *pītakaṃ ! pītakan !* ti manasikāro pavattetabbo. Sesaṃ tādisaṃ evā ti.

7. *Lohitakasiṇaṃ*

Lohitakasiṇe pi es' eva nayo. Vuttaṃ h' etaṃ :—lohitakasiṇaṃ uggaṇhanto lohitakasmiṃ nimittaṃ gaṇhāti pup-

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1 Bhm caṅkoṭakaṃ.
2 Sbh *omit the* ka.
3 Bhm samatitthikaṃ.
4 Bhm kesaradaṇḍaka°.
5 Bhm muccitvā.
6 Sh :—*Mahā-Aṭṭhakathā.*
7 Bhm °gacchaṃ.

phasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vā ti[1], tasmā idhā pi katādhikārassa puññavato tathārūpaṃ bandhujīvakādimālāvacchaṃ[2] vā pupphasantharaṃ vā lohitakavatthamaṇidhātūnaṃ vā aññataraṃ disvā va nimittaṃ uppajjati. Itarena jayasumanabandhujīvakarattakoraṇḍakādi-pupphehi vā rattavatthena vā dhātunā vā, nīlakasiṇe vuttanayen' eva, kasiṇaṃ katvā *lohitakaṃ! lohitakan!* ti manasikāro pavattetabbo. Sesaṃ tādisam evā ti.

8. *Odātakasiṇaṃ*

Odātakasiṇe pi odātakasiṇaṃ uggaṇhanto odātasmiṃ nimittaṃ gaṇhāti pupphasmiṃ vā vatthasmiṃ vā vaṇṇadhātuyā vā tivacanato katādhikārassa tāva puññavato tathārūpaṃ mālāvacchaṃ[2] vā vassikasumanādipupphasantharaṃ vā kumudapadumarāsiṃ vā odātavatthadhātūnaṃ vā aññataraṃ disvā vā nimittaṃ uppajjati. Tipumaṇḍala-rajatamaṇḍala-candamaṇḍalesu pi uppajjati yeva. Itarena vuttappakārehi odātapupphehi vā odātavatthena vā dhātunā vā, nīlakasiṇe vuttanayen' eva, kasiṇaṃ katvā *odātaṃ! odātan!* ti manasikāro pavattetabbo. Sesaṃ tādisam evā ti.

9. *Ālokakasiṇaṃ*

Ālokakasiṇe pana ālokakasiṇaṃ uggaṇhanto ālokasmiṃ nimittaṃ gaṇhāti bhitticchidde vā tāḷacchidde vā vātapānantarikāya vā ti[3] vacanato katādhikārassa tāva puññavato yaṃ bhitticchiddādīnaṃ aññatarena suriyāloko vā candāloko vā pavisitvā bhittiyaṃ vā bhūmiyaṃ vā maṇḍalaṃ samuṭṭhāpeti. Ghanapaṇṇarukkhasākhantarena vā ghanasākhāmaṇḍapantarena vā nikkhamitvā bhūmiyam eva maṇḍalaṃ samuṭṭhāpeti, taṃ disvā va nimittaṃ uppajjati. Itarenā pi tad eva vuttappakāraṃ obhāsamaṇḍalaṃ *obhāso! obhāso!* ti vā *āloko! āloko!* ti vā bhāvetabbaṃ. Tathā asakkontena ghaṭe dīpaṃ jāletvā ghaṭamukhaṃ pidahitvā ghaṭe chiddaṃ katvā bhittimukhaṃ ṭhapetabbaṃ. Tena chiddena dīpāloko nikkhamitvā bhittiyaṃ maṇḍalaṃ karoti, taṃ

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[1] Sh:—*Mahā-Atthakathā.* [2] Bhm gacchaṃ.
[3] Sh:—*Mahā-Atthakathā.*

āloko! āloko! ti bhāvetabbaṃ. Idaṃ itarehi ciraṭṭhitikaṃ hoti.

Idha uggahanimittaṃ bhittiyaṃ vā bhūmiyaṃ vā uṭṭhitamaṇḍala-sadisaṃ eva hoti. Paṭibhāganimittaṃ ghanavippasanna-ālokapuñjasadisaṃ. Sesaṃ tādisaṃ evā ti.

10. *Paricchinnākāsakasiṇaṃ*

Paricchinnākāsakasiṇe pi ākāsakasiṇaṃ uggaṇhanto ākāsasmiṃ nimittaṃ gaṇhāti bhitticchidde vā tālacchidde vā vātapānantarikāya vā ti[1] vacanato katādhikārassa tāva puññavato bhitticchiddādisu aññataraṃ disvā va nimittaṃ uppajjati. Itarena succhannamaṇḍape vā cammakaṭasārakādīnaṃ vā aññatarasmiṃ vidatthicaturaṅgulappamāṇaṃ chiddaṃ katvā, tad eva bhitticchiddādi bhedaṃ chiddaṃ *ākāso! ākāso!* ti bhāvetabbaṃ. Idha uggahanimittaṃ saddhiṃ bhittipariyantādīhi chiddasadisaṃ eva hoti, vaḍḍhiyamānaṃ pi na vaḍḍhati. Paṭibhāganimittaṃ ākāsamaṇḍalaṃ eva hutvā upaṭṭhāti, vaḍḍhiyamānañ ca vaḍḍhati. Sesaṃ pathavīkasiṇe vuttanayen' eva veditabban ti.

Iti kasiṇāni dasabalo dasa yāni avoca sabbadhammadaso,
rūpāvacaramhi catukka-pañcakajjhānahetūni.

Evaṃ tāni ca sesañ ca bhāvanānayaṃ imaṃ viditvāna,
Te sveva ayaṃ bhiyyo pakiṇṇakakathā pi viññeyyā.

Imesu hi pathavīkasiṇavasena *eko pi hutvā bahudhā hotī* ti[2] adibhāvo ākāse vā udake vā pathaviṃ nimminitvā padasā gamanaṃ* ṭhānanisajjādi-kappanaṃ vā paritta-appamāṇanayena abhibhāyatanapaṭilābho ti evaṃ ādīni ijjhanti. Āpokasiṇavasena pathaviyaṃ ummujjananimmujjanaṃ udakavuṭṭhisamuppādanaṃ nadīsamuddādi-nimmānaṃ pathavīpabbatapāsādādīnaṃ kampananti evaṃ ādīni ijjhanti.

Tejokasiṇavasena dhūmāyanā pajjalanā aṅgāravuṭṭhisamuppādanaṃ tejasā tejapariyādānaṃ yad eva so icchati

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[1] Sh:—*Mahā-Aṭṭhakathā.*

[2] *See below*, Iddhividhā-niddeso. Cf. *Dialogues* i, 88.

tassa ḍahanasamatthatā dibbena cakkhunā rūpadassanatthāya ālokakaraṇaṃ parinibbānasamaye tejodhātuyā sarīrajjhāpanan ti evam ādīni ijjhanti.

Vāyokasiṇavasena vāyugati-gamanaṃ vātavuṭṭhisamuppādanan ti evam ādīni ijjhanti.

Nīlakasiṇavasena nīlarūpanimmānaṃ andhakārakaraṇaṃ suvaṇṇadubbaṇṇanayena abhibhāyatanapaṭilābho subhavimokkhādhigamo ti evam ādīni ijjhanti.

Pītakasiṇavasena pītakarūpanimmānaṃ suvaṇṇan ti adhimuccanā vuttanayen' eva abhibhāyatanapaṭilābho subhavimokkhādhigamo cā ti evam ādīni ijjhanti.

Lohitakasiṇavasena lohitakarūpanimmānaṃ vuttanayen' eva abhibhāyatanapaṭilābho subhavimokkhādhigamo ti evam ādīni ijjhanti.

Odātakasiṇavasena odātarūpanimmānaṃ thīnamiddhassa dūrabhāvakaraṇaṃ andhakāravidhamanaṃ dibbena cakkhunā rūpadassanatthāya ālokakaraṇan ti evam ādīni ijjhanti.

Ālokakasiṇavasena sappabhārūpanimmānaṃ thīnamiddhassa dūrabhāvakaraṇaṃ andhakāravidhamanaṃ dibbena cakkhunā rūpadassanatthaṃ ālokakaraṇan ti evam ādīni ijjhanti.

Ākāsakasiṇavasena paṭicchannānaṃ vivaṭakaraṇaṃ anto pathavī-pabbatādisu pi ākāsaṃ nimminitvā iriyāpathakappanaṃ tirokuḍḍādisu asajjamānagamanan ti[1] evam ādīni ijjhanti.

Sabbān' eva uddhaṃ adho tiriyaṃ dvayaṃ appamāṇan ti imaṃ pabhedaṃ labhanti. Vuttaṃ h' etaṃ :—*pathavīkasiṇam eko sañjānāti, uddham adho tiriyaṃ advayam appamāṇan* ti[2] ādi. Tattha *uddhan* ti upari gaganatalābhimukhaṃ. *Adho* ti heṭṭhā bhūmitalābhimukhaṃ. *Tiriyan* ti khettamaṇḍalam iva samantā paricchinditaṃ.[3] Ekacco hi uddham eva kasiṇaṃ vaḍḍheti, ekacco adho, ekacco samantato, tena tena vā kāraṇena evaṃ pasāreti, ālokam iva dibbacakkhunā

[1] S^b asajjamānena gam°.
[2] *A.* v, 60.
[3] S^b paricchinditvā.

rūpadassanakāmo, tena vuttaṃ uddhaṃ adho tiriyan ti. *Advayan* ti idaṃ pana ekassa aññabhāvānupagamanatthaṃ[1] vuttaṃ. Yathā hi udakaṃ paviṭṭhassa sabbadisāsu udakaṃ eva hoti, na aññaṃ, evaṃ eva pathavīkasiṇaṃ pathavīkasiṇaṃ eva hoti; natthi tassa añño kasiṇasambhedo ti. Es' eva nayo sabbattha. *Appamāṇan* ti idaṃ tassa pharaṇa-appamāṇavasena vuttaṃ. Taṃ hi cetasā pharanto sakalaṃ eva pharati, na ayaṃ assa ādi, idaṃ majjhan ti pamāṇaṃ gaṇhatī ti.

Ye ca te sattā kammāvaraṇena vā samannāgatā, kilesāvaraṇena vā samannāgatā, vipākāvaraṇena vā samannāgatā *assaddhā acchandikā duppaññā abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattan* ti[2] vuttā, tesaṃ ekassā pi ekakasiṇe pi bhāvanā na ijjhati.

Tattha *kammāvaraṇena samannāgatā* ti ānantariyakammasamangino. *Kilesāvaraṇena samannāgatā* ti niyatamicchādiṭṭhikā ceva ubhato vyañjanakapaṇḍakā ca. *Vipākāvaraṇena samannāgatā* ti ahetuka-dvihetuka-paṭisandhikā. *Assaddhā* ti Buddhādisu saddhāvirahitā. *Acchandikā* ti apaccanīkapaṭipadāyaṃ chandavirahitā. *Duppaññā* ti lokiyalokuttarasammādiṭṭhiyā virahitā. *Abhabbā niyāmaṃ okkamituṃ kusalesu dhammesu sammattan* ti kusalesu dhammesu niyāmasankhātaṃ[3] sammattasankhātañ[4] ca ariyamaggaṃ okkamituṃ abhabbā ti attho. Na kevalañ ca kasiṇe yeva, aññesu pi kammaṭṭhānesu etesaṃ ekassā pi bhāvanā na ijjhati. Tasmā vigatavipākāvaraṇena pi kulaputtena kammāvaraṇañ ca kilesāvaraṇañ ca ārakā parivajjetvā, saddhammasavanasappurisūpanissayādīhi saddhañ ca chandañ ca paññañ ca vaḍḍhetvā kammaṭṭhānānuyoge yogo karaṇīyo ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikāre Sesakasiṇaniddeso nāma pañcamo paricchedo.

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[1] Sh °ūpa°.

[2] *A.* i, 122 f.; iii, 436. Cf. *S.* iii, 225; *Points of Controversy*, 185. Sh *begins the quotation at* Ye ca . . ., *but refers only to* 'Anguttara-Ni.' . . .

[3] Sb °sammatam. [4] Sh samattasammatañ.

VI

CHAṬṬHO PARICCHEDO

ASUBHAKAMMAṬṬHĀNA-NIDDESO

Kasiṇānantaraṃ uddiṭṭhesu pana *uddhumātakaṃ*, *vinīlakaṃ*, *vipubbakaṃ*, *vicchiddakaṃ*, *vikkhāyitakaṃ*, *vikkhittakaṃ*, *hatavikkhittakaṃ*, *lohitakaṃ*, *puḷuvakaṃ*, *aṭṭhikan* ti[1] dasasu aviññāṇaka asubhesu, bhastaṃ viya vāyunā uddhaṃ jīvitapariyādānā yathānukkamaṃ samuggatena sūnabhāvena uddhumātattā[2] uddhumātaṃ. Uddhumātaṃ eva uddhumātakaṃ, paṭikūlattā[3] vā kucchitaṃ uddhumātan ti *uddhumātakaṃ*. Tathārūpassa chavasarīrass' etaṃ adhivacanaṃ.

Vinīlaṃ vuccati viparibhinnanīlavaṇṇaṃ. Vinīlaṃ eva *vinīlakaṃ*. Paṭikūlattā vā kucchitaṃ vinīlan ti vinīlakaṃ. Maṃsussadaṭṭhānesu rattavaṇṇassa pubbasannicayaṭṭhānesu setavaṇṇassa yebhuyyena ca nīlavaṇṇassa nīlaṭṭhāne nīlasāṭakapārutass' eva chavasarīrass' etaṃ adhivacanaṃ.

Paribhinnaṭṭhānesu vissandasamāna[4]-pubbaṃ vipubbaṃ. Vipubbaṃ eva *vipubbakaṃ*. Paṭikūlattā vā kucchitaṃ vipubban ti vipubbakaṃ. Tathārūpassa chavasarīrass' etaṃ adhivacanaṃ.

Vicchiddaṃ vuccati dvidhā chindanena apavāritaṃ,[5] vicchiddaṃ eva *vicchiddakaṃ*; paṭikūlattā vā kucchitaṃ vicchiddan ti vicchiddakaṃ. Vemajjhe chinnassa chavasarīrass' etaṃ adhivacanaṃ.

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[1] *The Formula in the Suttas gives* 5 (*A*. i, 42; v, 106) *or* 6 *only* (*Ib.* ii, 7; v, 310). In the Abhidhamma Piṭaka 10 are given (*Dhs.* 55).

[2] B[h] mātattā; B[m] ḍhūmatattā. [3] S[bh] paṭikkul° *always*.

[4] B[hm] vissandamānaṃ. [5] B[hm] apadhāritaṃ.

Ito ca etto ca vividhākārena soṇasingālādīhi khāyitan ti[1] vikkhāyitaṃ. Vikkhāyitam eva *vikkhāyitakaṃ*; paṭikūlattā vā kucchitaṃ vikkhāyitan ti vikkhāyitakaṃ. Tathārūpassa chavasarīrass' etam adhivacanaṃ.

Vividhaṃ khittaṃ vikkhittaṃ. Vikkhittam eva *vikkhittakaṃ*; paṭikulattā vā kucchitaṃ vikkhittan ti vikkhittakaṃ. Aññena hatthaṃ aññena pādaṃ aññena sīsan ti evaṃ tato tato khittassa chavasarīrass' etam adhivaccanaṃ.

Hatañ ca taṃ purimanayen' eva vikkhittakañ cā ti *hatavikkhittakaṃ*. Kākapādākārena[2] angapaccangesu satthena hanitvā[3] vuttanayena vikkhittassa chavasarīrass' etam adhivacanaṃ.

Lohitaṃ kira ti vikkhipati ito cito ca paggharatī ti *lohitakaṃ*. Paggharitalohitamakkhitassa chavasarīrass' etam adhivacanaṃ.

Puḷuvā vuccanti kimiyo.[4] Puḷuve kiratī ti *puḷuvakaṃ*. Kimiparipuṇṇassa chavasarīrass' etam adhivacanaṃ.

Aṭṭhi yeva *aṭṭhikaṃ*; paṭikūlattā vā kucchitaṃ aṭṭhī ti aṭṭhikaṃ. Aṭṭhisankhalikāya pi ekaṭṭhikassa p' etam adhivacanaṃ.

Imāni ca pana uddhumātakādīni nissāya uppannanimittānam pi nimittesu paṭiladdhajjhānānam pi etān' eva nāmāni.

Tattha uddhumātakasarīre uddhumātakanimittaṃ uppādetvā uddhumātakasankhātaṃ jhānaṃ bhāvetukāmena yoginā pathavīkasiṇe vuttanayen' eva vuttappakāraṃ ācariyaṃ upasankamitvā kammaṭṭhānaṃ uggahetabbaṃ. Ten' assa kammaṭṭhānaṃ kathentena asubhanimittatthāya gamanavidhānaṃ samantā nimittupalakkhaṇaṃ ekādasavidhena nimittaggāho gatāgatamaggapaccavekkhaṇan ti evaṃ appanāvidhānapariyosānaṃ sabbaṃ kathetabbaṃ. Tenā pi sabbaṃ sādhukaṃ uggahetvā, pubbe vuttappakāram senāsanaṃ upagantvā, uddhumātakanimittaṃ pariyesantena vihātabbam.

Evaṃ viharantena ca asukasmiṃ nāma gāmadvāre vā aṭavimukhe vā panthe vā pabbatapāde vā rukkhamūle vā

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1 Bhm khāditan ti. 2 Bhm °padāk° (sic.).
3 Sb *inserts* sutte. 4 Sbh kimayo.

susāne vā uddhumātakasarīraṃ nikkhittan ti kathentānaṃ vacanaṃ sutvā pi, na tāvad-eva atitthena pakkhandantena viya gantabbaṃ. Kasmā? Asubhaṃ hi nām' etaṃ vāḷamigādhiṭṭhitam pi amanussādhiṭṭhitam pi hoti. Tatrassa jīvitantarāyo pi siyā; gamanamaggo vā pan' ettha gāmadvārena vā nahānatitthena vā kedārakoṭiyā vā hoti. Tattha visabhāgarūpaṃ[1] āpātham āgacchati, tad-eva vā sarīram visabhāgaṃ hoti. Purisassa hi itthisarīraṃ, itthiyā ca purisasarīraṃ visabhāgaṃ. Tad-etaṃ adhunā mataṃ subhato pi upaṭṭhāti, ten' assa brahmacariyantarāyo pi siyā.

Sace pana: nayidaṃ mādisassa bhāriyan ti attānaṃ takkayati, evaṃ takkayamānena gantabbaṃ. Gacchantena ca saṅghattherassa vā aññatarassa[2] vā abhiññātassa bhikkhuno kathetvā gantabbaṃ. Kasmā? Sace hi 'ssa susāne amanussasīhavyagghādīnaṃ rūpasaddādi-aniṭṭhārammaṇābhibhūtassa aṅgapaccaṅgāni vā pavedhenti,[3] bhuttaṃ vā na parisaṇṭhāti, añño vā ābādho hoti, ath' assa so vihāre pattacīvaraṃ surakkhitaṃ karissati, dahare vā sāmaṇere vā pahiṇitvā taṃ bhikkhuṃ paṭijaggissati.

Api ca susānaṃ nāma nirāsaṅkaṭṭhānan ti maññamānā katakammā pi akatakammā pi corā samosaranti. Te manussehi anubandhā bhikkhussa samīpe bhaṇḍakaṃ chaḍḍetvā pi palāyanti. Manussā: sahoḍḍhaṃ coraṃ addasāmā ti bhikkhuṃ gahetvā viheṭhenti. Ath' assa so:—mā imaṃ viheṭhayittha, mamāyaṃ kathetvā iminā nāma kammena gato ti te manusse saññāpetvā sotthibhāvaṃ karissati. Ayaṃ ānisaṃso kathetvā gamane; tasmā vuttappakārassa bhikkhuno kathetvā asubhanimittadassane sañjātābhilāsena, yathā nāma khattiyo abhisekaṭṭhānaṃ yajamāno yaññasālaṃ adhano vā pana nidhiṭṭhānaṃ pītisomanassajāto gacchati, evaṃ pītisomanassaṃ uppādetvā Aṭṭhakathāsu vuttena vidhinā gantabbaṃ. Vuttaṃ h' etaṃ:—*uddhumātakaṃ asubhanimittaṃ uggaṇhanto eko adutiyo gacchati upaṭṭhitāya satiyā asammuṭṭhāya antogatehi indriyehi abahigatena mānasena gatāgatamaggaṃ paccapekkhamāno. Yasmiṃ padese uddhu-*

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[1] S^b visabhāgaṃ rūpaṃ. [2] S^bh aññassa.

[3] S^b vedhenti.

mātakaṃ asubhanimittaṃ nikkhittaṃ hoti, tasmiṃ padese pāsāṇaṃ vā vammikaṃ vā rukkhaṃ vā gacchaṃ vā lataṃ vā sanimittaṃ karoti, sārammaṇaṃ karoti, sanimittaṃ katvā sārammaṇaṃ katvā uddhumātakaṃ asubhanimittaṃ sabhāvabhāvato upalakkheti. Vaṇṇato pi liṅgato pi saṇṭhānato pi disato pi okāsato pi paricchedato pi sandhito vivarato ninnato thalato samantato, so taṃ nimittaṃ suggahitaṃ karoti, supadhāritaṃ upadhāreti, suvavatthitaṃ[1] *vavatthapeti. So taṃ nimittaṃ sugahitaṃ katvā supadhāritaṃ upadhāretvā suvavatthitaṃ*[1] *vavatthapetvā eko adutiyo gacchati upaṭṭhitāya satiyā asammuṭṭhāya*[2] *antogatehi indriyehi abahigatena mānasena gatāgatamaggaṃ paccapekkhamāno. So caṅkamanto pi tabbhāgiyaṃ yeva caṅkamaṃ adiṭṭhāti. Nisīdanto pi tabbhāgiyaṃ yeva āsanaṃ paññāpeti. Samantā nimittupalakkhaṇā kim atthiyā kim ānisaṃsā ti? Samantā nimittupalakkhaṇā asammohatthā asammohānisaṃsā. Ekādasavidhena nimittaggāho kim atthiyo kim ānisaṃso ti? Ekādasavidhena nimittaggāho upanibandhanattho upanibandhanānisaṃso. Gatāgatamaggapaccavekkhaṇā kim atthiyā kim ānisaṃsā ti? Gatāgatamaggapaccavekkhaṇā vīthisampaṭipādanatthā vīthisampaṭipādanānisaṃsā.*

So[3] *ānisaṃsadassāvī ratanasaññī hutvā cittīkāraṃ upaṭṭhāpetvā sampiyāyamāno tasmiṃ ārammaṇe cittaṃ upanibandhati: addhā imāya paṭipadāya jarāmaraṇamhā parimuñcissāmī ti. So vivicc' eva kāmehi . . . pe . . . paṭhamaṃ jhānaṃ upasampajja viharati. Tassādhigataṃ hoti rūpāvacaraṃ paṭhamaṃ jhānaṃ*[4] *dibbo ca vihāro bhāvanāmayañ ca puññakiriyavatthun* ti.[5]

Tasmā yo cittasaṃyattatthāya[6] sīvathikadassanaṃ[7] gacchati, so ghaṇṭiṃ paharitvā gaṇaṃ sannipātetvā pi gacchatu. Kammaṭṭhānasīsena pana gacchantena ekakena adutiyena mūlakammaṭṭhānaṃ avissajjetvā taṃ manasikaronten' eva susāne soṇādiparissayavinodanatthaṃ kattaradaṇḍaṃ vā

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1 Bhm svāvatthitaṃ; *and below,* svāvavatthitaṃ.
2 Sbh apammuṭṭhāya.
3 Sb *omits.*
4 Sbh pathamajjhānaṃ.
5 Sh:—*Mahā-Atthakathā.*
6 Sh Bhm °saññatta°.
7 Bhm siv°.

yaṭṭhiṃ vā gahetvā supatiṭṭhitabhāvasampādanena asammuṭṭhaṃ[1] satiṃ katvā manacchaṭṭhānañ ca indriyānaṃ antogatabhāvasampādanato abahigatamanena hutvā gantabbaṃ. Vihārato nikkhamanten' eva: asukadisāya asukadvārena nikkha[ma[2]]nto 'mhī ti dvāraṃ sallakkhetabbaṃ. Tato yena maggena gacchati, so maggo vavatthapetabbo: ayaṃ maggo pācīnadisābhimukho vā gacchati, pacchima- . . . uttara- . . . dakkhiṇadisābhimukho vā vidisābhimukho vā ti. Imasmiṃ pana ṭhāne vā mato gacchati, imasmiṃ ṭhāne dakkhiṇato, imasmiñ c' assa ṭhāne pāsāṇo, imasmiṃ vammiko, imasmiṃ rukkho, imasmiṃ gaccho, imasmiṃ latā ti—evaṃ gamanamaggaṃ vavatthapentena nimittaṭṭhānaṃ gantabbaṃ. No ca kho paṭivātaṃ, paṭivātaṃ gacchantassa hi kuṇapagandho ghānaṃ paharitvā matthaluṅgaṃ vā saṅkhobheyya, āhāraṃ vā chaḍḍapeyya, vippaṭisāraṃ vā janeyya:—īdisaṃ nāma kuṇapaṭṭhānaṃ āgato 'mhī ti. Tasmā paṭivātaṃ vajjetvā anuvātaṃ gantabbaṃ. Sace anuvātamaggena na sakkā hoti gantuṃ, antarāmagge pabbato vā papāto vā pāsāṇo vā vati vā kaṇṭakaṭṭhānaṃ[3] vā udakaṃ vā cikkhallaṃ vā hoti, cīvarakaṇṇena nāsaṃ pidahitvā gantabbaṃ. Idaṃ assa gamanavattaṃ.

Evaṃ gatena pana na tāva asubhanimittaṃ oloketabbaṃ, disā vavatthapetabbā; ekasmiṃ hi disābhāge ṭhitassa ārammaṇañ ca na vibhūtaṃ hutvā khāyati, cittañ ca na kammaniyaṃ hoti; tasmā taṃ vajjetvā, yattha ṭhitassa ārammaṇañ ca vibhūtaṃ hutvā khāyati, cittañ ca kammaniyaṃ hoti, tattha ṭhātabbaṃ. Paṭivātānuvātañ ca pahātabbaṃ, paṭivāte ṭhitassa hi kuṇapagandhena ubbāḷhassa cittaṃ vidhāvati. Anuvāte ṭhitassa sace tattha adhivatthā amanussā honti, te kujjhitvā anatthaṃ karonti, tasmā īsakaṃ ukkamma nāti-anuvāte ṭhātabbaṃ. Evaṃ tiṭṭhamānenā pi nātidūre nāccāsanne nānupādaṃ nānusīsaṃ ṭhātabbaṃ. Atidūre ṭhitassa hi ārammaṇaṃ avibhūtaṃ hoti, accāsanne bhayaṃ uppajjati. Anupādaṃ vā anusīsaṃ vā ṭhitassa sabbaṃ asubhaṃ samaṃ na paññāyati, tasmā nātidūre nāccāsanne olokentassa phāsukaṭṭhāne sarīravemajjhabhāge ṭhātabbaṃ.

[1] Sbh apammuṭṭha-. [2] Sh *omits.* [3] Sh kaṇṭakāṭhānaṃ.

Evaṃ ṭhitena *tasmiṃ padese pāsāṇaṃ vā . . . pe . . . lataṃ vā sanimittaṃ karotī* ti evaṃ vuttāni samantānimittāni upalakkhetabbāni. Tatridaṃ upalakkhaṇavidhānaṃ:—sace tassa nimittassa samantā cakkhupathe pāsāṇo hoti, so ayaṃ pāsāṇo ucco vā nīco vā, khuddako vā mahanto vā, tambo vā kāḷo vā, seto vā dīgho vā, parimaṇḍalo vā ti vavatthapetabbo. Tato imasmiṃ nāma okāse ayaṃ pāsāṇo idaṃ asubhanimittaṃ, idaṃ asubhanimittaṃ ayaṃ pāsāṇo ti sallakkhetabbaṃ. Sace vammiko hoti, so pi ucco vā nīco vā, khuddako vā mahanto vā, tambo vā kāḷo vā seto vā, dīgho vā parimaṇḍalo vā ti vavatthapetabbo. Tato imasmiṃ nāma okāse ayaṃ vammiko idaṃ asubhanimittan ti sallakkhetabbaṃ. Sace rukkho hoti, so pi assattho vā nigrodho vā kacchako vā kapitthako[1] vā ucco vā nīco vā khuddako vā mahanto vā kāḷo vā seto vā ti vavatthapetabbo. Tato imasmiṃ nāma okāse ayaṃ rukkho idam asubhanimittan ti sallakkhetabbaṃ. Sace gaccho hoti, so pi sindi vā karamando vā kaṇavīro vā kuraṇḍako vā ucco vā nīco vā khuddako vā mahanto vā ti vavatthapetabbo. Tato imasmiṃ nāma okāse ayaṃ gaccho idaṃ asubhanimittan ti sallakkhetabbaṃ. Sace latā hoti, sā pi lābu vā kumbhaṇḍī vā sāmā vā kāḷavallī vā pūtilatā vā ti vavatthapetabbo. Tato imasmiṃ nāma okāse ayaṃ latā idaṃ asubhanimittaṃ, idaṃ asubhanimittaṃ ayaṃ latā ti sallakkhetabbaṃ. Yaṃ pana vuttaṃ: *sanimittaṃ karoti, sārammaṇaṃ karotī* ti, taṃ idh' eva antogadhaṃ. Punappunaṃ[2] vavatthapento hi sanimittaṃ karoti nāma. Ayaṃ pāsāṇo idaṃ asubhanimittaṃ, idaṃ asubhanimittaṃ ayaṃ pāsāṇo ti evaṃ dve dve samāsetvā samāsetvā vavatthapento sārammaṇaṃ karoti nāma.

Evaṃ sanimittaṃ sārammaṇañ ca katvā pana *sabhāvabhāvato* vavatthapetī ti vuttattā yvāssa sabhāvabhāvo anaññasādhāraṇo attaniyo uddhumātakabhāvo,[3] tena manasikātabbaṃ. Vaṇitaṃ uddhumātakan ti[4] evaṃ sabhāvena sarasena vavatthapetabban ti attho.

Evaṃ vavatthapetvā *vaṇṇato pi liṅgato pi saṇṭhānato pi*

[1] Bhm kapitthano. [2] Sh punappuna.
[3] Sb uddhumātabhāvo. [4] Sb uddhumātan.

disato pi okāsato pi paricchedato pī ti chabbidhena nimittaṃ gahetabbaṃ. Kathaṃ? Tena hi yoginā idaṃ sarīraṃ kāḷassa vā odātassa vā manguracchavino vā ti *vaṇṇato* vavatthapetabbaṃ. *Lingato* pana itthilingaṃ vā purisalingaṃ vā ti avavatthapetvā paṭhamavaye vā majjhimavaye vā pacchimavaye vā ṭhitassa idaṃ sarīran ti[1] vavatthapetabbaṃ. *Saṇṭhānato* uddhumātakassa[2] saṇṭhānavasen' eva idam assa sīsasaṇṭhānaṃ, idaṃ gīvasaṇṭhānaṃ, idaṃ hatthasaṇṭhānaṃ, idaṃ udarasaṇṭhānaṃ, idaṃ nābhisaṇṭhānaṃ idaṃ kaṭisaṇṭhānaṃ, idaṃ ūrusaṇṭhānaṃ, idaṃ janghasaṇṭhānaṃ, idaṃ pādasaṇṭhānan ti vavatthapetabbaṃ. *Disato* pana imasmiṃ sarīre dve disā nābhiyā adho heṭṭhimā disā uddhaṃ uparimā disā ti vavatthapetabbaṃ. Atha vā: ahaṃ imissā disāya ṭhito asubhanimittaṃ imissā ti vavatthapetabbaṃ. *Okāsato* pana imasmiṃ nāma okāse hatthā, imasmiṃ pādā, imasmiṃ sīsaṃ, imasmiṃ majjhimo kāyo ṭhito ti vavatthapetabbaṃ. Atha vā: ahaṃ imasmiṃ okāse ṭhito asubhanimittaṃ imasmin ti vavatthapetabbaṃ. *Paricchedatc* idaṃ sarīraṃ adho pādatalena, upari kesamatthakena, tiriyaṃ tacena paricchinnaṃ; yathā paricchinne ca ṭhāne dvattiṃsa kuṇapabharitam evā ti vavatthapetabbaṃ. Atha vā: ayam assa hatthaparicchedo, ayaṃ pādaparicchedo, ayaṃ sīsaparicchedo, ayaṃ majjhimakāyaparicchedo ti vavatthapetabbaṃ.

Yattakaṃ vā pana ṭhānaṃ gaṇhāti,[3] tattakam eva idaṃ īdisaṃ uddhumātakan ti paricchinditabbaṃ. Purisassa pana itthisarīraṃ, itthiyā vā purisasarīraṃ na vaṭṭati. Visabhāge sarīre ārammaṇaṃ na upaṭṭhāti, vipphandanass' eva paccayo hoti. *Ugghāṭitā*[4] *pi hi itthī purisassa cittaṃ pariyādāya tiṭṭhatī* ti Majjhimaṭṭhakathāyaṃ vuttaṃ, tasmā sabhāgasarīre yeva evaṃ chabbidhena nimittaṃ gaṇhitabbaṃ. Yo pana purimabuddhānaṃ santike āsevitakammaṭṭhāno parihatadhutango[5] parimaddita-mahābhūto pariggahita-sankhāro vavatthapita-nāmarūpo ugghāṭitasattasañño katasamaṇa-

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1 S^{bh} ṭhitassāti, *omitting* idaṃ sarīraṃ.
2 S^{bh} uddhumātaka-.
3 B^{hm} gaṇhati.
4 S^{bh} ugghāṇatā.
5 S^{bh} parihaṭadhutango.

dhammo vāsitavāsano bhāvitabhāvano sabījo ñāṇuttaro appakileso kulaputto, tassa olokita-olokitaṭṭhāne yeva paṭibhāganimittaṃ upaṭṭhāti. No ce evaṃ upaṭṭhāti, ath' evaṃ chabbidhena nimittaṃ gaṇhato upaṭṭhāti. Yassa pana evaṃ pi na upaṭṭhāti, tena sandhito, vivarato, ninnato, thalato, samantato ti puna pi pañcavidhena nimittaṃ gahetabbaṃ.

Tattha *sandhito* ti asītisatasandhito. Uddhumātake pana kathaṃ asītisatasandhiyo vavatthapessati? Tasmā anena[1] tayo dakkhiṇahatthasandhī, tayo vāmahatthasandhī, tayo dakkhiṇapādasandhī. tayo vāmapādasandhī, eko gīvasandhī, eko katisandhī ti evaṃ cuddasa mahāsandhivasena sandhito vavatthapetabbaṃ.

Vivarato ti vivaraṃ nāma hatthantaraṃ pādantaraṃ udarantaraṃ kaṇṇantaran ti evaṃ vivarato vavatthapetabbaṃ. Akkhīnam pi nimmīlitabhāvo vā ummīlitabhāvo vā, mukhassa ca pihitabhāvo vā vivaṭabhāvo vā vavatthapetabbo.

Ninnato ti yaṃ sarīre ninnaṭṭhānaṃ akkhikūpo vā antomukhaṃ vā galavāṭako vā, taṃ vavatthapetabbaṃ. Atha vā: ahaṃ ninne ṭhito sarīraṃ unnate ti vavatthapetabbaṃ.

Thalato ti yaṃ sarīre unnataṭṭhānaṃ jaṇṇukaṃ vā uro vā nalāṭaṃ vā, taṃ vavatthapetabbaṃ. Atha vā:—ahaṃ thale ṭhito, sarīraṃ ninne ti vavatthapetabbaṃ.

Samantato ti sabbaṃ sarīraṃ samantato vavatthapetabbaṃ. Sakalasarīre ñāṇaṃ cāretvā yaṃ ṭhānaṃ vibhūtaṃ hutvā upaṭṭhāti, tattha: *uddhumātakaṃ uddhumātakan* ti cittaṃ ṭhapettabbaṃ. Sace evaṃ pi na upaṭhāti udarapariyosānaṃ atirekaṃ uddhumātakaṃ hoti, tattha: uddhumātakaṃ uddhumātakan ti cittaṃ ṭhapetabbaṃ.

Idāni: *so taṃ nimittaṃ suggahitaṃ karotī* ti ādisu ayaṃ vinicchayakathā: Tena yoginā tasmiṃ sarīre yathā-vuttanimittaggāhavasena suṭṭhu nimittaṃ gaṇhitabbaṃ,[2] satiṃ supatiṭṭhitaṃ katvā āvajjitabbaṃ, evaṃ punappunaṃ[3] karontena sādhukaṃ upadhāretabbañ ceva vavatthapetabbañ ca. Sarīrato nātidūre nāccāsanne padese ṭhitena vā nisinnena vā cakkhuṃ ummīletvā oloketvā nimittaṃ gaṇhi-[4]

[1] S[bh] tasmānena. [2] S[bh] gahetabbaṃ.
[3] S[b] punappuna *throughout*. [4] *So* S[h].

tabbaṃ. Uddhumātakapaṭikūlaṃ! uddhumātakapaṭikūlan! ti satakkhattuṃ sahassakkhattum pi ummīletvā oloketabbaṃ, nimmīletvā āvajjitabbaṃ. Evaṃ punappunaṃ karontassa uggahanimittaṃ suggahitaṃ hoti.

Kadā suggahitaṃ hoti? Yadā ummīletvā olokentassa nimmīletva āvajjentassa ca ekasadisaṃ hutvā āpāthaṃ āgacchati, tadā suggahitaṃ nāma hoti. So taṃ nimittaṃ evaṃ suggahitaṃ katvā *supadhāritaṃ* upadhāretvā, *suvavatthitaṃ* vavatthapetvā, sace tatth' eva bhāvanāpariyosānaṃ pattuṃ na sakkoti, athā 'nena āgamanakāle vuttanayen' eva *ekakena adutiyena* tad-eva kammaṭṭhānaṃ manasikarontena supaṭṭhitaṃ satiṃ katvā *antogatehi indriyehi abahigatena mānasena* attano senāsanam eva gantabbaṃ.[1] Susānā nikkhamanten' eva ca āgamanamaggo vavatthapetabbo:—yena maggena nikkhamanto[2] 'smi, ayaṃ maggo pācīnadisābhimukho vā gacchati, pacchima . . . uttara . . . dakkhiṇa-disābhimukho vā gacchati, vidisābhimukho vā gacchati, imasmiṃ pana ṭhāne vā mato gacchati, imasmiṃ dakkhiṇato imasmiñ c' assa ṭhāne *pāsāṇo*, imasmiṃ *vammiko*, imasmiṃ *rukkho*, imasmiṃ *gaccho*, imasmiṃ *latā* ti evaṃ āgamanamaggaṃ vavatthapetvā āgatena *caṅkamantenā* pi *tabbhāgiyo* 'va caṅkamo *adhiṭṭhātabbo*, asubhanimittadisābhimukhe bhūmippadese caṅkamitabban ti attho. *Nisīdantena āsanam pi tabbhāgiyam eva paññapetabbaṃ.*

Sace pana tassa disāyaṃ sobbho vā papāto vā rukkho vā vati[3] vā kalalaṃ vā hoti, na sakkā taṃ disābhimukhe bhūmippadese caṅkamituṃ, āsanam pi anokā sattā na sakkā paññapetuṃ, taṃ disaṃ anavalokentenā pi[4] okāsānurūpe ṭhāne caṅkamitabbañ ceva nisīditabbañ ca, cittaṃ pana taṃ disābhimukhaṃ yeva kātabbaṃ.

Idāni *samantā nimittupalakkhaṇā kim atthiyā?* ti ādi pañhānaṃ asammohatthā ti ādi vissajjane ayaṃ adhippāyo:—yassa hi avelāyaṃ uddhumātakanimittaṭṭhānaṃ gantvā samantā nimittupalakkhaṇaṃ katvā nimittaggahaṇaṭṭhaṃ cakkhuṃ ummīletvā olokentass' eva taṃ matasarīraṃ uṭṭha-

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[1] Sh evāgantabbaṃ. [2] Sbh nikkhanto.
[3] Bhm vati. [4] Bhm anapa°.

hitvā ṭhitaṃ viya, ajjhottharamānaṃ viya, anubandhamānaṃ viya ca hutvā upaṭṭhāti, so taṃ bībhacchaṃ[1] bheravārammaṇaṃ disvā vikkhittacitto ummattako viya hoti, bhayaṃ chambhitattaṃ lomahaṃsaṃ pāpuṇāti. Pāḷiyaṃ hi vibhatta-aṭṭhatiṃsārammaṇesu aññaṃ evarūpaṃ bheravārammaṇaṃ nāma natthi. Imasmiṃ hi kammaṭṭhāne jhānavibbhantako nāma hoti. Kasmā? Atibheravattā kammaṭṭhānassa. Tasmā tena yoginā santhambhitvā satiṃ supaṭṭhitaṃ katvā: *matasarīraṃ uṭṭhahitvā* anubandhanakaṃ nāma natthi. Sace hi so etassa samīpe ṭhito pāsāṇo vā latā vā āgaccheyya, sarīram pi āgaccheyya. Yathā pana so pāsāṇo vā latā vā nāgacchati, evaṃ sarīram pi nāgacchati. Ayaṃ pana tuyhaṃ upaṭṭhānākāro saññājo saññāsambhavo, kammaṭṭhānaṃ te ajja upaṭṭhitaṃ. Mā bhāyi, bhikkhū ti tāsaṃ vinodetvā hāsaṃ uppādetvā tasmiṃ nimitte cittaṃ sañcārāpetabbaṃ.[2] Evaṃ visesaṃ adhigacchati.

Idaṃ etaṃ sandhāya vuttaṃ: *samantā nimittupalakkhaṇā asammohatthā* ti. Ekādasavidhena pana nimittaggāhaṃ sampādento kammaṭṭhānaṃ upanibandhati: tassa hi cakkhūni ummīletvā olokanapaccayā uggahanimittaṃ uppajjati, tasmiṃ mānasaṃ cārentassa paṭibhāganimittaṃ uppajjati; tattha mānasaṃ cārento appanaṃ pāpuṇāti; appanāya[3] ṭhatvā vipassanaṃ vaḍḍhento[4] arahattaṃ sacchikaroti. Tena vuttaṃ: *ekādasavidhena nimittaggāho upanibandhanattho* ti.

Gatāgatamaggapaccavekkhaṇā vīthisampaṭipādanatthā ti ettha pana yā gatamaggassa ca āgatamaggassa ca paccavekkhaṇā vuttā, sā kammaṭṭhānavīthiyā sampaṭipādanatthā ti attho. Sace hi imaṃ bhikkhuṃ kammaṭṭhānaṃ gahetvā āgacchantaṃ antarāmagge keci: ajja bhante katamī ti[5] divasaṃ vā pucchanti, pañhaṃ vā pucchanti, paṭisanthāraṃ vā karonti, ahaṃ kammaṭṭhāniko ti tuṇhībhūtena gantuṃ na vaṭṭati. Divaso kathetabbo: pañho vissajjetabbo. Sace na jānāmī ti[6] vattabbaṃ, dhammiko paṭisanthāro kātabbo.

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[1] Bhm vībhacchaṃ. [2] Sbh sañcāretabbaṃ.
[3] Bhm appanāyaṃ. [4] Bhm vaḍḍhetvā.
[5] Bhm katimīti. [6] Sbh na jānāti, na jān...

Tass' evaṃ karontassa uggahitaṃ taruṇanimittaṃ nassati. Tasmiṃ nassante pi divasaṃ puṭṭhena kathetabbaṃ eva. Pañhaṃ ajānantena na jānāmī ti vattabbaṃ. Jānantena ekaṃsena kathetum pi vaṭṭati. Paṭisanthāro pi kātabbo. Āgantukaṃ pana bhikkhuṃ disvā āgantukapaṭisanthāro kātabbo va. Avasesāni pi cetiyaṅgaṇavatta-bodhiyaṅgaṇavatta-uposathāgāravatta-bhojanasāla-jantāghara-ācariyupajjhāya-āgantukagamikavattādīni sabbāni khandhakavattāni pūretabbān' eva. Tassa tāni pūrentassā pi taṃ taruṇanimittaṃ nassati, puna gantvā: nimittaṃ gaṇhissāmī ti gantukāmassā pi amanussehi vā vālamigehi vā adhiṭṭhitattā susānam pi gantuṃ vā[1] na sakkā hoti, nimittaṃ vā antaradhāyati, uddhumātakaṃ hi ekaṃ eva vā dve vā divase ṭhatvā vinīlakādibhāvaṃ gacchati. Sabbakammaṭṭhānesu etena samaṃ dullabhaṃ[2] kammaṭṭhānaṃ nāma natthi. Tasmā evaṃ naṭṭhe nimitte tena bhikkhunā rattiṭṭhāne vā divāṭhāne[3] vā nisīditvā:—ahaṃ iminā nāma dvārena vihārā nikkhamitvā asukadisābhimukhaṃ maggaṃ paṭipajjitvā, asukasmiṃ nāma ṭhāne vāmaṃ gaṇhiṃ,[4] asukasmiṃ dakkhiṇaṃ, tassa asukasmiṃ ṭhāne pāsāṇo asukasmiṃ vammikarukkhagacchalatānaṃ aññataraṃ, so 'haṃ[5] tena maggena gantvā asukasmiṃ nāma ṭhāne asubhaṃ addasaṃ; tattha asukadisābhimukho ṭhatvā evañ c'evañ ca samantā nimittāni sallakkhetvā evaṃ asubhanimittaṃ uggahetvā asukadisāya susānato nikkhamitvā evarūpena nāma maggena idañ c'idañ ca karonto āgantvā, idha nisinno ti evaṃ yāva pallaṅkaṃ ābhujitvā nisinnaṭṭhānaṃ, tāva gatāgatamaggo paccavekkhitabbo.

Tass' evaṃ paccavekkhato taṃ nimittaṃ pākaṭaṃ hoti, purato nikkhittaṃ viya upaṭṭhāti. Kammaṭṭhānaṃ purimākāren' eva vīthiṃ paṭipajjati. Tena vuttaṃ:—*gatāgatamaggapaccavekkhaṇā vīthisampaṭipādanatthā* ti.

Idāni *ānisaṃsadassāvī ratanasaññī hutvā cittīkāraṃ upaṭṭhapetvā sampiyāyamāno tasmiṃ ārammaṇe cittaṃ upanibandhatī* ti ettha uddhumātakapaṭikūle mānassaṃ caretvā jhānaṃ nibbattetvā jhānapadaṭṭhānaṃ vipassanaṃ vaḍḍhentena:—

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[1] Bhm *omit*. [2] Bhm dullabha-. [3] Sh divāṭṭh°. [4] Bhm gaṇhi. [5] Sb so 'mhi.

addhā imāya paṭipadāya jarāmaraṇamhā parimuccissāmīti evaṃ ānisaṃsadassāvinā bhāvitabbaṃ. Yathā pana duggato puriso mahagghaṃ maṇiratanaṃ labhitvā:—dullabhaṃ vata me laddhan ti tasmiṃ ratanasaññī hutvā gāravaṃ janetvā vipulena pemena sampiyāyamāno taṃ rakkheyya, evam eva:—dullabhaṃ me idaṃ kammaṭṭhānaṃ laddhaṃ, duggatassa mahagghamaṇiratanasadisaṃ, catudhātukammaṭṭhāniko hi attano cattāro mahābhūte pariganhāti, ānāpānakammaṭṭhāniko attano nāsikavātaṃ pariganhāti, kasiṇakammaṭṭhāniko kasiṇaṃ katvā yathā sukhaṃ bhāveti, evaṃ itarāni[1] kammaṭṭhānāni sulabhāni. Idaṃ pana ekam eva dve vā divase tiṭṭhati; tato paraṃ vinīlakādibhāvaṃ pāpuṇātī ti natthi ito dullabhataran ti tasmiṃ ratanasaññinā hutvā cittīkāraṃ upaṭṭhapetvā sampiyāyamānena taṃ nimittaṃ rakkhitabbaṃ.

Rattiṭṭhāne ca divāṭṭhāne ca: uddhumātakapaṭikūlaṃ uddhumātakapaṭikūlan ti tattha punappunaṃ cittaṃ upanibandhitabbaṃ, punappunaṃ taṃ nimittaṃ āvajjitabbaṃ, manasikātabbaṃ, takkāhataṃ, vitakkāhataṃ kātabbaṃ. Tass' evaṃ karoto paṭibhāganimittaṃ uppajjati. Tatridaṃ nimittadvayassa nānākaraṇaṃ, uggahanimittaṃ virūpaṃ bībhacchaṃ bheravadassanaṃ hutvā upaṭṭhāti.

Paṭibhāganimittaṃ pana yāva-d-atthaṃ bhuñjitvā nipanno thūlangapaccangapuriso viya, tassa paṭibhāganimittapaṭilābhasamakālam eva bahiddhā kāmānaṃ amanasikārā vikkhambhanavasena kāmacchando pahīyati, anunayappahānen' eva c'assa lohitappahānena pubbo viya vyāpādo pi pahīyati. Tathā āraddhaviriyatāya thīnamiddhaṃ, avippaṭisārakarasantadhammānuyogavasena uddhaccakukkuccaṃ, adhigatavisesassa paccakkhatāya paṭipattidesakesatthari paṭipattiyaṃ paṭipattiphale ca vicikicchā pahīyatī ti pañca nīvaraṇāni pahīyanti. Tasmiṃ yeva ca nimitte cetaso abhiniropanalakkhaṇo vitakko, nimittānumajjanakiccaṃ sādhayamāno vicāro, paṭiladdhavisesādhigamapaccayā pīti, pītimanassa passaddhisambhavato passaddhinimittaṃ sukhaṃ,[2] sukhi-

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[1] S^b *repeats* itarāni.

[2] B^hm passaddhi taṃ nimittaṃ sukhaṃ.

tassa cittasamādhisambhavato sukhanimittā ekaggatā cā ti jhānangāni pātubhavanti. Evam assa paṭhamajjhānapaṭibimbabhūtaṃ upacārajjhānam pi taṃ khaṇaṃ yeva nibbattati. Ito paraṃ yāva paṭhamajjhānassa appanā ceva vasippatti ca, tāva sabbaṃ pathavīkasiṇe vuttanayen' eva veditabbaṃ.

Ito paresu pana vinīlakādisu[1] pi yaṃ taṃ *uddhumātaka-asubhanimittaṃ uggaṇhanto eko adutiyo gacchati upaṭṭhitāya satiyā* ti ādinā nayena gamanaṃ ādikaṃ[2] katvā, lakkhaṇaṃ vuttaṃ, taṃ sabbaṃ vinīlaka[3]-asubhanimittaṃ uggaṇhanto vipubbaka-asubhanimittaṃ[4] uggaṇhanto ti evaṃ tassa tassa vasena tattha tattha[5] uddhumātakapadamattaṃ parivattetvā vuttanayen' eva savinicchayādhippāyaṃ veditabbaṃ.

Ayaṃ pana viseso: vinīlake vinīlakapaṭikūlaṃ! vinīlakapaṭikūlan! ti manasikāro pavattetabbo. Uggahanimittañ c' ettha kabaraṃ kabaravaṇṇaṃ[6] hutvā upaṭṭhāti. Paṭibhāganimittaṃ pana ussadavasena upaṭṭhāti. Vipubbake vipubbakapaṭikūlaṃ! vipubbakapaṭikūlan! ti manasikāro pavattetabbo. Uggahanimittaṃ pan' ettha paggharantim iva upaṭṭhāti. Paṭibhāganimittaṃ niccalaṃ sannisinnaṃ hutvā upaṭṭhāti. Vicchiddakaṃ yuddhamaṇḍale vā corāṭaviyaṃ[7] vā susāne vā, yattha rājāno core chindāpenti, araññe vā pana sīhavyagghehi chinnapurisaṭṭhāne labbhati, tasmā tathārūpaṃ ṭhānaṃ gantvā, sace nānādisāyaṃ patitam pi ekāvajjanena āpāthaṃ āgacchati, icc' etaṃ kusalaṃ. No ce āgacchati, sayaṃ hatthena na parāmasitabbaṃ, parāmasanto hi vissāsaṃ āpajjati; tasmā ārāmikena vā samaṇuddesena vā aññena vā kenaci ekaṭṭhāne kāretabbaṃ. Alabhantena kattarayaṭṭhiyā vā daṇḍakena vā ekangulantaraṃ katvā upanāmetabbaṃ. Evaṃ upanāmetvā: vicchiddakapaṭikūlaṃ! vicchiddakapaṭikūlan! ti manasikāro pavattetabbo. Tattha uggahanimittaṃ majjhe chinnaṃ[8] viya upaṭṭhāti, paṭibhāganimittaṃ pana paripuṇṇaṃ hutvā upaṭṭhāti.

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1 S[h] *has here* °ādīsu.
2 B[hm] ādiṃ.
3 S[bh] vinīlakaṃ.
4 S[bh] vipubbakaṃ asu°.
5 S[bh] *omit*.
6 B[hm] kabarakabara°.
7 B[hm] coraṭa°.
8 B[hm] chiddaṃ.

Vikkhāyitake: vikkhāyitakapaṭikūlaṃ! vikkhāyitakapaṭikūlan! ti manasikāro pavattetabbo. Uggahanimittaṃ pan' ettha tahiṃ tahiṃ khāyitasadisam eva upaṭṭhāti, paṭibhāganimittaṃ pana[1] paripuṇṇaṃ[2] hutvā upaṭṭhāti. Vikkhittakam pi vicchiddake vuttanayen' eva angulangulantaraṃ kāretvā vā katvā vā: vikkhittakapaṭikūlaṃ! vikkhittakapaṭikūlan! ti manasikāro pavattetabbo. Ettha uggahanimittaṃ pākaṭantaraṃ hutvā upaṭṭhāti, paṭibhāganimittaṃ pana paripuṇṇaṃ[2] hutvā upaṭṭhāti. Hatavikkhittakaṃ pi vicchiddake vuttappakāresu yeva ṭhānesu labbhati, tasmā tattha gantvā vuttanayen' eva angulangulantaraṃ kāretvā vā katvā vā: hatavikkhittakapaṭikūlaṃ! hatavikkhittakapaṭikūlan! ti manasikāro pavattetabbo. Uggahanimittaṃ pan' ettha paññāyamānaṃ[3] pahāramukhaṃ viya hoti. Paṭibhāganimittaṃ paripuṇṇaṃ eva hutvā upaṭṭhāti, lohitakaṃ yuddhamaṇḍalādisu laddhappahārānaṃ hatthapādādisu vā chinnesu bhinnagaṇḍapīḷakādīnaṃ vā mukhato paggharamānakāle labbhati. Tasmā taṃ disvā: lohitakapaṭikūlaṃ! lohitakapaṭikūlan! ti manasikāro pavattetabbo. Ettha uggahanimittaṃ vā tappahatā[4] viya rattapaṭākā calamānākāraṃ upaṭṭhāti. Paṭibhāganimittaṃ pana sannisinnaṃ hutvā upaṭṭhāti. Puḷuvakaṃ dvīhatīhaccayena kuṇapassa navahi vaṇamukhehi kimirāsipaggharaṇakāle hoti. Api ca taṃ soṇa-singāla-manussa-go-mahiṃsa-hatthi-[5]assa-ajagarādīnaṃ sarīrappamāṇam eva hutvā sālibhattarāsi viya tiṭṭhati. Tesu yattha katthaci: puḷuvakapaṭikūlaṃ! puḷuvakapaṭikūlan! ti manasikāro pavattetabbo. Cūḷapiṇḍapātika-Tissattherassa[6] hi kāladīghavāpiyā anto hatthikuṇape nimittaṃ upaṭṭhāsi.[7] Uggahanimittaṃ pan' ettha calamānaṃ viya upaṭṭhāti. Paṭibhāganimittaṃ sālibhattapiṇḍo viya sannisinnaṃ hutvā upaṭṭhāti. Aṭṭhikaṃ: *so passeyya sarīraṃ sivathikāyachaḍḍitaṃ aṭṭhisankhalikaṃ samaṃsalohitaṃ nahārusambandhan* ti[8] ādinā nayena nānappakārato

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[1] B^hm *omit.* [2] B^hm *insert* vā.
[3] S^bh paññāyamāna°. [4] S^bh °haṭā.
[5] S^b mahisahatthi. [6] S^bh Culla°.
[7] B^hm °ṭhāti. [8] *D.* ii, 296.

vuttaṃ. Tasmā[1] yattha taṃ nikkhittaṃ hoti, tattha purimanayen' eva gantvā samantā pāsāṇādīnaṃ vasena sanimittaṃ sārammaṇaṃ katvā: idaṃ aṭṭhikan ti sabhāvabhāvato upalakkhetvā vaṇṇādivasena ekādasah' ākārehi nimittaṃ uggahetabbaṃ.

Taṃ pana vaṇṇato setan ti olokentassa na upaṭṭhāti; odātakasiṇasambhedo hoti; tasmā: aṭṭhikan ti paṭikūlavasen' eva oloketabbaṃ. Lingan ti idha hatthādīnaṃ nāmaṃ; tasmā hatthapādasīsa-udara-[2]bāhukaṭi-ūru-janghānaṃ vasena lingato vavatthapetabbaṃ. Dīgharassa-vaṭṭa-caturassakhuddakamahantavasena pana saṇṭhānato vavatthapetabbaṃ. Disokāsā vuttanayā eva. Tassa tassa aṭṭhino pariyantavasena paricchedato vavatthapetvā yad-ev' ettha pākaṭaṃ hutvā upaṭṭhāti, taṃ gahetvā appanā pāpuṇitabbā. Tassa tassa aṭṭhino ninnaṭṭhāna-thalaṭṭhānavasena pana ninnato ca[3] thalato ca vavatthapetabbaṃ. Padesavasenā pi: ahaṃ ninne ṭhito[3] aṭṭhi thale; ahaṃ vā[4] thale aṭṭhi ninne ti pi vavatthapetabbaṃ. Dvinnaṃ pana aṭṭhikānaṃ ghaṭitaghaṭitaṭṭhānavasena sandhito vavatthapetabbaṃ. Aṭṭhikānaṃ yeva antaravasena vivarāvivarato[5] vavatthapetabbaṃ. Sabbatth' eva pana ñāṇaṃ cāretvā: imasmiṃ ṭhāne idaṃ atthī ti samantato vavatthapetabbaṃ. Evaṃ pi nimitte anupaṭṭhahante nalāṭaṭṭhimhi cittaṃ saṇṭhapetabbaṃ.[6] Yathā c' ettha, evaṃ idaṃ[7] ekādasavidhena nimittaggahaṇaṃ ito purimesu pi puḷuvakādisu yujjamānavasena sallakkhetabbaṃ. Idañ ca pana kammaṭṭhānaṃ sakalāya pi aṭṭhi[ka[8]]sankhalikāya ekasmiṃ pi aṭṭhike sampajjati, tasmā tesu yattha katthaci ekādasavidhena nimittaṃ uggahetva: aṭṭhikapaṭikūlaṃ! aṭṭhikapaṭikūlan! ti manasikāro pavattetabbo. Idha uggahanimittaṃ pi paṭibhāganimittaṃ pi ekasadisam eva hotī ti vuttaṃ, taṃ ekasmiṃ aṭṭhike yuttaṃ. Aṭṭhikasankhalikāya pana uggahanimitte paññāyamānavivaratā,[9] paṭibhāganimitte paripuṇṇabhāvo yujjati. Ekaṭ-

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[1] Bhm tattha. [2] Bhm °ura°. [3] Sbh *omit*.
[4] Bhm *omit*. [5] Bhm vivarato *only*.
[6] Sb ṭhapetabbaṃ. [7] Bhm imaṃ.
[8] Sh *omits*. [9] Bhm paññāyamāne viv°.

ṭhike pi ca uggahanimittena bībhacchena bhayānakena bhavitabbaṃ. Paṭibhāganimittena pītisomanassajanakena, upacārāvahattā. Imasmiṃ hi okāse yaṃ Aṭṭhakathāsu vuttaṃ, taṃ dvāraṃ datvā va vuttaṃ, tathā hi. Tattha catūsu[1] brahmavihāresu dasasu ca asubhesu paṭibhāganimittam natthi. Brahmavihāresu hi sīmasambhedo yeva nimittaṃ, dasasu ca asubhesu nibbikappaṃ katvā paṭikūlabhāve yeva diṭṭhe nimittaṃ nāma hotī ti vatvā pi puna anantaram eva duvidhaṃ idha nimittam:—uggahanimittaṃ, paṭibhāganimittaṃ.

Uggahanimittaṃ virūpaṃ bībhacchaṃ bhayānakaṃ hutvā upaṭṭhātī ti ādi[2] vuttaṃ. Tasmā yaṃ vicāretvā avocumha, idam ev' ettha yuttaṃ. Api ca Mahā-Tissattherassa dantaṭṭhikamattāvalokanena sakal' itthisarīrassa aṭṭhisanghāṭabhāvena upaṭṭhānādīni c' ettha nidassanānī ti.

Iti asubhāni subhaguṇo dasasatalocanena thutakitti,[3]
yāni avoca Dasabalo ekekajjhānahetuni.[4]

Evaṃ tāni ca tesañ ca bhāvanānayam imaṃ viditvāna,
tesveva ayaṃ bhiyyo pakiṇṇakakathā pi viññeyyā.

Etesu hi yattha katthaci adhigatajjhāno suvikkhambhitarāgattā vītarāgo viya nilloluppacāro hoti. Evaṃ sante pi yvāyaṃ asubhappabhedo vutto, so sarīrasabhāvappattivasena ca rāgacaritabhedavasena cā ti veditabbo. Chavasarīraṃ hi paṭikūlabhāvaṃ āpajjamānaṃ uddhumātakasabhāvappattaṃ vā siyā, vinīlakādīnaṃ vā aññatarasabhāvappattaṃ. Iti yādisaṃ yādisaṃ sakkā hoti laddhuṃ, tādise tādise: uddhumātakapaṭikūlaṃ! vinīlakapaṭikūlan! ti evaṃ nimittaṃ gaṇhitabbam evā ti sarīrasabhāvappattivasena dasadhā asubhappabhedo vutto ti veditabbo.

'Visesato[5] c' ettha *uddhumātakaṃ* sarīrasaṇṭhānavipattippakāsanato saṇṭhānarāgino sappāyaṃ, *vinīlakaṃ* chavirāgavipattippakāsanato sarīravaṇṇarāgino sappāyaṃ, *vipubbakaṃ* kāyavaṇṇapaṭibaddhassa duggandhabhāvassa pakāsanato

[1] Bhm *insert* pi. [2] Sh *omits.* [3] Bhm thuti°
[4] Bhm °hetunīti. [5] *Asl.* 199 f.

mālāgandhādivasena samuṭṭhāpitasarīragandharāgino sappāyaṃ, *vicchiddakaṃ* anto susirabhāvappakāsanato sarīre ghanabhāvarāgino sappāyaṃ, *vikkhāyitakaṃ* maṃsūpacayasampattivināsappakāsanato thanādisu sarīrappadesesu maṃsūpacayarāgino sappāyaṃ, *vikkhittakaṃ* angapaccangānaṃ vikkhepappakāsanato angapaccangalīlārāgino sappāyaṃ, *hatavikkhittakaṃ* sarīrasanghātabhedavikārappakāsanato sarīrasanghātasampattirāgino sappāyaṃ, *lohitakaṃ* lohitamakkhitapaṭikūlabhāvappakāsanato alankārajanitasobharāgino[1] sappāyaṃ, *puḷuvakaṃ* kāyassa anekakimikulasādhāraṇabhāvappakāsanato kāye mamattarāgino sappāyaṃ, *aṭṭhikaṃ* sarīraṭṭhīnaṃ paṭikūlabhāvappakāsanato dantasampattirāgino sappāyan ti evaṃ rāgacaritabhedavasenā pi dasadhā asubhappabhedo vutto ti veditabbo.

'Yasmā pana dasavidhe pi etasmiṃ asubhe, seyyathā pi nāma aparisaṇṭhitajalāya sīghasotāya nadiyā arittabalen' eva nāvā tiṭṭhati, vinā arittena na sakkā ṭhapetuṃ, evam eva dubbalattā ārammaṇassa vitakkabalen' eva cittaṃ ekaggaṃ hutvā tiṭṭhati, vinā vitakkena na sakkā ṭhapetuṃ. Tasmā paṭhamajjhānam ev' ettha hoti, na dutiyādīni.

'Paṭikūle pi ca etasmiṃ ārammaṇe: addhā imāya paṭipadāya jarāmaraṇamhā parimuccissāmī ti evam ānisaṃsadassāvitāya ceva nīvaraṇasantāpappahānena ca pītisomanassaṃ uppajjati:—bahuṃ dāni me[2] vetanaṃ labhissāmī ti ānisaṃsadassāvino, pupphachaḍḍakassa gūtharāsimhi viya, ussannavyādhidukkhassa[3] rogino vamanavirecanappavattiyaṃ viya ca.

'Dasavidham pi c' etaṃ asubhaṃ[4] lakkhaṇato ekam eva hoti; dasavidhassā pi h'etassa asuciduggandhajegucchapaṭikūlabhāvo eva lakkhaṇaṃ. Tad etaṃ iminā lakkhaṇena na kevalaṃ matasarīre, dantaṭṭhikadassāvino pana Cetiyapabbatavāsino[5] Mahā-Tissattherassa viya, hatthikkhandhagataṃ rājānaṃ olokentassa Sangharakkhitattherūpaṭṭhākasāmaṇerassa viya ca jīvamānakasarīre pi upaṭṭhāti. Yath' eva hi matasarīraṃ, evaṃ jīvamānakam pi asubham eva,

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1 S^h °sobhā. 2 B^{hm} *omit.*
3 S^b upasanta°. 4 S^b asubha-. 5 S^h °vāsi°.

asubhalakkhaṇaṃ pan' ettha āgantukena alankārena paṭicchannattā na paññāyati.' Pakatiyā pana idaṃ sarīraṃ nāma atirekatisata-aṭṭhikasamussayaṃ asītisatasandhi-sanghaṭitaṃ nava nahārusatanibaddhaṃ[1] nava maṃsapesisatānulittaṃ, allamanussacammapariyonaddhaṃ[2] chaviyā paṭicchannaṃ, chiddāvachiddaṃ medakathālikā viya niccuggharitapaggharitaṃ, kimisanghanisevitaṃ, rogānaṃ āyatanaṃ, dukkhadhammānaṃ vatthuparibhinnapurāṇagaṇḍo viya navahi vaṇamukhehi satatavissandanaṃ, yassa ubhohi akkhīhi akkhigūthako paggharati, kaṇṇabilehi kaṇṇagūthako, nāsapuṭehi singhāṇikā, mukhato āhārapittasemharudhirāni, adho-dvārehi uccārapassāvā, navanavutiyā lomakūpasahassehi asucisedayūso paggharati, nīlamakkhikādayo samparivārenti, yaṃ dantakaṭṭhamukhadhovana-sīsamakkhana-nahāna-nivāsanapārupanādīhi[3] apaṭijaggitvā,[4] yathā-jāto va pharusavippakiṇṇakeso hutvā gāmena gāmaṃ vicaranto rājā pi pupphachaḍḍakacaṇḍālādisu aññataro pi samasarīrapaṭikūlatāya[5] nibbiseso hoti, evaṃ asuciduggandhajegucchapaṭikūlatāya[5] rañño vā caṇḍālassa vā sarīre vemattaṃ nāma natthi.

Dantakaṭṭhamukhadhovanādīhi pan' ettha dantamalādīni pamajjitvā, nānāvatthehi hirikopīnaṃ paṭicchādetvā, nānāvaṇṇena surabhivilepanena vilimpitvā, pupphābharaṇādīhi alankaritvā, ahaṃ ti[6] maman ![7] ti gahetabbā kārappattaṃ karonti. Tato iminā āgantukena alankārena paṭicchannattā tad assa yathāvasarasaṃ asubhalakkhaṇaṃ asañjānantā purisā itthīsu, itthiyo ca purisesu ratiṃ karonti. Paramatthato pan' ettha rañjitabbakayuttaṭṭhānaṃ[8] nāma aṇumattaṃ pi natthi, tathā hi kesalomanakhadantakheḷasinghāṇika-uccārapassāvādisu ekakoṭṭhāsaṃ pi sarīrato bahi patitaṃ sattā hatthena chupituṃ[9] pi na icchanti, aṭṭīyanti, harāyanti, jigucchanti. Yaṃ yaṃ pan' ettha avasesaṃ hoti, taṃ taṃ evaṃ paṭikūlam pi samānaṃ, avijjandhakārapariyonaddhā attasineharāgarattā iṭṭhaṃ kantaṃ niccam su-

1 Bhm °nibandhanaṃ. 2 Bhm *omit* manussa.
3 Sbh pāpuraṇādīhi. 4 Bhm appaṭi°.
5 Sbh paṭikkulatāya. 6 Bhm *omit*. 7 Sbh mamā.
8 Bhm rajjitabba°. 9 Sbh phusituṃ.

khaṃ attāti gaṇhanti. Te evaṃ gaṇhantā aṭaviyaṃ kiṃsukarukkhaṃ disvā rukkhato apatitaṃ apatitaṃ[1] pupphaṃ: ayaṃ maṃsapesī ti,[2] vihaññamānena jarasingālena[3] samānasaṃ āpajjanti. Tasmā:—

Yathā hi[4] pupphitaṃ disvā, singālo[5] kiṃsukaṃ vane:
maṃsarukkho mayā laddho! iti gantvāna vegasā.

Patitaṃ patitaṃ pupphaṃ, ḍaṃsitvā atilolupo;
nayidaṃ maṃsaṃ aduṃ maṃsaṃ yaṃ rukkhasmin ti gaṇhati.

Koṭṭhāsaṃ patitaṃ yeva asubhan ti tathā budho,
agahetvāna gaṇheyya, sarīraṭṭham pi naṃ tathā.

Imaṃ hi subhato kāyaṃ gahetvā tattha mucchitā,
bālā karontā pāpāni; dukkhā na parimuccare.

Tasmā passeyya medhāvī jīvito[6] vā matassa vā
sabhāvaṃ pūtikāyassa subhabhāvena vajjitaṃ.

Vuttaṃ h' etaṃ:—

Duggandho asucikāyo kuṇapo ukkarūpamo
nindito cakkhubhūtehi kāyo bālābhinandito.

Allacammapaṭicchanno navadvāro mahāvaṇo
samantato paggharati, asuci pūtigandhiyo.[7]

Sace imassa kāyassa anto bāhirako[8] siyā
daṇḍaṃ nūna gahetvāna kāke soṇe nivāraye[9] ti.

Tasmā dabbajātikena bhikkhunā jīvamānasarīraṃ vā hotu matasarīraṃ vā, yattha yattha asubhākāro paññāyati, tattha tatth' eva nimittaṃ gahetvā kammaṭṭhānaṃ appanaṃ pāpetabban ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikāre Asubhakammaṭṭhānaniddeso nāma chaṭṭho paricchedo.

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[1] Bhm *omit repetition.* [2] Sbh *repeat* ayaṃ maṃsapesi.
[3] Sbh jarasigālena. [4] Bhm pi.
[5] Sbh sigālaṃ. [6] Bhm jīvato.
[7] Sh *here gives as reference* Khu: Sutta-Nipāta. (?) *But* cf. *Khp. Comy.* 46. [8] Sbh bāhirato. [9] Sbh ca vāraye.

VII

SATTAMO PARICCHEDO

CHA-ANUSSATI-NIDDESO

Asubhānantaraṃ uddiṭṭhāsu pana dasasu anussatīsu punappunaṃ uppajjanato sati yeva anussati. Pavattitabbaṭṭhānamhi yeva vā pavattattā saddhā-pabbajitassa kulaputtassa anurūpā satī ti pi anussati.

(1) Buddhaṃ ārabbha uppannā anussati *Buddhānussati*. Buddhaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (2) Dhammaṃ ārabbha uppannā anussati[1] *dhammānussati*. Svākkhātatādi dhammaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (3) Saṅghaṃ ārabbha uppannā anussati *saṅghānussati*. Suppaṭipannatādi saṅghaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (4) Sīlaṃ ārabbha uppannā anussati *sīlānussati*. Akhaṇḍatādi sīlaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (5) Cāgaṃ ārabbha uppannā anussati *cāgānussati*. Muttacāgatādi cāgaguṇārammaṇāya satiyā etaṃ adhivacanaṃ. (6) Devatā ārabbha uppannā anussati *devatānussati*. Devatā sakkhiṭṭhāne ṭhapetvā attano saddhādi-guṇārammaṇāya satiyā etaṃ adhivacanaṃ. (7) Maraṇaṃ ārabbha uppannā anussati *maraṇānussati*. Jīvitindriyupacchedārammaṇāya satiyā etaṃ adhivacanaṃ. (8) Kesādibhedaṃ rūpakāyaṃ gatā, kāye vā gatā ti kāyagatā, kāyagatā ca sā sati cā ti *kāyagatasatī* ti vattabbe rassaṃ akatvā kāyagatāsatī ti vuttā, kesādikāyakoṭṭhāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. (9) Ānāpāne ārabbha uppannā sati *ānāpānasati*.[2] Assāsapassāsanimittārammaṇāya satiyā etaṃ adhivacanaṃ. (10) Upasamaṃ ārabbha uppannā anussati *upasamānussati*. Sabbadukkhūpasamārammaṇāya satiyā etaṃ adhivacanaṃ.

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[1] S[b] uppannānussati *throughout*.

[2] B[hm] °pānassati *throughout*.

I

Iti imāsu dasasu anussatīsu BUDDHĀNUSSATIṂ tāva bhāvetukāmena aveccappasādasamannāgatena yoginā patirūpe senāsane rahogatena patisallīnena: *iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ Buddho Bhagavā* ti[1] evaṃ Buddhassa Bhagavato guṇā anussaritabbā. Tatrāyaṃ anussaraṇanayo: so Bhagavā iti pi arahaṃ, iti pi sammāsambuddho . . . *pe* . . . iti pi Bhagavā ti anussarati. Iminā ca iminā ca kāraṇenā ti vuttaṃ hoti.

Tattha ārakattā, arīnaṃ arānañ ca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvā ti imehi tāva karaṇehi so Bhagavā ARAHAN ti anussarati. Ārakā hi so sabbakilesehi, suvidūravidūre ṭhito maggena savāsanānaṃ kilesānaṃ viddhaṃsitattā ti ārakattā arahaṃ:—

So tato ārakā nāma yassa yenāsamangitā,
asamangī ca dosehi nātho tenārahaṃ mato ti.

Te ca anena kilesārayo maggena hatā ti arīnaṃ hatattā pi arahaṃ:—

Yasmā rāgādisankhātā sabbe pi arayo hatā,
paññāsatthena nāthena, tasmā pi arahaṃ mato ti.

Yañ c' etaṃ avijjābhavataṇhāmayanābhi puññādi-abhisankhārāraṃ jarāmaraṇanemi āsavasamudayamayena akkhena vijjhitvā ti bhavarathe samāyojitaṃ anādikālappavattaṃ saṃsāracakkaṃ, tassānena Bodhimaṇḍe viriyapādehi sīlapathaviyaṃ patiṭṭhāya saddhāhatthena kammakkhayakaraṃ[2]-ñāṇapharasuṃ gahetvā sabbe arā hatā ti arānaṃ hatattā pi ARAHAṂ. Atha vā saṃsāracakkan ti anamataggaṃ saṃsāravaṭṭaṃ vuccati; tassa ca avijjā nābhi mūlattā, jarāmaraṇaṃ nemi pariyosānattā, sesā dasadhammā arā avijjāmūlakattā, jarāmaraṇapariyantattā ca.

Tattha dukkhādisu aññāṇaṃ avijjā; kāmabhave ca avijjā

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[1] *D.* i, 49, etc., etc. [2] Sh °karañ-.

kāmabhave sankhārānaṃ paccayo hoti; rūpabhave[1] [avijjā rūpabhave sankhārānaṃ paccayo hoti;] arūpabhave avijjā arūpabhave sankhārānaṃ paccayo hoti. Kāmabhave sankhārā kāmabhave paṭisandhiviññāṇassa paccayā honti. Esa nayo itaresu. Kāmabhave paṭisandhiviññāṇaṃ kāmabhave nāmarūpassa paccayo hoti. Tathā rūpabhave. Arūpabhave nāmass' eva paccayo hoti. Kāmabhave nāmarūpaṃ kāmabhave saḷāyatanassa paccayo hoti. Rūpabhave nāmarūpaṃ rūpabhave tiṇṇaṃ āyatanānaṃ paccayo hoti. Arūpabhave nāmaṃ arūpabhave ekassa āyatanassa paccayo hoti. Kāmabhave saḷāyatanaṃ kāmabhave chabbidhassa phassassa paccayo hoti. Rūpabhave tīṇi āyatanāni rūpabhave tiṇṇaṃ phassānaṃ [paccayā[2] honti.[2]] Arūpabhave ekaṃ manāyatanaṃ[3] arūpabhave ekassa phassassa paccayo hoti. Kāmabhave cha phassā kāmabhave channaṃ vedanānaṃ paccayā honti. Rūpabhave tayo phassā tatth' eva tissannaṃ, arūpabhave eko, tatth' eva ekissā vedanāya paccayo hoti. Kāmabhave cha vedanā kāmabhave channaṃ taṇhākāyānaṃ paccayā honti. Rūpabhave tisso tatth' eva tiṇṇaṃ, arūpabhave ekā vedanā arūpabhave ekassa taṇhākāyassa paccayo hoti. Tattha tattha sā sā taṇhā [tassa[2] tassa[2]] upādānassa. Upādānādayo bhavādīnaṃ. Kathaṃ? Idh' ekacco: kāme paribhuñjissāmī ti kāmupādānapaccayā kāyena duccaritaṃ carati, vācāya duccaritaṃ carati, manasā duccaritaṃ carati, duccaritapāripūriyā apāye uppajjati.[4] Tatth' assa uppatti-hetubhūtaṃ kammaṃ kammabhavo, kammanibbattā khandhā uppattibhavo. Khandhānaṃ nibbatti jāti. Paripāko jarā. Bhedo maraṇaṃ. Aparo:—saggasampattiṃ anubhavissāmī ti tath' eva sucaritaṃ carati, sucaritapāripūriyā sagge uppajjati. Tatth' assa uppatti-hetubhūtaṃ kammaṃ kammabhavo ti so eva nayo. Aparo pana:—brahmalokasampattiṃ anubhavissāmī ti kāmupādānapaccayā eva mettaṃ bhāveti, karuṇaṃ, muditaṃ, upekkhaṃ bhāveti, bhāvanā-pāripūriyā brahma-

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[1] Sbh . . . pe . . . arūpabhave.

[2] Sbh *omit*. [3] Bhm āyatanaṃ.

[4] Bhm upapajjati, *and below*, upapatti *always*.

loke nibbattati. Tatth' assa nibbatti-hetubhūtaṃ kammaṃ kammabhavo ti so eva nayo. Aparo:—arūpabhave sampattiṃ anubhavissāmī ti tath' eva ākāsānañcāyatanādisamāpattiyo bhāveti, bhāvanāpāripūriyā tattha tattha nibbattati. Tatth' assa nibbatti-hetubhūtaṃ kammaṃ kammabhavo, kammanibbattā khandhā uppattibhavo. Khandhānaṃ nibbatti jāti. Paripāko jarā. Bhedo maraṇan ti. Es' eva nayo sesupādānamūlikāsu pi yojanāsu.

Evaṃ ayaṃ avijjā hetu, sankhārā hetu-samuppannā. Ubho p' ete hetusamuppannā ti paccayapariggahe paññā dhammaṭṭhiti-ñāṇaṃ. Atītam pi addhānaṃ anāgatam pi addhānaṃ avijjā hetu, sankhārā hetu-samuppannā, ubho p' ete hetusamuppannā ti paccayapariggahe paññā dhammaṭṭhiti-ñāṇan ti etena nayena sabbapadāni vitthāretabbāni.

Tattha avijjāsankhārā eko sankhepo, viññāṇa-nāmarūpasaḷāyatana-phassa-vedanā eko, taṇhupādānabhavā eko, jātijarāmaraṇaṃ eko. Purimasankhepo c' ettha atīto addhā, dve majjhimā paccuppanno, jātijarāmaraṇaṃ anāgato. Avijjāsankhāraggahaṇena c' ettha taṇhupādānabhavā gahitā va hontī ti ime pañca dhammā atīte kammavaṭṭaṃ, viññāṇādayo pañca etarahi vipākavaṭṭaṃ. Taṇhupādānabhavaggahaṇena avijjāsankhārā gahitā[1] hontī ti ime pañca dhammā etarahi kammavaṭṭaṃ, jātijarāmaraṇā padesena viññāṇādīnaṃ niddiṭṭhattā ime pañca dhammā āyatiṃ vipākavaṭṭaṃ, te ākārato vīsatividhā honti. Sankhāraviññāṇānañ c'ettha antarā eko sandhi, vedanā-taṇhānam antarā eko, bhavajātīnam antarā eko ti. Iti Bhagavā etaṃ catusankhepaṃ tiyaddhaṃ vīsatākāraṃ tisandhiṃ paṭiccasamuppādaṃ sabbākārato jānāti passati aññāti[2] paṭivijjhati. Taṃ ñāṇaṭṭhena ñāṇaṃ, pajānanaṭṭhena paññā. Tena vuccati:—*paccayapariggahe paññādhammaṭṭhiti ñāṇan* ti.[3] Iminā dhammaṭṭhiti-ñāṇena Bhagavā te dhamme yathābhūtaṃ ñatvā tesu nibbindanto virajjanto vimuccanto vuttappakārassa imassa saṃsāracakkassa are hani vihani viddhaṃsesi. Evam pi arānaṃ hatattā ARAHAṂ:—

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[1] S[bh] *insert* va. [2] B[hm] aññāsi.
[3] *Pts.* i, 50 f.

Arā saṃsāracakkassa hatā ñāṇāsinā yato,
lokanāthena ten' esa arahan ti pavuccati.

Aggadakkhiṇeyyattā ca cīvarādi-paccaye arahati pūjāvisesañ ca, ten' eva ca uppanne Tathāgate ye keci mahesakkhā devamanussā na te aññattha pūjaṃ karonti. Tathā hi Brahmā Sahampati Sinerumattena ratanadāmena Tathāgataṃ pūjesi. Yathābalañ ca aññe devā manussā ca Bimbisāra-Kosalarājādayo. Parinibbutam pi ca Bhagavantaṃ uddissa channavuti koṭidhanaṃ vissajjetvā Asokamahārājā Sakala-Jambudīpe caturāsīti vihārasahassāni patiṭṭhāpesi, ko pana vādo aññesaṃ pūjāvisesānan? ti paccayādīnaṃ arahattā pi ARAHAṂ:—

Pūjāvisesaṃ saha paccayehi
yasmā ayaṃ arahati lokanātho,
atthānurūpaṃ arahan ti loke;
tasmā jino arahati nāmam etaṃ.

Yathā ca loke ye keci paṇḍitamānino bālā asilokabhayena raho pāpaṃ karonti, evam esa na kadāci karotī ti pāpakaraṇe rahābhāvato pi ARAHAṂ:—

Yasmā natthi raho nāma pāpakammesu tādino,
rahābhāvena ten' esa arahaṃ iti vissuto.

Evaṃ sabbathā pi:—

Ārakattā hatattā ca kilesārīna so muni,
hatasaṃsāracakkāro paccayādīna cāraho;
na raho karoti pāpāni, arahaṃ tena vuccatī ti.

Sammā sāmañ ca sabbadhammānaṃ pana Buddhattā SAMMĀSAMBUDDHO. Tathā hi esa sabbadhamme sammāsambuddho,[1] abhiññeyye dhamme abhiññeyyato buddho[2], pariññeyye dhamme pariññeyyato, pahātabbe dhamme pahātabbato, sacchikātabbe dhamme sacchikātabbato, bhāvetabbe dhamme bhāvetabbato. Ten' eva c' āha:—

Abhiññeyyaṃ abhiññātaṃ, bhāvetabbañ ca bhāvitaṃ,
pahātabbaṃ pahīnam me, tasmā Buddho 'smi Brāhmaṇā ti.[3]

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[1] Bhm samañ ca buddho.

[2] Bhm *omit.*

[3] *Sn.* 558; *Thag.* 828.

Api ca cakkhuṃ dukkhasaccaṃ, tassa mūlakāraṇabhāvena [taṃ[1]] samuṭṭhāpikā purimataṇhāsamudayasaccaṃ, ubhinnaṃ appavatti nirodhasaccaṃ, nirodhapajānanā paṭipadā maggasaccan ti evaṃ ekekapaduddhārenā pi sabbadhamme sammā sāmañ ca buddho. Esa nayo sota-ghāna-jivhā-kāya-manesu.

Eten' eva nayena rūpādīni cha āyatanāni, cakkhuviññāṇādayo cha viññāṇakāyā, cakkhusamphassādayo cha phassā, cakkhusamphassajādayo cha vedanā, rūpasaññādayo cha saññā, rūpasañcetanādayo cha cetanā, rūpataṇhādayo cha taṇhākāyā, rūpavitakkādayo cha vitakkā, rūpavicārādayo cha vicārā, rūpakkhandhādayo pañcakkhandhā, dasa kasiṇāni, dasa anussatiyo, uddhumātakasaññādivasena dasa saññā, kesādayo dvattiṃsākārā, dvādasāyatanāni, aṭṭhārasa dhātuyo, kāmabhavādayo nava bhavā, paṭhamādīni cattāri jhānāni, mettābhāvanādayo catasso appamaññā, catasso arūpasamāpattiyo, paṭilomato jarāmaraṇādīni, anulomato avijjādīni paṭiccasamuppādangāni ca yojetabbāni. Tatrāyaṃ ekapadayojanā:—jarāmaraṇaṃ dukkhasaccaṃ, jāti samudayasaccaṃ, ubhinnam pi nissaraṇaṃ nirodhasaccaṃ, nirodhapajānanā paṭipadā maggasaccan ti evam ekekapaduddhārena sabbadhamme sammā sāmañ ca buddho anubuddho paṭibuddho. Tena vuttaṃ: sammā sāmañ ca sabbadhammānaṃ pana buddhattā SAMMASAMBUDDHO ti.

Vijjāhi pana caraṇena ca sampannattā VIJJĀCARAṆASAMPANNO. Tattha *vijjā* ti tisso pi vijja, aṭṭha pi vijjā. Tisso vijjā Bhayabheravasutte vuttanayen' eva veditabbā,[2] aṭṭha Ambaṭṭhasutte.[3] Tatra hi vipassanā-ñāṇena manomayiddhiyā ca saha cha abhiññā pariggahetvā aṭṭha vijjā vuttā. *Caraṇan* ti sīlasaṃvaro, indriyesu guttadvāratā, bhojane mattaññutā, jāgariyānuyogo, satta saddhammā cattāri rūpāvacarajjhānānī ti ime paṇṇarasa[4] dhammā veditabbā. Ime yeva hi paṇṇarasa dhammā yasmā etehi carati ariyasāvako gacchati amataṃ disaṃ, tasmā caraṇan ti vuttā. Yath' āha:—*idha Mahānāma ariyasāvako sīlavā hoti* ti sabbaṃ Majjhima-

[1] S[bh] *omit.*
[2] *M.* i, 22 f.
[3] *D.* i, 100.
[4] B[hm] pannarasa.

paññāsake[1] vuttanayen' eva veditabbaṃ. Bhagavā imāhi vijjāhi iminā ca caraṇena samannāgato; tena vuccati VIJJĀCARAṆASAMPANNO ti.

Tattha vijjāsampadā Bhagavato sabbaññutaṃ pūretvā ṭhitā; caraṇasampadā mahākāruṇikataṃ. So sabbaññutāya sabbasattānaṃ atthānatthaṃ ñatvā mahākaruṇikatāya anatthaṃ parivajjetvā atthe niyojeti. Yathā taṃ vijjācaraṇasampanno, ten' assa sāvakā suppaṭipannā honti, no duppaṭipannā, vijjācaraṇavippannānaṃ sāvakā attantapādayo[2] viya.

Sobhanagamanattā sundaraṃ ṭhānaṃ gatattā sammāgatattā sammā ca gadattā SUGATO. Gamanam pi hi gatan ti vuccati, tañ ca Bhagavato sobhanaṃ parisuddham-anavajjaṃ. Kiṃ pana tan? ti. Ariyamaggo. Tena h' esa gamanena khemaṃ disaṃ asajjamāno gato ti sobhanagamanattā *sugato*. Sundharañ c' esa ṭhānaṃ gato amataṃ nibbānan ti sundaraṃ ṭhānaṃ gatattā pi *sugato*. Sammā ca gato tena tena maggena pahīne kilese puna apaccāgacchanto. Vuttaṃ h' etaṃ: *sotāpattimaggena ye kilesā pahīnā, te kilese na pun' eti na pacceti na paccāgacchatī ti sugato . . . pe . . . arahattamaggena ye kilesā pahīnā, te kilese na pun' eti na pacceti na paccāgacchatī ti*[3] *sugato* ti.

Sammā vā gato Dīpankarapādamūlato pabhuti[4] yāva Bodhimaṇḍā tāva samatiṃsapāramīpūrikāya sammāpaṭipattiyā sabbalokassa hitasukham eva karonto sassataṃ ucchedaṃ kāmasukhaṃ attakilamathan ti ime ca ante anupagacchanto gato ti sammāgatattā pi *sugato*. Sammā c' esa gadati yuttaṭṭhāne yuttam eva vācaṃ bhāsatī ti sammāpadattā pi *sugato*. Ṭatridaṃ Sādhakasuttaṃ[5]:—*yaṃ Tathāgato vācaṃ jānāti abhūtaṃ ataccham anatthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato*[6] *vācaṃ bhāsati. Yam pi Tathāgato vācam jānāti bhūtaṃ taccham anatthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, tam pi Tathāgato vācaṃ na*

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1 *M.* i, 355.
2 *M.* i, 341; *A.* ii, 205.
3 Sᵇ:—Mahā-atthakathā.
4 Sᵇʰ °ppabhutiyā.
5 Sᵇʰ sādhakaṃ suttaṃ; Sʰ *refers wrongly* (?) *to* S. Nik.
6 Bʰᵐ na Tathāgato taṃ vācaṃ.

bhāsati. Yañ ca kho Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ, sā ca paresaṃ appiyā amanāpā, tatra kālaññū Tathāgato hoti; tassā vācāyā veyyākaraṇāya. Yaṃ Tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ piyā manāpā, na taṃ Tathāgato[1] *vācaṃ bhāsati. Yam pi Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anatthasaṃhitaṃ, sā ca paresaṃ piyā manāpā, tam pi Tathāgato vācaṃ na bhāsati. Yañ ca kho Tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ, sā ca paresaṃ piyā manāpā tatra kālaññū Tathāgato hoti; tassā vācāyā veyyākaraṇāyā* ti.[2] Evaṃ sammā gadattā pi SUGATO ti veditabbo.

Sabbathā pi viditalokattā pana LOKAVIDŪ. So hi Bhagavā sabhāvato samudayato nirodhato nirodhūpāyato ti sabbathā lokaṃ avedi, aññāsi, paṭivijjhi. Yath' āha:—*yattha kho, āvuso, na jāyati na jīyati*[3] *na mīyati na cavati na uppajjati, nāhaṃ taṃ gamanena lokass' antaṃ ñāteyyaṃ diṭṭheyyaṃ patteyyan ti vadāmi. Na cāham, āvuso, appatvā ca lokass' antaṃ dukkhass' antakiriyaṃ vadāmi. Api cāham, āvuso, imasmiṃ yeva vyāmamatte kaḷebare sasaññimhi samanake lokañ ca paññapemi, lokasamudayañ ca lokanirodhañ ca lokanirodhagāminiñ ca paṭipadaṃ.*

Gamanena na pattabbo lokass' anto kudācanaṃ,
na ca appatvā lokantaṃ dukkhā atthi pamocanaṃ.

Tasmā have lokavidū sumedho
lokantagū vusita-[4]*brahmacariyo;*
lokassa antaṃ samitāvi ñatvā
nāsiṃsati lokam imaṃ parañ cā ti.[5]

Api ca tayo lokā:—saṅkhāraloko, sattaloko, okāsaloko ti. Tattha eko loko: *sabbe sattā āhāraṭṭhitikā* ti[6] āgataṭṭhāne

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[1] B^hm na Tathāgato taṃ.

[2] *D.* iii, 134: Pāsādika-suttanta; *M.* i, 395: *here the* Sutta *is, in Trenckner's authorities (P.T.S. ed.) entitled, not* Sādhaka-sutta, *but* Abhayarājakumāra-sutta.

[3] B^m jīrati.

[4] B^hm vūsita°.

[5] *S.* i, 61; *A.* ii, 48.

[6] Khp. IV; *A.* v. 50, 55.

saṅkhāraloko veditabbo. *Sassato loko ti vā asassato loko ti vā*[1] ti āgataṭṭhāne sattaloko.

> *Yāvatā candimasuriyā pariharanti disā 'bhanti virocamānā,*
> *tāva sahassadhā loko: ettha te vattatī vaso*[2] ti

āgataṭṭhāne okāsaloko, tam pi Bhagavā sabbathā avedi. Tathā hi 'ssa:—*eko loko: sabbe sattā āhāraṭṭhitikā. Dve lokā: nāmañ ca rūpañ ca. Tayo lokā: tisso vedanā. Cattāro lokā: cattāro āhārā. Pañca lokā: pañcupādānakkhandhā. Cha lokā: cha ajjhattikāni āyatanāni. Satta lokā: satta viññāṇaṭṭhitiyo. Aṭṭha lokā: aṭṭha lokadhammā. Nava lokā: nava sattāvāsā. Dasa lokā: dasāyatanāni. Dvādasa lokā: dvādas' āyatanāni. Aṭṭhārasa lokā: aṭṭhārasa dhātuyo* ti[3] ayaṃ saṅkhāraloko pi sabbathā vidito.

Yasmā pan' esa sabbesam pi sattānaṃ āsayaṃ jānāti, anusayaṃ jānāti, caritaṃ jānāti, adhimuttiṃ jānāti, apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, bhabbe abhabbe satte pajānāti, tasmā 'ssa sattaloko pi sabbathā vidito.

Yathā ca sattaloko, evaṃ okāsaloko pi. Tathā h' esa ekaṃ cakkavāḷaṃ āyāmato ca vitthārato ca yojanānaṃ dvādasa satasahassāni catutiṃsa satāni ca paññāsañ ca yojanāni. Parikkhepato[pana[4]]:—

> Sabbaṃ satasahassāni chattiṃsa parimaṇḍalaṃ,
> dasañ ceva sahassāni aḍḍhuḍḍhāni[5] satāni ca.

Tattha:—

> Duve satasahassāni cattāri nahutāni ca:
> ettakaṃ bahalattena saṅkhātā 'yaṃ vasundharā.

Tassā yeva sandhārakaṃ.

> Cattāri satasahassāni aṭṭh' eva nahutāni ca:
> ettakaṃ bahalattena jalaṃ vāte patiṭṭhitaṃ.

Tassā pi sandhārako.

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[1] *M.* i, 427, etc., etc.
[2] *M.* i, 328; *A.* i, 227; cf. v, 59. Cf. *Jāt.* i, 132.
[3] *Pts.* i, 122. [4] Sbh *omit.* [5] Bhm °uḍḍāni.

Nava satasahassāni matthato[1] na samuggato
saṭṭhiñ ceva sahassāni esā lokassa saṇṭhiti.[2]

Evaṃ saṇṭhite c' ettha yojanānaṃ.

Caturāsīti sahassāni ajjhogāḷho mahaṇṇave,
accuggato tāvad-eva Sineru pabbatuttamo.

Tato upaḍḍhupaḍḍhena pamāṇena yathākkamaṃ,
ajjhogāḷhoggatā[3] dibbā nānāratanavicittā.

Yugandharo[4] Isadharo[5] Karavīko[5] Sudassano[5],
Nemindharo[6] Vinatako,[6] Assakaṇṇo[6] giri brahā:—

Ete satta mahā setā Sinerussa samantato,
Mahārājānam āvāsā devayakkhanisevitā.

Yojanānaṃ satān' ucco Himavā pañca pabbato:
yojanānaṃ sahassāni tīṇi āyāmavitthato,[7]
caturāsīti sahassehi kūṭehi paṭimaṇḍito.

Tipañcayojanakkhandha-parikkhepā nagavhayā
paññāsa yojanakkhandha-sākhāyāmā samantato.

Satayo janavitthiṇṇā tāvad-eva ca uggatā,
jambu yass' ānubhāvena Jambudīpo pakāsito.

Yañ c' etaṃ jambuyā pamāṇaṃ, etad eva Asurānaṃ citrapāṭaliyā, Garuḷānaṃ simbalirukkhassa, Aparagoyāne Kadambassa. Uttarakurūsu kapparukkhassa, Pubbavidehe sirīsassa, Tāvatiṃse[8] pāricchattakassā ti. Ten' āhu Porāṇā:—

Pāṭalī, simbali, jambu, devānaṃ pāricchattako,
kadambo, kapparukkho ca sirīsena bhavati sattamaṃ.

Dve asītisahassāni ajjhogāḷho mahaṇṇave,
accuggato tāvad-eva cakkavāḷasiluccayo,
parikkhipitvā taṃ sabbaṃ lokadhātum ayaṃ ṭhito.

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1 Bhm māluto. 2 Sh °ṭhitīti. 3 Sb gālhuggatā.
4 *Jāt.* iv, 213, 265; *Mil.* 6. 5 *Abhpd.* 26.
6 *Ibid.* 27.
7 Sb āyati°; Sh āyama.° 8 Sbh °timsesu.

Tattha candamaṇḍalaṃ ekūnapaññāsayojanaṃ, suriyamaṇḍalaṃ[1] paññāsayojanaṃ, Tāvatiṃsabhavanaṃ dasa sahassayojanaṃ, tathā Asurabhavanaṃ, Avīci, Mahānirayo, Jambudīpo ca, Aparagoyānaṃ sattasahassayojanaṃ, tathā Pubbavidehaṃ, Uttarakuru aṭṭha sahassayojanaṃ. Ekam eko c' ettha Mahādīpo pañcasata pañcasata parittadīpaparivāro, taṃ sabbam pi ekaṃ cakkavāḷaṃ, ekā lokadhātu. Tad-antaresu lokantariyanirayā. Evaṃ anantāni cakkavāḷāni, anantā lokadhātuyo Bhagavā anantena Buddhañāṇena avedi, aññāsi, paṭivijjhi, evaṃ assa okāsaloko pi sabbathā vidito; evam pi sabbathā viditalokattā LOKAVIDŪ.

Attanā pana guṇehi visiṭṭhatarassa kassaci abhāvato natthi etassa uttaro ti ANUTTARO. Tathā h' esa sīlaguṇenā pi sabbaṃ lokaṃ abhibhavati, samādhi-paññā-vimutti-vimuttiñāṇadassanaguṇenā pi, sīlaguṇenā pi asamo asamasamo appaṭimo appaṭibhāgo appaṭipuggalo . . . *pe* . . . vimutti-ñāṇadassanaguṇenā pi. Yath' āha:—*na kho panāhaṃ samanupassāmi sadevake loke samārake . . . pe . . . sadevamanussāya pajāya attanā sīlasampannataran* ti[2] vitthāro:—evaṃ Aggappasādasuttādīni, *na me ācariyo atthī* ti[3] ādi[kā[4]]gāthāyo ca vitthāretabbā.

Purisadamme sāretī ti PURISADAMMASĀRATHI. Dameti, vinetī ti vuttaṃ hoti. Tattha purisadammā ti adantā dametuṃ yuttā tiracchānapurisā pi manussa-[purisā pi][5] amanussapurisā pi. Tathā hi Bhagavatā tiracchānapurisā pi Apalālo nāgarājā,[6] Cūḷodaro,[7] Mahodaro,[7] Aggisikho,[7] Dhūmasikho,[7] Āravāḷo nāgarājā,[8] Dhanapālako hatthī ti[9] evaṃ ādayo damitā nibbisākatā saraṇesu ca sīlesu ca patiṭṭhāpitā, manussa-purisā pi Saccaka-Nigaṇṭhaputta[10]-Ambaṭṭha-māṇava[11]-

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[1] Bhm sūriya°.

[2] *S.* i, 139. *The* Sutta (VI, 1, 2) *is called* 'Gāravo,' *not* 'Aggappasāda.'

[3] *M.* i, 171; *Vin.* i, 8. [4] Sbh *omit.* [5] Bhm *insert* -purisā pi.

[6] *Divyā.* 348, 385; *Mhv.* 30, 84. [7] *References untraced.*

[8] *Mhb.* v, 113.

[9] *Vin.* ii, 194 f.; cf. *Jāt.* i, 66; *Mil.* 207, 349, 410.

[10] *M.* i, 227 f. [11] *D.* i, 87 f.

Pokkharasāti-[1]Soṇadaṇḍa-[2]Kūṭadantādayo[3]; amanussapurisā pi Āḷavaka-Sūciloma-Kharalomayakkha-[4]Sakkadevarājādayo[5] damitā vinītā vicitrehi vinayūpāyehi.[6] *Ahaṃ kho, Kesi,*[7] *purisadamme saṇhena pi vinemi, pharusena pi vinemi, saṇha-pharusena pi vinemī* ti idañ c' ettha suttaṃ[7] vitthāretabbaṃ. Api ca Bhagavā visuddhasīlādīni[8] paṭhamajjhānādīni sotāpannādīnañ ca uttarimaggapaṭipadaṃ ācikkhanto dante pi dameti yeva. Athavā anuttaro purisadammasārathī ti ekam ev' idaṃ atthapadaṃ. Bhagavā hi tathā purisadamme sāreti. Yathā ekapallanken' eva nisinnā aṭṭha disā asajjamānā dhāvanti, tasmā ANUTTARO PURISADAMMASARATHĪ ti vuccati. *Hatthidamakena, bhikkhave, hatthidammo sārito ekaṃ yeva disaṃ dhāvatī* ti[9] idañ c' ettha suttaṃ vitthāretabbaṃ.

Diṭṭhadhammikasamparāyikaparamatthehi yathārahaṃ anusāsatīte SATTHĀ. Api ca satthā viyā[10] ti satthā, Bhagavā satthavāho.[11] Yathā satthavāho satthe kantāraṃ tāreti, corakantāraṃ tāreti, vāḷakantāraṃ tāreti, dubbhikkhakantāraṃ tāreti, nirudakakantāraṃ tāreti, uttāreti, nittāreti, patāreti khemantabhūmiṃ sampāpeti, evam eva Bhagavā satthā satthavāho satthe[12] kantāraṃ tāreti, jātikantāraṃ tāretī ti ādinā niddesanayena p' ettha attho veditabbo.

Devamanussānan ti devānañ ca manussānañ ca, ukkaṭṭhaparicchedavasena bhabbapuggalaparicchedavasena c' etaṃ vuttaṃ. Bhagavā pana tiracchānagatānam pi anusāsanippadānena satthā yeva; te pi hi Bhagavato dhammasavanena upanissaya-sampattiṃ patvā, tāya eva upanissaya-sampattiyā dutiye vā tatiye vā attabhāve maggaphalabhāgino honti. Maṇḍūka-devaputtādayo[13] c' ettha nidassanaṃ. Bhagavati kira Gaggarāya pokkharaṇiyā tīre Campānagaravāsīnaṃ dhammaṃ desiyamāne, eko maṇḍuko Bhagavato sare nimit-

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1 *Ibid.* 109 f.; *Sn.* III, 9.
2 *D.* i, 111 f; Bhm °ḍanta.
3 *Ibid.* 127 f.
4 *S.* i, 213, 207; *Sn.* I, 10, II, 5.
5 *D.* ii, 263 f.
6 Sbh vinayanūpāyehi.
7 Bhm keci (*unfamiliar with the text quoted?*). *A.* ii, 112.
8 Sbh °ādīnaṃ.
9 *M.* iii, 222.
10 Sbh *omit.*
11 Bhm satthāvaho.
12 Bhm satte.
13 *V.V.* 49; *V.V.A.* 209.

taṃ aggahesi, taṃ eko vacchapālako daṇḍaṃ olubbha tiṭṭhanto sīse sannirumbhitvā aṭṭhāsi. So tāva-d-eva kālaṃ katvā Tāvatiṃsabhavane dvādasa yojanike kanakavimāne nibbatti suttappabuddho viya, tattha accharāsanghaparivutaṃ attānaṃ disvā: are! ahaṃ pi nāma idha nibbatto. Kiṃ nu kho kammaṃ akāsin ti āvajjento, na aññaṃ kiñci addasa[1] aññatra Bhagavato sare nimittaggāhā. So tāva-d-eva saha vimānena āgantvā Bhagavato pāde vandi. Bhagavā jānanto va pucchi:—

Ko me vandati pādāni, iddhiyā yasasā jalaṃ
abhikkantena vaṇṇena sabbā obhāsayaṃ disā ti?

Maṇḍūko 'haṃ pure āsiṃ udake vārigocaro.
tava dhammaṃ suṇantassa avadhī[2] *vacchapālako* ti.

Bhagavā tassa dhammaṃ desesi; caturāsītiyā pāṇasahassānaṃ dhammābhisamayo ahosi; devaputto pi sotāpattiphale patiṭṭhāya sitaṃ katvā pakkamī ti.

Yaṃ pana kiñci atthi ñeyyaṃ[3] nāma, sabbass' eva[4] Buddhattā vimokkhantikañāṇavasena BUDDHO. Yasmā vā cattāri saccāni attanā pi bujjhi, aññe pi satte bodhesi,[5] tasmā evam ādīhi pi kāraṇehi BUDDHO. Imassa ca pan' atthassa viññāpanatthaṃ[6] bujjhitā saccānī ti BUDDHO. Bodhetā pajāyā ti BUDDHO ti evaṃ pavatto sabbo pi Niddesanayo[7] Paṭisambhidānayo[8] vā vitthāretabbo.

BHAGAVĀ ti idaṃ pan' assa guṇavisiṭṭha[sabba[9]]sattuttamagarugāravādhivacanaṃ. Ten' āhu Porāṇā:—

Bhagavā ti vacanaṃ seṭṭhaṃ, Bhagavā ti vacanuttamaṃ,[10]
garugāravayutto so Bhagavā tena vuccatī ti.

Catubbidhaṃ vā nāmaṃ:—*āvatthikaṃ, lingikaṃ, nemittikaṃ, adhiccasamuppannan* ti. *Adhiccasamuppannaṃ* nāma lokiyavohārena yad-icchakan ti vuttaṃ hoti. Tattha vac-

[1] Bhm adassa.
[2] Bh P.T.S. ed. *V.V.*: avadhi.
[3] Bhm neyyaṃ.
[4] Sbh sabbassa.
[5] Bhm bodheti.
[6] Bm vibhāvanatthaṃ.
[7] *Nidd.* 457.
[8] Cf. *Pts.* i, 174.
[9] Sbh *omit.*
[10] Bhm vacanaṃ uttamaṃ.

cho, dammo, balivaddo ti evam ādi *āvatthikaṃ*. Daṇḍī, chattī, sikhī, parī ti: evam-ādi *lingikaṃ*. Tevijjo, chaḷabhiñño ti evam ādi *nemittikaṃ*. Sirivaḍḍhako, dhanavaḍḍhako ti evam-ādi vacanatthaṃ anapekkhitvā pavattaṃ adhiccasamuppannaṃ. Idaṃ pana Bhagavā ti nāmaṃ nemittikaṃ. Na Mahā-Māyāya, na Suddhodana-mahārājena, na asītiyā ñātisahassehi kataṃ, na Sakka-Santusitādīhi dena asītiyā ñātisahassehi karaṃ, na Sakka-Santusitādīhi devatāvisesehi. Vuttam pi c' etaṃ[1] Dhammasenāpatinā: *Bhagavā ti n'etaṃ nāmaṃ mātarā kataṃ . . . pe . . . vimokkhantikam etaṃ Buddhānaṃ Bhagavantānaṃ Bodhiyā mūle saha sabbaññutañāṇassa paṭilābhā sacchikā paññatti yad-idaṃ Bhagavā* ti.[2] Yaṃ guṇe nemittikañ c'etaṃ nāmaṃ, tesaṃ guṇānaṃ pakāsanatthaṃ imaṃ gāthaṃ vadanti:—

Bhagī bhajī bhāgi vibhattavā iti
akāsi bhaggan ti garū ti Bhāgyavā.
bahūhi ñāyehi subhāvitattano
bhavantago so Bhagavā ti vuccatī ti.

Niddese vuttanayen' eva c' ettha tesaṃ tesaṃ padānaṃ attho daṭṭhabbo.[3]

Ayaṃ pana aparo nayo:—

Bhāgyavā Bhaggavā yutto, bhavehi ca vibhattavā
bhattavā vantagamano bhavesu Bhagavā tato ti.

Tattha vaṇṇāgamo vaṇṇavipariyāyo ti ādikaṃ[4] niruttilakkhaṇaṃ gahetvā, saddanayena vā pi sodarādi pakkhepalakkhaṇaṃ gahetvā, yasmā lokiya-lokuttarasukhābhinibbattakaṃ dāna-sīlādipārappattaṃ bhāgyamassa atthi, tasmā Bhāgyavā ti vattabbe BHAGAVĀ ti vuccatī ti ñātabbaṃ. Yasmā pana lobha-dosa-moha-viparītamanasikāra-ahirikānottappa-kodhūpanāha-makkha-paḷāsa-issā-macchariya-māyā sātheyyā-thambha-sārambhamānātimāna-mada[5]pamāda-taṇhā-avijjā, tividhākusalamūladuccarita-sankilesa-mala-visa-

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[1] S[b] vuttañ c' etaṃ.
[2] *Pts.* i, 174; *Nid.* 143, 458.
[3] *Nid.* 142.
[4] B[hm] ānikaṃ.
[5] S[bh] °madapp°.

masaññā-vitakkapapañca-, catubbidhavipariyesa-āsava-gantha-ogha-yoga-agati-taṇhupādāna-,[1] pañca cetokhila-vinibandha-nīvaraṇābhinandana-, cha vivādamūlataṇhākāya-, sattānusaya-, aṭṭha micchatta-, nava taṇhāmūlaka-, dasākusalakammapatha-dvāsaṭṭhi diṭṭhigata-, aṭṭhasata taṇhāvicaritappabheda-, sabbadaratha-pariḷāha-kilesa-, satasahassāni sankhepato vā pañca kilesakhandha-abhisankhāra-devaputtamaccu-māre abhañji; tasmā bhaggattā etesaṃ parissayānaṃ Bhaggavā ti vattabbe, BHAGAVĀ ti vuccati. Āha c' ettha:—

Bhaggarāgo, bhaggadoso, bhaggamoho anāsavo,
bhaggā 'ssa pāpakā dhammā: Bhagavā tena vuccatī ti.

Bhāgyavatāya c' assa satapuññalakkhaṇa-dharassa rūpakāyasampattidīpitā hoti, bhaggadosatāya dhammakāyasampatti. Tathā lokiyaparikkhakānaṃ[2] bahumatabhāvo, gahaṭṭhapabbajitehi abhigamanīyatā, abhigatānañ ca tesaṃ kāyacittadukkhāpanaya-[3]paṭibalabhāvo, āmisadāna-dhammadānehi upakāritā, lokiya-lokuttarasukhehi ca saṃyojanasamatthatā dīpitā hoti. Yasmā ca loke issariyadhamma-yasasiri-kāmapayattesu[4] chasu dhammesu bhagasaddo pavattati,[5] paramañ c'assa sakacitte issariyaṃ, aṇimā[6] langhimādikaṃ[7] vā lokiyasammataṃ sabbakāraparipūraṃ atthi, tathā lokuttaro dhammo, lokattayavyāpito[8] yathābhucca-[9]guṇādhigato ativiya parisuddho yaso, rūpakāyadassanavyāvaṭajananayanappasādajananasamatthā sabbākāraparipūrā sabbangapaccangasirī, yaṃ yaṃ etena icchitaṃ patthitaṃ attahitaṃ parahitaṃ vā, tassa tassa tath' eva abhinipphannattā icchita-niphattisaññito[10] kāmo, sabbalokagarubhāvappattihetubhūto sammāvāyāmasankhāto payatto ca atthi, tasmā imehi bhagehi yuttattā pi bhagā assa santī ti iminā atthena BHAGAVĀ ti vuccati. Yasmā pana kusalādīhi bhedehi sabbadhamme khandhāyatanadhātu-sacca-indriya-paṭic-

[1] Sbh taṇhupādupādāna-. [2] Bhm °sarikkha°.
[3] Sbh °āpanayane. [4] Sh kāmapp°.
[5] Sbh vattati. [6] *So all editions.*
[7] Sbh lagh°. [8] Bhm °vyāpako.
[9] Sbh °bhūta-. [10] Bhm icchitatthanibbatti°.

casamuppādādīhi vā kusalādi dhamme pīḷanasankhatasantāpaviparināmaṭṭhena vā dukkhaṃ ariyasaccaṃ, āyūhananidānasaṃyogapalibodhaṭṭhena samudayaṃ, nissaraṇavivekāsankhata-amataṭṭhena nirodhaṃ, niyyānikahetudassanādhipateyyaṭṭhena maggaṃ vibhattavā vibhajitvā vivaritvā desitavā ti vuttaṃ[1] hoti, tasmā vibhattavā ti vattabbe BHAGAVĀ ti vuccati. Yasmā ca esa dibbabrahma-ariyavihāre kāyacitta-upadhiviveke suññatāppaṇihitānimittavimokkhe aññe ca lokiya-lokuttare uttarimanussadhamme bhajisevibahulaṃ akāsi, tasmā bhattavā ti vattabbe BHAGAVĀ ti vuccati. Yasmā pana tīsu bhavesu taṇhāsankhātaṃ gamanaṃ anena vantaṃ, tasmā, bhavesu vantagamano ti vattabbe, bhava-saddato *bha*-kāraṃ gamanasaddato, *ga*-kāraṃ vantasaddato, *va*-kārañ ca dīghaṃ katvā ādāya BHAGAVĀ ti vuccati. Yathā loke *me*-hanassa *kha*-ssa mā-*lā* ti vattabbe mekhalā ti.

Tass' evaṃ iminā ca iminā ca kāraṇena: so Bhagavā arahaṃ . . . pe . . . iminā ca iminā ca kāraṇena Bhagavā ti Buddhaguṇe anussarato neva tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti Tathāgataṃ ārabbha. Icc' assa evaṃ rāgādi-[2]pariyuṭṭhānābhāvena nikkhambhitanīvaraṇassa kammaṭṭhānābhimukhatāya ujugatacittassa Buddhaguṇapoṇā vitakkavicārā pavattanti; Buddhaguṇe anuvitakkayato anuvicārayato pīti uppajjati; pītimanassa pītipadaṭṭhānāya passaddhiyā kāyacittadarathā paṭippassambhanti; passaddhidarathassa kāyikam pi cetasikam pi sukhaṃ uppajjati; sukhino Buddhaguṇārammaṇaṃ hutvā cittaṃ samādhiyatī ti anukkamena ekakkhaṇe jhānangāni uppajjanti; Buddhaguṇānaṃ pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā, upacārappattam eva jhānaṃ hoti. Tad etaṃ Buddhaguṇānussaraṇavasena uppannattā Buddhānussat' icceva sankhaṃ gacchati. Imañ ca pana Buddhānussatiṃ anuyutto bhikkhu satthari sagāravo hoti, sappatisso, saddhāvepullaṃ sativepullaṃ paññāvepullaṃ puññavepullañ ca adhigacchati, pītipāmojjabahulo hoti, bhayabhe-

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[1] Bhm desitavāsi°. [2] Sbh rāgādisu.

ravasaho dukkhādhivāsanasamattho, satthārā saṃvāsasaññaṃ paṭilabhati, Buddhaguṇānussatiyā ajjhāvutthañ c' assa sarīram pi cetiyagharam iva pūjārahaṃ hoti, Buddhabhūmiyaṃ cittaṃ namati, vītikkamitabbavatthusamāyoge c' assa sammukhā satthāraṃ passato viya hirottappaṃ paccupaṭṭhāti, uttariṃ appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya Buddhānussatiyā sadā ti.

Idaṃ tāva Buddhānussatiyaṃ vitthārakathā-mukhaṃ.

II

Dhammānussatiṃ bhāvetukāmenā pi rahogatena paṭisallīnena: *svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko*[1] *paccattaṃ veditabbo viññūhī* ti[2] evaṃ pariyattidhammassa ceva navavidhassa ca lokuttaradhammassa guṇā anussaritabbā.

Svākkhāto ti imasmiṃ hi pade pariyattidhammo pi saṅgahaṃ gacchati, itaresu lokuttaradhammo va. Tattha pariyattidhammo tāva:—svākkhāto ādi-majjha-pariyosānakalyāṇattā sātthasavyañjanakevalaparipuṇṇaparisuddhabrahmacariyappakāsanattā ca. Yaṃ hi Bhagavā ekagātham pi deseti, sā samantabhadrakattā[3] dhammassa paṭhamapādena ādikalyāṇā, dutiya-tatiyapādehi majjhe kalyāṇā, pacchimapādena pariyosānakalyāṇā. Ekānusandhikaṃ suttaṃ nidānena ādikalyāṇaṃ, nigamanena pariyosānakalyāṇaṃ, sesena majjhe kalyāṇaṃ. Nānānusandhikaṃ suttaṃ paṭhamānusandhinā ādikalyāṇaṃ, pacchimena pariyosānakalyāṇaṃ, sesehi majjhe kalyāṇaṃ. Api ca sanidāna-sa-uppattikattā ādikalyāṇaṃ, veneyyānaṃ anurūpato atth' assa aviparītatāya ca hetudāharaṇayuttato ca majjhe kalyāṇaṃ, sotūnaṃ saddhāpaṭilābhajananena nigamanena ca pariyosānakalyāṇaṃ. Sakalo pi sāsanadhammo attano atthabhūtena sīlena ādikalyāṇo, samathavipassanā-maggaphalehi majjhe kalyāṇo, nibbānena pariyosānakalyāṇo. Sīlasamādhīhi vā ādikalyāṇo, vipassa-

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[1] Bhm opaneyyiko. [2] *D.* ii, 93; iii, 5, *etc.*, *etc.*
[3] Bhm °bhadda°.

nāmaggehi majjhe kalyāṇo, phala-nibbānehi pariyosānakalyāṇo. Buddhasubodhitāya vā ādikalyāṇo, dhammasudhammatāya majjhe kalyāṇo, sanghasuppaṭipattiyā pariyosānakalyāṇo. Taṃ sutvā tathattāya paṭipannena adhigantabbāya abhisambodhiyā vā ādikalyāṇo, paccekabodhiyā majjhe kalyāṇo, sāvakabodhiyā pariyosānakalyāṇo. Suyyamāno c' esa nīvaraṇavikkhambhaṇato savaṇena[1] pi kalyāṇaṃ eva āvahatī ti ādikalyāṇo, paṭipajjiyamāno samathavipassanā sukhāvahanato paṭipattiyā pi kalyāṇaṃ āvahatī ti majjhe kalyāṇo, tathā paṭipanno ca paṭipattiphale niṭṭhite tādibhāvāvahanato paṭipattiphalena pi kalyāṇaṃ āvahatī ti pariyosānakalyāṇo ti evaṃ ādimajjhapariyosānakalyaṇattā SVAKKHĀTO.

Yaṃ pan' esa Bhagavā dhammaṃ desento sāsanabrahmacariyaṃ maggabrahmacariyañ ca pakāseti, nānānayehi dīpeti, taṃ yathānurūpaṃ atthasampattiyā sātthaṃ, vyañjanasampattiyā savyañjanaṃ. Sankāsana-pakāsana-vivaraṇa-vibhajana-uttānīkaraṇapaññatti atthapadasamāyogato sātthaṃ, akkharapadavyañjanākāraniruttiniddesasampattiyā savyañjanaṃ. Atthagambhīratā paṭivedhagambhīratā hi sātthaṃ, dhammagambhīratā desanāgambhīratā hi savyañjanaṃ. Atthapaṭibhāna-paṭisambhidāvisayato sātthaṃ; dhammanirutti-paṭisambhidāvisayato savyañjanaṃ. Paṇḍitavedanīyato sarikkhakajanappasādakan ti[2] sātthaṃ, saddheyyato lokiyajanappasādakan ti savyañjanaṃ. Gambhīrādhippāyato sātthaṃ, uttānapadato savyañjanaṃ. Upanetabbassa abhāvato sakalaparipuṇṇabhāvena kevalaparipuṇṇaṃ. Apanetabbassa abhāvato niddesabhāvena parisuddhaṃ. Api ca:—paṭipattiyā adhigamavyattito sātthaṃ, pariyattiyā āgamavyattito savyañjanaṃ. Sīlādi pañcadhammakkhandhayuttato kevalaparipuṇṇaṃ. Nirupakkilesato nittharaṇatthāya pavattito lokāmisanirapekkhato ca parisuddhan ti evaṃ sāttha-savyañjanakevalaparipuṇṇaparisuddhabrahmacariyappakāsanattā SVĀKKHĀTO.

Atthavipallāsābhāvato vā suṭṭhu akkhāto ti SVĀKKHĀTO. Yathā hi aññatitthiyānaṃ dhammassa attho vipallāsaṃ āpajjati, antarāyikā ti vuttadhammānaṃ antarāyikattā-

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1 Bhm savan°. 2 Sb parikkhaka°.

bhāvato niyyānikā ti ca vuttadhammānaṃ niyyānikattābhāvato, tena te durakkhātadhammā yeva honti,—na tathā Bhagavato dhammassa attho vipallāsaṃ āpajjati. Ime dhammā antarāyikā, ime [dhammā[1]] niyyānikā ti evaṃ vuttadhammānaṃ tathābhāvānatikkamanato ti evaṃ tāva pariyattidhammo SVĀKKHĀTO.

Lokuttaradhammo pana nibbānānurūpāya paṭipattiyā paṭipadānurūpassa ca nibbānassa akkhātattā SVĀKKHĀTO. Yath' āha:—*supaññattā kho pana tena Bhagavatā sāvakānaṃ nibbānagāminipaṭipadā saṃsandati, nibbānañ ca paṭipadā ca. Seyyathā pi nāma Gaṅgodakaṃ Yamunodakena saṃsandati sameti, evam eva supaññattā kho pana tena Bhagavatā sāvakānaṃ nibbānagāminipaṭipadā saṃsandati, nibbānañ ca paṭipadā cā* ti.[2]

Ariyamaggo c' ettha antadvayam anupagamma majjhimā paṭipadābhūto va majjhimā paṭipadā ti akkhātattā svākkhāto. Sāmaññaphalāni paṭippassaddhakilesān' eva paṭippassaddhakilesānī ti akkhātattā svākkhātāni. Nibbānaṃ sassatāmatatāṇaleṇādi-sabhāvam eva sassatādi-sabhāvavasena akkhātattā svākkhātan ti evaṃ lokuttaradhammo pi SVĀKKHĀTO.

Sandiṭṭhiko ti ettha pana ariyamaggo tāva attano santāne rāgādīnaṃ abhāvaṃ karontena[3] [ariyapuggalena[4]] sāmaṃ daṭṭhabbo ti SANDIṬṬHIKO. Yath' āha:—*ratto kho, brāhmaṇa, rāgena abhibhūto pariyādiṇṇacitto attavyābādhāya[5] pi ceteti, paravyābādhāya[5] pi ceteti, ubhayavyābādhāya[5] pi ceteti, cetasikaṃ pi dukkhaṃ domanassaṃ paṭisaṃvedeti. Rāge pahīne neva attavyābādhāya ceteti, na paravyābādhāya ceteti, na ubhayavyābādhāya ceteti, na cetasikaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. Evam pi kho, brāhmaṇa, sandiṭṭhiko dhammo hotī* ti.[6]

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[1] S^bh *omit.*

[2] *Not traced.* S^h *refers to* Saṃ: Nikāya, *with customary vagueness, but it does not appear to be in that work.*

[3] S^bh abhāvakar°; S^b karaṇena.

[4] S^bh *omit.*

[5] B^hm °vyāpādāya.

[6] *A.* i, 156 f.

Api ca:—navavidho pi lokuttaradhammo yena yena adhigato hoti, tena tena parasaddhāya gantabbataṃ hitvā, paccavekkhaṇañāṇena sayaṃ daṭṭhabbo ti SANDIṬṬHIKO.

Atha vā pasatthā diṭṭhi sandiṭṭhi; sandiṭṭhiyā jayatī ti sandiṭṭhiko; tathā h' ettha ariyamaggo sampayuttāya ariyaphalakāraṇabhūtāya, nibbānaṃ visayībhūtāya[1] sandiṭṭhiyā kilese jayati; tasmā, yathā rathena jayatī ti rathiko, evaṃ navavidho pi lokuttaradhammo sandiṭṭhiyā jayatī ti SANDIṬṬHIKO.

Atha vā diṭṭhan ti dassanaṃ vuccati. Diṭṭham eva sandiṭṭhaṃ, sandassanan[2] ti attho. Sandiṭṭhaṃ arahatī ti sandiṭṭhiko. Lokuttaradhammo hi bhāvanābhisamayavasena sacchikiriyābhisamayavasena ca dissamāno yeva vaṭṭabhayaṃ nivatteti; tasmā, yathā vatthaṃ arahatī ti vatthiko, evaṃ sandiṭṭhaṃ arahatī ti SANDIṬṬHIKO.

Attano phaladānaṃ sandhāya nāssa kālo ti akālo; akālo yeva *akāliko*. Na pañcāha-sattāhādibhedam kālaṃ khepetvā phalaṃ deti; attano pana pavattisamanantaram eva phalado ti vuttaṃ hoti.

Atha vā attano phaladāne[3] pakaṭṭho kālo patto assā ti kāliko. Ko so? Lokiyo kusaladhammo. Ayaṃ pana samanantaraphalattā na kāliko ti AKĀLIKO. Idaṃ maggam eva sandhāya vuttaṃ.

Ehi, passa imaṃ dhamman ti evaṃ pavattaṃ ehi-passavidhaṃ arahatī ti *ehipassiko*. Kasmā pan' esa taṃ vidhiṃ arahatī ti? Vijjamānattā parisuddhattā ca. Rittamuṭṭhiyaṃ[4] hi hiraññaṃ vā suvaṇṇaṃ vā atthī ti vatvā pi ehi! passa iman ti na sakkā vattuṃ. Kasmā? Avijjamānattā. Vijjamānam pi ca gūthaṃ vā muttaṃ vā manuññabhāvappakāsanena cittasampahaṃsanatthaṃ; ehi! passa iman ti na sakkā vattuṃ. Api ca kho pana tiṇehi vā paṇṇehi vā paṭicchādetabbam eva hoti. Kasmā? Aparisuddhattā. Ayam pana navavidho pi lokuttaradhammo sabhāvato vā vijjamāno, vigatavalāhake ākāse sampuṇṇacandamaṇḍalaṃ viya, paṇḍukambale nikkhittajātimaṇi viya ca parisuddho;

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[1] Bhm visayī°. [2] Bhm dassanan.
[3] Sbh phalappadāne. [4] Sb rittamaṭṭhiyaṃ.

tasmā vijjamānattā parisuddhattā ca ehi-passa-vidhiṃ arahatī ti EHIPASSIKO.

Upanetabbo ti *opanayiko*.[1] Ayaṃ pan' ettha vinicchayo:—upanayanaṃ upanayo. Ādittaṃ celaṃ vā sīsaṃ vā ajjhupekkhitvā pi bhāvanāvasena attano citte upanayanaṃ arahatī ti opanayiko.[2] Idaṃ sankhate lokuttaradhamme yujjati. Asankhato[3] pana attano cittena upanayanaṃ arahatī ti OPANAYIKO.[1] Sacchikiriyā vasena allīyanaṃ arahatī ti attho.

Atha vā nibbānaṃ upanetī ti ariyamaggo upaneyyo. Sacchikātabbataṃ upanetabbo ti phalanibbānadhammo upaneyyo, upaneyyo eva[4] OPANAYIKO.[1]

Paccattaṃ veditabbo viññūhī ti sabbehi pi ugghaṭitaññū-[5] ādīhi viññūhi attani attani veditabbo:—bhāvito me maggo, adhigataṃ phalaṃ, sacchikato nirodho ti. Na hi upajjhāyena bhāvitena maggena[6] saddhivihārikassa kilesā pahīyanti, na so tassa phalasamāpattiyā phāsuviharati. Na tena sacchikataṃ nibbānaṃ sacchikaroti. Tasmā na esa, parassa sīse ābharaṇaṃ viya, daṭṭhabbo; attano pana citte yeva daṭṭhabbo. Anubhavitabbo viññūhī ti vuttaṃ hoti; bālānaṃ pana avisayo c' esa.

Api ca:—svākkhāto ayaṃ dhammo. Kasmā? Sandiṭṭhikattā; sandiṭṭhiko akālikattā; akāliko ehipassikattā, yo ca ehipassiko, so nāma opanayiko hotī ti, tass' evaṃ svākkhātādibhede dhammaguṇe anussarato neva tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa- . . . *pe* . . . na moha-pariyuṭṭhitaṃ cittaṃ hoti; ujugatam ev' assa tasmiṃ samaye cittaṃ hoti dhammaṃ ārabbhā ti purimanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni uppajjanti, dhammaguṇānaṃ pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacārappattam eva jhānaṃ hoti. Tad-etaṃ dhammaguṇānussaraṇavasena uppannattā dhammānussaticc' eva sankhaṃ gacchati.

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1 B^hm opaneyyiko.
2 *Sic* B^hm, *adding* Opaneyiko va opaneyyiko.
3 B^hm asankhate.
4 S^bh va.
5 S^h °aññu-.
6 S^bh bhāvite magge.

Imañ ca pana dhammānussatiṃ anuyutto bhikkhu evaṃ opanayikassa[1] dhammassa desetāraṃ iminā p' angena samannāgataṃ satthāraṃ neva atītaṃse samanupassāmi, na pan' etarahi aññatra[2] tena Bhagavatā ti evaṃ dhammaguṇadassanen' eva satthari sagāravo hoti, sappatisso, dhamme garucittīkāro saddhādi-vepullaṃ adhigacchati, pītipāmojjabahulo hoti, bhayabheravasaho,[3] dukkhādhivāsanasamattho, dhammena saṃvāsasaññaṃ paṭilabhati, dhammaguṇānussatiyā ajjhāvutthañ c' assa sarīram pi cetiyagharam iva pūjārahaṃ hoti, anuttaradhammādhigamāya cittaṃ namati, vītikkamitabbavatthusamāyoge c' assa dhammasudhammataṃ samanussarato hirottappaṃ paccupaṭṭhāti; uttariṃ appaṭivijjhanto pana sugatiparāyaṇo hoti.

Tasmā have appamādaṃ kayirātha sumedhaso;
evaṃ mahānubhāvāya dhammānussatiyā sadā ti.

Idaṃ dhammānussatiyaṃ vitthārakathāmukhaṃ.

III

Sanghānussatiṃ bhāvetukāmenā pi rahogatena patisallīnena:—*supaṭipanno*[4] *Bhagavato sāvakasangho, ujupaṭipanno Bhagavato sāvakasangho, ñāyapaṭipanno Bhagavato sāvakasangho, sāmīcipaṭipanno Bhagavato sāvakasangho, yad-idaṃ cattāri purisayugāni aṭṭha purisapuggalā esa Bhagavato sāvakasangho āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjalīkaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā* ti,[5] evaṃ ariyasanghaguṇā anussaritabbā.

Tattha *supaṭipanno* ti suṭṭhu paṭipanno, sammāpaṭipadaṃ, anivattipaṭipadaṃ, anulomapaṭipadaṃ, apaccanīkapaṭipadaṃ, dhammānudhammapaṭipadaṃ paṭipanno ti vuttaṃ hoti. Bhagavato ovādānusāsaniṃ sakkaccaṃ suṇantī ti sāvakā.

Sāvakānaṃ sangho *sāvakasangho.* Sīladiṭṭhisāmaññatāya sanghātabhāvaṃ āpanno sāvakasamūho ti attho. Yasmā

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1 Bhm upaneyy°. 2 Sbh aññattha. 3 Bhm °bheravasayo.
4 Bhm suppaṭi°. 5 *A.* i, 208; ii, 56, *etc.*, *etc.*

pana sā sammā paṭipadā uju avankā akuṭilā ajimhā ariyo ca ñāyo ti pi vuccati, anucchavikattā ca sāmicī ti pi sankhaṃ gato, tasmā taṃ paṭipanno ariyasangho *ujupaṭipanno ñāyapaṭipanno sāmicipaṭipanno*[1] ti pi vutto. Ettha ca ye maggaṭṭhā, te sammāpaṭipattisamangitāya supaṭipannā; ye phalaṭṭhā, te sammāpaṭipadāya adhigantabbassa adhigatattā atītaṃ paṭipadaṃ sandhāya[2] supaṭipannā ti veditabbā. Api ca:—svākkhāte dhammavinaye yathānusiṭṭhaṃ paṭipannattā pi apaṇṇakapaṭipadaṃ paṭipannattā pi supaṭipanno. Majjhimāya paṭipadāya antadvayaṃ anupagamma paṭipannattā kāyavacīmanovankakuṭilajimhadosappahānāya paṭipannattā ca *ujupaṭipanno.* Ñāyo vuccati nibbānaṃ; tad-atthāya paṭipannattā *ñāyapaṭipanno.* Yathā paṭipannā sāmicipaṭipannārahā[3] honti, tathā paṭipannattā *sāmicipaṭipanno.*

Yad-idan ti yāni imāni.

Cattāri purisayugānī ti yugalavasena paṭhamamaggaṭṭho phalaṭṭho ti idam ekaṃ yugalan ti evaṃ cattāri purisayugaḷāni honti.

Aṭṭhapurisapuggalā ti purisapuggalavasena eko paṭhamamaggaṭṭho eko phalaṭṭho ti iminā nayena aṭṭh' eva purisapuggalā honti. Ettha ca *puriso* ti vā *puggalo* ti vā ekatthāni[4] etāni padāni, veneyyavasena pan' etaṃ vuttaṃ.

Esa Bhagavato sāvakasangho ti yān' imāni yugavasena cattāri purisayugāni, pāṭi-ekkato[5] aṭṭha purisapuggalā:—*esa Bhagavato sāvakasangho.*

Āhuneyyo ti ādisu ānetvā hunitabban ti āhunaṃ, dūrato pi ānetvā sīlavantesu dātabban ti attho; catunnaṃ paccayānam etaṃ adhivacanaṃ. Taṃ āhunaṃ paṭiggahetuṃ yutto tassa mahapphalakaraṇato ti *āhuneyyo.*

Atha vā:—dūrato pi āgantvā sabbasāpateyyam pi ettha hunitabban[6] ti āhavanīyo, Sakkādīnam pi vā āhavanaṃ arahatī ti āhavanīyo. Yo cāyaṃ Brāhmaṇānaṃ āhavanīyo nāma aggi, yattha hutaṃ mahapphalan ti tesaṃ laddhi.

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1 Bhm ujupp-° ñāyapp° sāmicipp.°
2 Sbh upādāya.
3 Sbh sāmicikammārahā.
4 Sbh °ṭṭhāni.
5 Sbh pāṭiyekkato.
6 Sh hūni°.

Sace hutassa mahapphalatāya āhavanīyo, sangho va āhavanīyo. Sanghe hutaṃ hi mahapphalaṃ hoti. Yath' āha:—

Yo ca vassasataṃ jantu aggiṃ paricare vane,
ekañ ca bhāvitattānaṃ, muhuttam api pūjaye ;
Sā yeva pūjanā seyyo, yañ ce vassasataṃ hutan[1] ti.

Tad-etaṃ nikāyantare *āhavanīyo* ti padaṃ idha *āhuneyyo* ti iminā padena atthato ekaṃ, vyañjanato pan' ettha kiñci mattam eva nānaṃ, iti āhuneyyo.

Pāhuneyyo ti ettha pana pāhunaṃ vuccati disāvidisato āgatānaṃ piyamanāpānaṃ ñātimittānaṃ atthāya sakkārena paṭiyattaṃ āgantukadānaṃ; tam pi ṭhapetvā te tathārūpe pāhunake sanghass' eva dātuṃ yuttaṃ, sangho ca taṃ[2] paṭiggahetuṃ yutto. Sanghasadiso hi pāhunako natthi; tathā h' esa ekabuddhantare ca dissati, abbokiṇṇañ ca. Piyamanāpattakarehi dhammehi samannāgato ti evaṃ pāhunam assa dātuṃ yuttaṃ, pāhunañ ca paṭiggahetuṃ yutto ti *pāhuneyyo*. Yesaṃ pana pāhavanīyo ti pāḷi, tesaṃ, yasmā sangho pubbakāraṃ arahati, tasmā sabbapaṭhamaṃ ānetvā ettha hunitabban ti pāhavanīyo. Sabbappakārena vā āhavanaṃ arahatī ti pāhavanīyo. Svāyam idha ten' eva atthena *pāhuneyyo* ti vuccati.

Dakkhiṇā ti pana paralokaṃ saddahitvā dātabbadānaṃ vuccati. Taṃ dakkhiṇaṃ arahati, dakkhiṇāya vā hito, yasmā naṃ mahapphalakaraṇatāya visodhetī ti *dakkhiṇeyyo*. Ubho hatthe sirasmiṃ[3] patiṭṭhāpetvā sabbalokena kayiramānaṃ añjalikammaṃ arahatī ti *añjalīkaraṇīyo*.

Anuttaraṃ puññakkhettaṃ lokassā ti sabbalokassa asadisaṃ puññavirūhanaṭṭhānaṃ. Yathā hi rañño vā amaccassa vā sālīnaṃ vā yavānaṃ vā virūhanaṭṭhānaṃ rañño sālikhettaṃ [rañño[4]] yavakheṭtan ti vuccati, evaṃ sangho sabbalokassa puññānaṃ virūhanaṭṭhānaṃ, sanghaṃ nissāya hi lokassa nānappakārahitasukhasaṃvattanikāni puññāni virūhanti; tasmā sangho *anuttaraṃ puññakkhettaṃ lokassā* ti.

Evaṃ supaṭipannatādibhede sanghaguṇe anussarato neva

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[1] *Dhp.* ver. 107.
[2] Bhm pāhunañ ca.
[3] Sbh sirasi.
[4] Sbh *omit.*

tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa . . . *pe* . . . na mohapariyuṭṭhitaṃ cittaṃ hoti; ujugatam ev' assa tasmiṃ samaye cittaṃ hoti sangham ārabbhā ti purimanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe yeva[1] jhānangāni uppajjanti. Sanghaguṇānaṃ pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacāramattam eva jhānaṃ hoti. Tad etaṃ sanghaguṇānussaraṇavasena uppannattā sanghānussat' icc' eva sankhaṃ gacchati.

Imañ ca pana sanghānussatiṃ anuyutto bhikkhu sanghe sagāravo hoti sappatisso, saddhādivepullaṃ adhigacchati, pītipāmojjabahulo hoti, bhayabheravasaho, dukkhādhivāsanasamattho, sanghena saṃvāsasaññaṃ paṭilabhati, sanghaguṇānussatiyā ajjhāvutthañ c' assa sarīraṃ sannipatitasangham iva uposathāgāraṃ pūjārahaṃ hoti, sanghaguṇādhigamāya cittaṃ namati, vītikkamitabbavatthusamāyoge c' assa sammukhā sanghaṃ passato viya hirottappaṃ paccupaṭṭhāti; uttariṃ appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya sanghānussatiyā sadā ti.

Idaṃ sanghānussati yaṃ vitthārakathāmukhaṃ.

IV

Sīlānussatiṃ bhāvetukāmena pana rahogatena patisallīnena:—aho vata me *sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikānī* ti[2] evaṃ akhaṇḍatādi-guṇavasena attano sīlāni anussaritabbāni. Tāni ca gahaṭṭhena gahaṭṭhasīlāni, pabbajitena pabbajitasīlāni. Gahaṭṭhasīlāni vā hontu pabbajitasīlāni vā, yesaṃ ādimhi vā ante vā ekam pi na bhinnaṃ, tāni, pariyantachinnasāṭako[3] viya, na khaṇḍānī ti *akhaṇḍāni.*

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[1] B^hm *omit.*

[2] *M.* ii, 251; *S.* ii, 70, *etc.*; *A.* iii, 36 (*see Indexes of these texts for other references*).

[3] S^bh pariyante chinna°.

Yesaṃ vemajjhe ekam pi na bhinnaṃ, tāni, majjhe vinividdhasāṭako viya, na chiddānī ti *acchiddāni*.

Yesaṃ paṭipāṭiyā dve vā tīṇi vā na bhinnāni, tāni piṭṭhiyā vā kucchiyā vā uṭṭhitena dīghavaṭṭādi-saṇṭhānena visabhāgavaṇṇena kāḷarattādīnaṃ, aññatarasarīravaṇṇā gāvī viya, na sabalānī ti *asabalāni*.

Yāni antarantarā na bhinnāni, tāni, visabhāgabinduvicitrā gāvī viya, na kammāsānī ti *akammāsāni*.

Avisesena vā sabbāni pi sattavidhena methunasaṃyogena kodhupanāhādīhi ca pāpadhammehi anupahatattā akhaṇḍāni acchiddāni asabalāni akammāsāni.

Tāni yeva taṇhādāsavyato mocetvā bhujissabhāvakaraṇena *bhujissāni*. Buddhādīhi viññūhi pasatthattā *viññūpasatthāni*.

Taṇhādiṭṭhīhi aparāmaṭṭhatāya[1] kenaci vā:—ayaṃ te sīlesu doso ti evaṃ parāmaṭṭhuṃ asakkuṇeyyatāya *aparāmaṭṭhāni*.

Upacārasamādhiṃ appanāsamādhiṃ vā, atha vā pana maggasamādhiṃ phalasamādhiñ cā pi saṃvattentī ti *samādhisaṃvattanikāni*.

Evaṃ akhaṇḍatādi-guṇavasena attano sīlāni anussarato nev' assa tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa- . . . *pe* . . . na moha-pariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti. Sīlam ārabbhā ti purimanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni uppajjanti. Sīlaguṇānaṃ pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacāramattam[2] eva jhānaṃ hoti. Tad-etaṃ sīlaguṇānussaraṇavasena uppannattā sīlānussat' icc' eva sankhaṃ gacchati.

Imañ ca pana sīlānussatiṃ anuyutto bhikkhu sikkhāya sagāravo hoti, sabhāgavutti, paṭisanthāre appamatto, attānuvādādibhayavirahito, aṇumattesu vajjesu bhayadassāvī, saddhādi-vepullaṃ adhigacchati, pītipāmojjabahulo hoti; uttariṃ appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya sīlānussatiyā sadā ti.

Idaṃ sīlānussati yaṃ vitthārakathāmukhaṃ.

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[1] Sbh aparāmatthattā. [2] Sbh Bh °ppattam.

V

Cāgānussatiṃ bhāvetukāmena pana pakatiyā cāgādhimuttena niccappavattadānasaṃvibhāgena bhavitabbaṃ. Atha vā pana bhāvanaṃ ārabhantena: ito dāni pabhuti[1] sati paṭiggāhake antamaso ekālopamattam pi dānaṃ adatvā na bhuñjissāmī ti samādānaṃ katvā taṃ divasaṃ guṇavisiṭṭhesu paṭiggāhakesu yathā-satti yathā-balaṃ [saṃvibhāgena[2]] dānaṃ datvā tattha nimittaṃ gaṇhitvā rahogatena patisallīnena: *lābhā vata me suladdhaṃ vata me, yo 'haṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā viharāmi, muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato* ti.[3] Evaṃ-vigatamalamaccheratādi-guṇavasena attano cāgo anussaritabbo.

Tattha *lābhā vata me* ti mayhaṃ vata lābhā [varaṃ[4]], ye ime:—āyuṃ kho pana datvā āyussa bhāgī hoti dibbassa vā mānusassa[5] vā; iti ca:—dadaṃ piyo hoti bhajanti naṃ bahū; iti ca:—dadamāno piyo hoti, sataṃ dhammam anukkamaṃ; iti ca evam ādīhi nayehi Bhagavatā dāyakassa lābhāsaṃvaṇṇitā, te mayhaṃ avassaṃ bhāgino ti adhippāyo.

Suladdhaṃ vata me ti yaṃ mayā idaṃ sāsanaṃ manussattaṃ vā laddhaṃ, taṃ suladdhaṃ vata me! Kasmā? *Yo 'haṃ maccheramalapariyuṭṭhitāya pajāya . . . pe . . . dānasaṃvibhāgarato* ti. Tattha:—

Maccheramalapariyuṭṭhitāyā ti maccheramalena abhibhūtāya.

Pajāyā ti pajāyanavasena sattā vuccanti. Tasmā attano sampattīnaṃ parasādhāraṇabhāva-[m[6]]-asahanalakkhaṇena cittassa pabhassarabhāvadūsakānaṃ[7] kaṇhadhammānaṃ aññatarena maccheramalena abhibhūtesu[8] sattesū ti ayam ettha attho.

Vigatamalamaccherenā ti aññesam pi rāgadosādi-malānañ ceva maccherassa ca vigatattā vigatamalamaccherena.

Cetasā viharāmī ti yathā-vuttappakāracitto hutvā vasā-

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[1] Sbh dānippabh°. [2] Sbh *omit.* [3] *A.* iii, 313.
[4] Sbh *omit.* [5] Bhm mānussassa. [6] Sh *omits.*
[7] Bhm °dūsanānaṃ. [8] Sbh adhibhū°.

mī ti attho. Suttesu[1] pana Mahānāmassa Sakkassa[2] sotāpannassa sato nissayavihāraṃ pucchato nissayavihāravasena desitattā agāraṃ ajjhāvasāmī ti vuttaṃ. Tattha abhibhavitvā vasāmī ti[3] attho.

Muttacāgo ti vissaṭṭhacāgo.

Payatapāṇī ti parisuddhahattho. Sakkaccaṃ sahatthā deyyadhammaṃ dātuṃ sadā dhotahattho yevā ti vuttaṃ hoti.

Vossaggarato ti vossajjanaṃ,[4] vossaggo, pariccāgo ti attho. Tasmiṃ vossagge satatābhiyogavasena rato ti vossaggarato.

Yācayogo ti yaṃ yaṃ pare yācanti, tassa tassa dānato yācanayogo[5] ti attho; yājayogo ti pi pāṭho; yajanasankhātena yājena yutto ti attho.

Dānasaṃvibhāgarato ti dāne ca saṃvibhāge ca rato: ahaṃ hi dānañ ca demi, attanā paribhuñjitabbato pi ca saṃvibhāgaṃ karomi etth' eva ca asmiṃ ubhaye rato ti evaṃ anussaratī ti attho.

Tass' evaṃ vigatamalamaccheratādi-guṇavasena attano cāgaṃ anussarato neva tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa- . . . pe . . . na moha-pariyuṭṭhitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti. Cāgam ārabbhā ti purimanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni uppajjanti.

Cāgaguṇānaṃ pana gambhīratāya nānappakāracāgaguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacāramattam[6] eva jhānaṃ hoti. Tad-etaṃ cāgaguṇānussaraṇavasena uppannattā cāgānussat' icc' eva sankhaṃ gacchati.

Imañ ca pana cāgānussatiṃ anuyutto bhikkhu bhiyyosomattāya cāgādhimutto hoti, alobhajjhāsayo, mettāya anulomakārī, visārado, pītipāmojjabahulo; uttariṃ appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya, cāgānussatiyā sadā ti.

Idaṃ cāgānussatiyaṃ vitthārakathāmukhaṃ.

[1] Sh sutte.
[2] Bhm °nāma-Sak°. Cf. *Vin.* ii, 180 f.; *A.* iii, 284 f.; v, 328 f.
[3] Sb āvasāmīti.
[4] Sbh vossajanaṃ.
[5] Sbh yoggo.
[6] Sbh Bh °ppattam.

VI

Devatānussatiṃ bhāvetukāmena pana ariyamaggavasena samudāgatehi saddhādīhi guṇehi samannāgatena bhavitabbaṃ. Tato rahogatena patisallīnena: *santi devā Cātumahārājikā, santi devā Tāvatiṃsā, Yāmā, Tusitā, Nimmānaratino, Paranimmitavasavattino, santi devā Brahmakāyikā, santi devā tat' uttariṃ*[1]; *yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha uppannā. Mayham pi tathārūpā saddhā saṃvijjati. Yathārūpena sīlena... yathārūpena sutena... yathārūpena cāgena ... yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha uppannā. Mayham pi tathārūpā paññā saṃvijjatī* ti[2] evaṃ devatā sakkhiṭṭhāne ṭhapetvā attano saddhādiguṇā anussaritabbā.

Sutte pana: *yasmiṃ, Mahānāma, samaye ariyasāvako attano ca tāsañ ca devatānaṃ saddhañ ca sīlañ ca sutañ ca cāgañ ca paññañ ca anussarati, nev' assa tasmiṃ samaye rāgapariyutthitaṃ cittaṃ hotī* ti vuttaṃ. Kiñcāpi vuttaṃ, atha kho taṃ sakkhiṭṭhāne ṭhapetabbaṃ[3] devatānaṃ attano saddhādīhi samānaguṇadīpanatthaṃ vuttan ti veditabbaṃ. Atthakathāyaṃ hi devatā sakkhiṭṭhāne ṭhapetvā attano guṇe anussaratī ti daḷhaṃ katvā vuttaṃ. Tasmā pubbabhāge devatānaṃ guṇe anussaritvā aparabhāge attano saṃvijjamāne saddhādiguṇe anussarato *c' assa neva tasmiṃ samaye rāgapariyutthitaṃ cittaṃ hoti, na dosa- . . . pe . . . na mohapariyutthitaṃ cittaṃ hoti, ujugatam ev' assa tasmiṃ samaye cittaṃ hoti* devatā ārabbhā ti purimanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni uppajjanti. Saddhādiguṇānam pana[4] gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacārapattam[5] eva jhānaṃ hoti. Tad-etaṃ devatānaṃ guṇasadisasaddhādiguṇānussaraṇavasena devatānussat' icc' eva sankhaṃ gacchati.

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1 Bhm °uttari. 2 *A.* iii, 287 f; v, 329 f.
3 Bhm ṭhapetabba-. 4 Bhm pi.
5 Bm °mattam.

Imañ ca pana devatānussatiṃ anuyutto bhikkhu devatānaṃ piyo hoti manāpo, bhiyyosomattāya saddhādivepullaṃ adhigacchati, pītipāmojjabahulo viharati; uttariṃ appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso;
evaṃ mahānubhāvāya devatānussatiyā sadā ti.

Idaṃ devatānussatiyaṃ vitthārakathāmukhaṃ.

Yaṃ pana etāsaṃ vitthāradesanāyaṃ: *ujugatam ev' assa tasmiṃ samaye cittaṃ hoti Tathāgatam ārabbhā* ti ādīni vatvā:—*ujugatacitto kho pana, Mahānāma, ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasaṃhitaṃ*[1] *pāmojjaṃ, pamuditassa pīti jāyatī* ti vuttaṃ. Tattha: *iti pi so Bhagavā* ti ādīnam atthaṃ nissāya uppannaṃ tuṭṭhiṃ sandhāya *labhati atthavedan* ti vuttaṃ. Pāḷiṃ nissāya uppannaṃ tuṭṭhiṃ sandhāya *labhati dhammavedaṃ.* Ubhayavasena *labhati dhammūpasaṃhitaṃ* pāmojjan ti vuttan ti veditabbaṃ. Yañ ca[2] devatānussatiyaṃ *devatā ārabbhā* ti vuttaṃ, taṃ pubbabhāge vā[3] devatā ārabbha pavattacittavasena, devatā-guṇasadise vā devatābhāvanipphādake guṇe ārabbha pavattacittavasena vuttan ti veditabbaṃ.

Imā pana cha anussatiyo ariyasavakānaṃ yeva ijjhanti, tesaṃ hi Buddhadhammasanghaguṇā pākaṭā honti. Te ca akhaṇḍatādi-guṇehi sīlehi vigatamalamaccherena cāgena mahānubhāvānaṃ devatānaṃ guṇasadisehi saddhādi-guṇehi samannāgatā.

Mahānāma-sutte[4] ca sotāpannassa nissayavihāraṃ puṭṭhena Bhagavatā sotāpannassa nissayavihāradassanattham eva etā vitthārato kathitā. Gedhasutte[5] pi: *idha, bhikkhave, ariyasāvako Tathāgataṃ anussarati : iti pi so Bhagavā . . . pe . . . ujugatam ev' assa tasmiṃ samaye cittaṃ hoti, nikkhan-*

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[1] Bhm dhammapa°.
[2] Sh *omits.*
[3] Bhm *omit.*
[4] *See quotations above.*
[5] *A.* iii, 312.

taṃ muttaṃ vuṭṭhitaṃ gedhamhā. Gedho ti kho, bhikkhave, pañcann' etaṃ kāmaguṇānam idh'[1] *adhivacanaṃ. Idam pi kho, bhikkhave, ārammaṇaṃ karitvā evam idh' ekacce sattā visujjhantī* ti evam ariyasāvakassa anussativasena cittaṃ visodhetvā uttariṃ[2] paramatthavisuddhi-adhigamatthāya kathitā.

Āyasmatā Mahā-Kaccānena desite Sambādhokāsa-sutte[3] pi: *acchariyam, āvuso, abbhutam, āvuso, yāvañ c' idaṃ tena Bhagavatā jānatā passatā arahatā sammāsambuddhena sambādhe okāsādhigamo anubuddho sattānaṃ visuddhiyā . . . pe . . . nibbānassa sacchikiriyāya, yad idaṃ cha anussatiṭṭhānāni. Katāmāni cha? Idh' āvuso, ariyasāvako tathāgataṃ anussarati . . . pe . . . evam idh' ekacce sattā visuddhidhammā bhavantī* ti evam ariyasāvakass' eva paramatthavisuddhidhammatāya okāsādhigamavasena kathitā.

Uposathasutte[4] pi: *kathañ ca, Visākhe, ariyūposatho hoti? Upakkiliṭṭhassa, Visākhe, cittassa upakkamena pariyodapanā hoti. Kathañ ca, Visākhe, upakkiliṭṭhassa cittassa upakkamena pariyodapanā hoti? Idha, Visākhe, ariyasāvako Tathāgataṃ anussaratī* ti evam ariyasāvakass' eva uposathaṃ upavasato cittavisodhanakammaṭṭhānavasena uposathassa mahapphalabhāvadassanatthaṃ kathitā.

Ekādasanipāte[5] pi: *saddho, Mahānāma, ārādhako hoti, no assaddho, āraddhaviriyo, . . . upaṭṭhitasati, . . . samāhito . . . paññavā, Mahānāma, ārādhako hoti, no duppañño. Imesu kho tvaṃ, Mahānāma, pañcasu dhammesu patiṭṭhāya cha dhamme uttariṃ*[2] *bhāveyyāsi. Idha tvaṃ, Mahānāma, Tathāgataṃ anussareyyāsi: iti pi so Bhagavā . . . pe . . . Buddho Bhagavā ti. . . .* Evam ariyasāvakass' eva: *tesaṃ no, bhante, nānāvihārena*[6] *viharataṃ ken' assa vihārena viharitabban*[7] ti pucchato vihāradassanatthaṃ kathitā.

Evaṃ sante pi parisuddhasīlādi-guṇasamannāgatena puthujjanenā pi manasikātabbā, anussaraṇavasenā pi[8] hi Bud-

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[1] Sbh *omit.*
[2] Bhm uttari.
[3] *A.* iii, 314.
[4] *A.* i, 206 f.
[5] *A.* v, 333.
[6] P.T.S. *ed.* °vihārehi.
[7] P.T.S. *ed.* vihātabban.
[8] Sbh anussava-vasenāpi.

dhādīnaṃ guṇe anussarato cittaṃ pasīdati yeva, yassānubhāvena nīvaraṇāni vikkhambhetvā[1] uḷārapāmojjo vipassanaṃ ārabhitvā arahattaṃ yeva sacchikareyya, Kaṭakandhakāravāsī[2] Phussadevatthero viya. So kir' āyasmā Mārena nimmitaṃ Buddharūpaṃ disvā: ayaṃ tāva sarāgadosamoho evaṃ sobhati. Kathaṃ nu kho Bhagavā [na[3]] sobhati, [so hi[4]] sabbaso vītarāgadosamoho ? ti Buddhārammaṇaṃ pītiṃ paṭilabhitvā vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇī ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikare Cha Anussati-Niddeso nāma sattamo paricchedo.

1 Bhm °bhitvā.

2 Bhm Kaṭa-andhakāra°; Sh Kaṭakandaravāsi. *See Jāt.* iv, 490; vi, 30.

3 Sh *omits.*

4 Sb Bhm *omit.*

VIII

ATTHAMO PARICCHEDO

ANUSSATI-KAMMAṬṬHĀNA-NIDDESO

1. *Maraṇasati*

Idāni ito anantarāya MARAṆASATIYĀ bhāvanā-niddeso anuppatto.

Tattha *maraṇan* ti ekabhavapariyāpannassa jīvitindriyassa upacchedo. Yaṃ pan' etaṃ arahantānaṃ vaṭṭadukkhasamucchedasankhātaṃ samucchedamaraṇaṃ, sankhārānaṃ khaṇabhangasankhātaṃ khaṇikamaraṇaṃ, rukkho mato, lohaṃ matan ti ādisu sammutimaraṇañ ca, na tam idha adhippetaṃ. Yam pi c' etaṃ adhippetaṃ, taṃ kālamaraṇaṃ akālamaraṇan ti duvidhaṃ hoti.

Tattha *kālamaraṇaṃ* puññakkhayena vā āyukkhayena vā ubhayakkhayena vā hoti. *Akālamaraṇaṃ* kammupacchedakakammavasena.

Tattha yaṃ vijjamānāya pi āyusantāna[jana[1]]kapaccayasampattiyā kevalaṃ paṭisandhijanakassa kammassa vipakkavipākattā maraṇaṃ hoti:—idaṃ *puññakkhayena maraṇaṃ* nāma. Yaṃ gatikālāhārādisampattiyā abhāvena ajjatanakālapurisānaṃ[2] viya vassasatamattaparimāṇassa āyuno khayavasena maraṇaṃ hoti:—idaṃ *āyukkhayena maraṇaṃ* nāma. Yaṃ pana Dūsimāra-[3]Kalāburājādīnaṃ[4] viya taṃ khaṇaṃ yeva ṭhānā cāvanasamatthena kammunā upacchinnasantānānaṃ purimakammavasena vā satthāharaṇādīhi upakkamehi upacchijjamānasantānānaṃ maraṇaṃ hoti:

[1] S[bh] *omit.* [2] B[hm] ajjakāla°.

[3] B[hm] Dusi. *M.* i, 333; *Thag.* 1187 (Dussi).

[4] *Jāt.* iii, 39; v, 135; *Mil.* 201.

idaṃ *akālamaraṇaṃ* nāma. Taṃ sabbam pi vuttappakārena jīvitindriyupacchedena saṅgahitaṃ.

Iti jīvitindriyupacchedasaṅkhātassa maraṇassa saraṇaṃ maraṇasati. Taṃ bhāvetukāmena rahogatena paṭisallīnena:—maraṇaṃ bhavissati, jīvitindriyaṃ upacchijjissatī ti vā, maraṇaṃ maraṇan! ti vā yoniso manasikāro pavattetabbo. Ayoniso pavattayato hi iṭṭhajanamaraṇānussaraṇe soko uppajjati, vijātamātuyā piyaputtamaraṇānussaraṇe viya, aniṭṭhajanamaraṇānussaraṇe pāmojjaṃ uppajjati, verīnaṃ verimaraṇānussaraṇe viya, majjhattajanamaraṇānussaraṇe saṃvego na uppajjati, matakaḷebaradassane[1] chavaḍāhakassa viya, attano maraṇānussaraṇe santāso uppajjati, ukkhittāsikaṃ vadhakaṃ disvā bhīrukajātikassa viya. Tad etaṃ sabbam pi satisaṃvegañāṇavirahato hoti. Tasmā tattha tattha hatamatasatte oloketvā diṭṭhapubbasampattīnaṃ sattānaṃ matānaṃ maraṇaṃ āvajjetvā satiñ ca saṃvegañ ca ñāṇañ ca yojetvā: maraṇaṃ bhavissatī ti ādinā nayena manasikāro pavattetabbo. Evaṃ pavattento hi yoniso pavatteti. Upāyena pavattetī ti attho. Evaṃ pavattayato yeva hi ekaccassa nīvaraṇāni vikkhambhanti, maraṇārammaṇā sati saṇṭhāti, upacārappattam eva kammaṭṭhānaṃ hoti.

Yassa pana ettāvatā na hoti, tena (1) vadhakapaccupaṭṭhānato, (2) sampattivipattito, (3) upasaṃharaṇato, (4) kāyabahusādhāraṇato, (5) āyudubbalato, (6) animittato, (7) addhānaparicchedato, (8) khaṇaparittato ti imehi aṭṭhah' ākārehi maraṇaṃ anussaritabbaṃ.

Tattha (1) *vadhakapaccupaṭṭhānato* ti vadhakassa viya paccupaṭṭhānato. Yathā hi:—imassa sīsaṃ chindissāmī ti asiṃ gahetvā gīvāya cārayamāno vadhako paccupaṭṭhito va hoti, evaṃ maraṇam pi paccupaṭṭhitam evā ti anussaritabbaṃ. Kasmā? Sahajātiyā āgatato jīvitaharaṇato ca. Yathā hi ahicchattakamakuḷaṃ matthakena paṃsuṃ gahetvā va uggacchati, evaṃ sattā jarāmaraṇaṃ gahetvā va nibbattanti. Tathā hi nesaṃ paṭisandhicittaṃ uppādānantaram eva jaraṃ patvā, pabbatasikharato patitasilā viya,

[1] Bhm °kalevara°.

bhijjati saddhiṃ sampayuttakhandhehi, evaṃ khaṇikamaraṇaṃ tāva sahajātiyā āgataṃ, jātassa pana avassaṃ maraṇato idhādhippetamaraṇam pi sahajātiyā āgataṃ. Tasmā esa satto jātakālato paṭṭhāya yathā nāma uṭṭhito suriyo atthābhimukho gacchat' eva, gatagataṭṭhānato īsakam pi na nivattati;—yathā vā nadī pabbateyyā sīghasotā hārahāriṇī[1] sandate va vattate va īsakam pi na nivattati, evaṃ īsakam pi anivattamāno maraṇābhimukho va yāti. Tena vuttaṃ:—

Yaṃ ekarattiṃ paṭhamaṃ gabbhe vasati māṇavo,
abbhuṭṭhito va so yāti, sa gacchaṃ na nivattatī ti.[2]

Evaṃ gacchato c' assa, gimhābhitattānaṃ kunnadīnaṃ khayo viya, pāto āporasānugatabandhanānaṃ dumaphalānaṃ patanaṃ viya, muggarābhitāḷitānaṃ mattikabhājanānaṃ bhedo viya, suriyarasmisamphuṭṭhānaṃ ussāvabindūnaṃ viddhaṃsanaṃ viya ca maraṇam eva āsannaṃ hoti. Ten' āha[3]:—

Accayanti ahorattā, jīvitaṃ[4] *uparujjhati,*
āyu khīyati maccānaṃ, kunnādīnaṃ va odakaṃ.[5]

Phalānam iva pakkānaṃ; pāto papatato[6] *bhayaṃ,*
evaṃ jātānaṃ[7] *maccānaṃ niccaṃ maraṇato bhayaṃ.*[8]

Yathā pi kumbhakārassa kataṃ mattikabhājanaṃ,
khuddakañ ca mahantañ ca yaṃ pakkaṃ yañ ca āmakaṃ,
sabbaṃ bhedanapariyantaṃ evaṃ maccāna jīvitaṃ.[9]

Ussavo va tiṇaggam hi suriyuggamanaṃ pati,
evaṃ āyu manussānaṃ. Mā maṃ, amma, nivārayā ti.[10]

Evaṃ ukkhittāsiko vadhako viya sahajātiyā āgataṃ pan' etaṃ maraṇaṃ gīvāya asiṃ cārayamāno[11] so vadhako viya

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[1] Cf. *A.* iv, 137 *and Comy.*; *J.P.T.S.* 1906-7, p. 100.
[2] *Jāt.* iv, 494.
[3] S^{bh} Tena vuttaṃ.
[4] S^{h} °taṃ.
[5] *S.* i, 109.
[6] S^{bh} patanato.
[7] S^{bh} jātāna-.
[8] *Jāt.* iv, 127.
[9] *Sn.* 576-7. Cf. *S.* i, 97; *Dhp.* 40.
[10] *Jāt.* iv, 122; cf. *A.* iv, 137.
[11] B^{hm} cāramāno.

jīvitaṃ harati yeva, āharitvā na[1] nivattati. Tasmā sahajātiyā āgatato jīvitaharaṇato ca ukkhittāsiko vadhako viya maraṇam pi paccupaṭṭhitam evā ti[2] evaṃ vadhakapaccupaṭṭhānato maraṇaṃ anussaritabbaṃ.

(2) *Sampattivipattito* ti idha sampatti nāma tāva-d-eva sobhati, yāva naṃ vipatti nābhibhavati. Na ca sā sampatti nāma atthi, yā vipattiṃ atikkamma tiṭṭheyya. Tathā hi:—

Sakalaṃ medinim[3] bhutvā, datvā koṭisataṃ sukhī,
aḍḍhāmalakamattassa ante issarataṃ gato.

Ten' eva dehabandhena puññamhi khayam āgate,
maraṇābhimukho so pi asoko sokam āgato ti.[4]

Api ca sabbaṃ ārogyaṃ vyādhipariyosānaṃ, sabbaṃ yobbanaṃ[5] jarāpariyosānaṃ, sabbaṃ jīvitaṃ maraṇapariyosānaṃ, sabbo yeva lokasannivāso jātiyā anugato, jarāya anusaṭo, vyādhinā abhibhūto, maraṇena abbhāhato. Ten' āha:—

Yathā pi selā vipulā nabhaṃ āhacca pabbatā,
samantā anupariyeyyuṃ nippothentā catuddisā,
evaṃ jarā ca maccu ca adhivattanti pāṇino.[6]
Khattiye Brāhmaṇe Vesse Sudde Caṇḍāla-Pukkuse,
na kiñci parivajjeti, sabbam evābhimaddati.
Na tattha hatthīnaṃ bhūmi, na rathānaṃ, na pattiyā,
na cā pi mantayuddhena sakkā jetuṃ dhanena vā ti.[7]

Evaṃ jīvitasampattiyā maraṇavipattipariyosānataṃ vavatthapentena sampattivipattito maraṇaṃ anussaritabbaṃ.

(3) *Upasaṃharaṇato* ti parehi saddhiṃ attano upasaṃharaṇato. Tattha sattah' ākārehi upasaṃharaṇato maraṇaṃ anussaritabbaṃ:—yasamahattato, puññamahattato, thāmamahattato, iddhimahattato, paññāmahattato, paccekabuddhato, sammāsambuddhato ti. Kathaṃ? Idaṃ maraṇaṃ nāma mahāyasānaṃ mahāparivārānaṃ sampannadhanavā-

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[1] B^hm na āharitvā. [2] S^bh eva hotīti.
[3] B^hm medanim. Cf. *Jāt.* iii, 443. [4] *Not traced.*
[5] B^hm yobbannaṃ. [6] B^hm pāṇine. [7] *S.* i, 102.

hanānaṃ Mahāsammata-[1]Mandhātu-[2]Mahāsudassana-[3]Daḷhanemi-[4]Nimippabhutīnam[5] pi upari nirāsankaṃ eva patitaṃ, kim angaṃ[6] pana mayhaṃ upari na patissati ?

Mahāyasā rājavarā, Mahasammata ādayo,
te pi maccuvasaṃ pattā, mādisesu kathā va kā ti.[7]

Evaṃ tāva yasamahattato anussaritabbaṃ.

Kathaṃ puññamahattato ?

Jotiko[8] *Jaṭila*[9] *Uggo*[10] *Meṇḍako*[11] *atha Puṇṇako,*[12]
ete c' aññe ca ye loke mahāpuññā ti vissutā ;
sabbe maraṇam āpannā, mādisesu kathā va kā ti.

Evaṃ puññamahattato anussaritabbaṃ.

Kathaṃ thāmamahattato ?

Vāsudevo baladevo,[13] *Bhīmaseno Yudhiṭṭhilo,*[14]
Cānuro Piyadā-Mallo[15] *Antakassa vasaṃ gatā,*
Evaṃ thāmabalūpetā iti lokamhi vissutā ;
ete pi maraṇaṃ yātā, mādisesu kathā va kā ti.

Evaṃ thāmamahattato anussaritabbaṃ.

Kathaṃ iddhimahattato ?

Pādanguṭṭhakamattena vijayantam akampayi
yo nām' iddhimataṃ seṭṭho dutiyo aggasāvako,[16]
so pi maccumukhaṃ ghoraṃ, migo sīhamukhaṃ viya,
paviṭṭho saha iddhīhi, mādisesu kathā va kā ti.

Evaṃ iddhimahattato anussaritabbaṃ.

Kathaṃ paññāmahattato ?

[1] *Jāt.* ii, 311; iii, 454.
[2] *So* Sh, Bhm; cf. *A.* ii, 7; *Thig.* 486.
[3] *D.* ii, 170 f.
[4] *D.* iii, 59 f.
[5] Bhm *omit* Nimi; *Jāt.* vi, 95 f.
[6] Sbh anga.
[7] *Not traced.*
[8] Sb Jotiyo. *Dhp. Comy.* i, 385.
[9] *Ibid.*
[10] *Jāt.* i, 94.
[11] *Vin.* i, 240 f.
[12] *Dhp. Comy.* i, 385.
[13] *Jāt.* iv, 82.
[14] *Jāt.* v, 426.
[15] Bhm yo mahā Mallo; *Jāt.* iv, 81.
[16] Mahā-Moggallāna; *Therag.:* ver. 1194.

Lokanāthaṃ ṭhapetvāna, ye c' aññe atthi pāṇino
paññāya Sāriputtassa kalaṃ nāgghanti[1] *soḷasiṃ:*
evaṃ nāma mahāpañño paṭhamo aggasāvako:[2]
maraṇassa vasaṃ patto, mādisesu kathā va kā ti.

Evaṃ paññāmahattato anussaritabbaṃ.

Kathaṃ paccekabuddhato? Ye pi te attano ñāṇaviriya-balena sabbakilesasattunimmathanaṃ katvā paccekabodhiṃ[3] patvā[4] khaggavisāṇakappā[5] sayambhuno, te pi maraṇato na muttā, kuto panāhaṃ muccissāmī ti?

Taṃ taṃ nimittam āgamma vīmaṃsantā mahesayo
sayambhū ñāṇatejena, ye pattā āsavakkhayaṃ,
ekacariyanivāsena, khaggasiṅgasamūpamā,
te pi nātigatā maccuṃ, mādisesu kathā va kā ti.

Evaṃ paccekabuddhato anussaritabbaṃ.

Kathaṃ sammāsambuddhato? Yo pi so Bhagavā asīti anuvyañjanapaṭimaṇḍita-dvattiṃsamahāpurisalakkhaṇavicitrarūpakāyo sabbākāraparisuddhasīlakkhandhādi-guṇaratanasamiddhadhammakāyo yasamahatta-puññamahatta-thāmamahatta-iddhimahatta-paññāmahattānaṃ pāraṃgato asamo asamasamo appaṭipuggalo arahaṃ sammāsambuddho, so pi, salilavuṭṭhinipātena mahā aggikkhandho viya, maraṇavuṭṭhinipātena ṭhānaso vūpasanto.

Evaṃ mahānubhāvassa yaṃ nām' etaṃ mahesino,
na bhayena na lajjāya maraṇavasam[6] *āgataṃ.*
nillajjaṃ vītasārajjaṃ, sabbasattābhimaddanaṃ:
tayidaṃ mādisaṃ sattaṃ kathaṃ nābhibhavissatī ti?

Evaṃ sammāsambuddhato anussaritabbaṃ.

Tass' evaṃ yasamahattatādisampannehi parehi saddhiṃ maraṇasāmaññatāya attānaṃ upasaṃharitvā tesaṃ viya sattavisesānaṃ mayham pi maraṇaṃ bhavissatī ti anussarato upacārappattaṃ kammaṭṭhānaṃ hotī ti. Evaṃ upasaṃharaṇato maraṇam anussaritabbam.

[1] Bhm nāgghati.
[2] *D.* ii, 5; *M.* iii, 25; *S.* i, 63.
[3] Sbh paccekasambodhiṃ.
[4] Bhm pattā.
[5] *Sn.* 35 ff.
[6] Sbh maraṇaṃ vasaṃ.

(4) *Kāyabahusādhāraṇato* ti ayaṃ kāyo bahusādhāraṇo, asītiyā tāva kimikulānaṃ sādhāraṇo. Tattha chavinissitā pāṇā chaviṃ khādanti, cammanissitā cammaṃ khādanti, maṃsanissitā maṃsaṃ khādanti, nahārunissitā nahāruṃ khādanti, aṭṭhanissitā aṭṭhiṃ khādanti, miñjanissitā miñjaṃ khādanti, tatth'eva jāyanti jīranti[1] miyanti uccārapassāvaṃ karonti, kāyo va nesaṃ pasūtigharañ[2] ceva gilānasālā ca susānañ ca vaccakuṭī ca passāvadoṇiko ca. Svāyaṃ tesam pi kimikulānaṃ[3] pakopena maraṇaṃ nigacchati yeva. Yathā ca asītiyā kimikulānaṃ, evaṃ ajjhattikānaṃ yeva anekasatānaṃ rogānaṃ bahirānañ ca ahivicchikādīnaṃ maraṇassa paccayānaṃ sādhāraṇo. Yathā hi catumahāpathe ṭhapite lakkhamhi sabbadisāhi āgatā sara-satti-tomara-pāsāṇādayo nipatanti, evaṃ kāye pi sabbupaddavā nipatanti. Svāyaṃ tesam pi upaddavānaṃ nipātena maraṇaṃ nigacchati yeva. Ten' āha Bhagavā:—*Idha, bhikkhave, bhikkhu divase nikkhante rattiyā patihitāya iti paṭisañcikkhati:—bahukā kho me paccayā maraṇassa; ahi vā maṃ ḍaṃseyya,*[4] *vicchiko vā maṃ ḍaṃseyya,*[4] *satapadī vā maṃ ḍaṃseyya,*[4] *tena me assa kālakiriyā,*[5] *so mam assa antarāyo. Upakkhalitvā vā papateyyaṃ; bhattaṃ vā me bhuttaṃ vyāpajjeyya, pittaṃ vā me kuppeyya, semhaṃ vā me kuppeyya, satthakā vā me vātā kuppeyyuṃ, tena me assa kālaṅkiriyā, so mam assa antarāyo* ti.[6] Evaṃ kāyabahusādhāraṇato maraṇaṃ anussaritabbaṃ.

(5) *Ayudubbalato* ti āyu nām' etaṃ abalaṃ dubbalaṃ; tathā hi sattānaṃ jīvitaṃ assāsapassāsūpanibandhañ ceva iriyāpathūpanibandhañ ca sītuṇhūpanibandhañ ca mahābhūtūpanibandhañ ca āhārūpanibandhañ ca. Tad etaṃ assāsapassāsānaṃ samavuttitaṃ labhamānaṃ eva pavattati. Bahi nikkhantanāsikavāte pana anto apavisante,[7] paviṭṭhe vā anikkh[aṃ[8]]ante mato nāma hoti. Catunnaṃ iriyāpathānam pi samavuttitaṃ labhamānaṃ eva pavattati, aññata-

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[1] Sbh jīyanti.
[2] Sbh sūtigharañ.
[3] Sb kimīnaṃ.
[4] Sbh ḍaseyya.
[5] Bhm kālaṅk°.
[6] *A.* iii, 306.
[7] Bhm appav°.
[8] Bhm *omit.*

raññatarassa pana adhimattatāya āyusankhārā upacchijjanti. Sītuṇhānam pi samavuttitaṃ labhamānam eva pavattati, atisītena pana ati-uṇhena vā abhibhūtassa vipajjati. Mahābhūtānam pi samavuttitaṃ labhamānam eva pavattati, pathavīdhātuyā pana āpodhātu-ādīnaṃ vā aññataraññatarassa pakopena[1] balasampanno pi puggalo patthaddhakāyo vā atisārādivasena kilinnapūtikāyo vā mahāḍāhapareto vā sambhijjamāna[2]-sandhibandhano vā hutvā jīvitakkhayaṃ pāpuṇāti. Kabaḷinkārāhāram[3] pi yuttakāle labhantass' eva jīvitaṃ pavattati, āhāraṃ alabhamānassa pana parikkhayaṃ gacchatī ti evaṃ āyudubbalato maraṇaṃ anussaritabbaṃ.

(6) *Animittato* ti avavaṭthānato, paricchedābhāvato ti attho. Sattānaṃ hi:—

Jīvitaṃ vyādhi kālo ca dehanikkhepanaṃ gati:
pañc' ete jīvalokasmiṃ animittā na ñāyare.[4]

Tattha *jīvitaṃ* tāva ettakam eva jīvitabbaṃ, na ito paran ti evaṃ[5] vavatthānābhāvato animittaṃ, kalalakāle pi hi sattā maranti, abbuda-, pesi-, ghana-, māsikā-, dvemāsa-, temāsa-, catumāsa-, pancamāsa-, dasamāsakāle pi, kucchito nikkhantasamaye pi, tato paraṃ vassasatassa anto pi bahi pi maranti yeva.

Vyādhi pi iminā va vyādhinā sattā maranti, na aññenā[6] ti evaṃ[5] vavatthānābhāvato animitto, cakkhurogenā pi hi sattā maranti, sotarogādīnaṃ aññatarenā pi.

Kālo pi imasmiṃ yeva kāle maritabbaṃ na aññasmin ti evaṃ vavatthānābhāvato animitto, pubbaṇhe pi hi sattā maranti, majjhantikādīnaṃ aññatarasmim pi.

Dehanikkhepanam pi idh' eva miyamānānaṃ dehena patitabbaṃ, na aññatrā[7] ti evaṃ vavatthānābhāvato animittaṃ, antogāme jātānaṃ hi bahigāme pi attabhāvo patati, bahigāme pi jātānam[8] antogāme. Tathā thalajānaṃ vā ·jale, jalajānaṃ vā thale ti anekappakārato vitthāretabbaṃ.

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[1] Sb aññatarappakopena. [2] Sbh sañchijjamāna.
[3] Bhm kabaḷīkār°. [4] Bhm nayare.
[5] Bhm *omit.* [6] Bhm nāññ°.
[7] Sb aññatthā. [8] Bhm jātānam pi.

Gati pi ito cutena idha nibbattitabban ti evaṃ vavatthānābhāvato animittā. Devalokato hi cutā manussesu pi nibbattanti, manussalokato cutā devalokādīnam pi yattha katthaci nibbattantī ti evaṃ, yantayuttā goṇo viya, gatipañcake loko samparivattatī ti evaṃ animittato maraṇaṃ anussaritabbaṃ.

(7) *Addhānaparicchedato* ti manussānaṃ jīvitassa nāma etarahi na paricchedo na tathā addhā.[1] *Yo ciraṃ jīvati, so vassasataṃ, appaṃ vā bhiyyo*—ten' āha Bhagavā,—*appam idaṃ, bhikkhave, manussānam āyu, gamanīyo samparāyo. Kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ. Yo, bhikkhave, ciraṃ jīvati, so vassasataṃ, appaṃ vā bhiyyo* ti. . . .

Appam āyu manussānaṃ, hīḷeyya naṃ suporiso ;
careyy' ādittasīso va ; natthi maccussa nāgamo ti.[2]

Aparam pi āha:—*bhūtapubbaṃ, bhikkhave, arako nāma satthā ahosī* ti[3] sabbaṃ pi sattahi upamāhi alankataṃ suttaṃ vitthāretabbaṃ. Aparam pi āha:—*Yo*[4] *yaṃ, bhikkhave, bhikkhu evaṃ maraṇasatiṃ*[5] *bhāveti:—aho vatāhaṃ rattindivaṃ jīveyyaṃ, Bhagavato sāsanaṃ manasikareyyaṃ, bahuṃ vata me katam assā ti ; yo pāyaṃ, bhikkhave, bhikkhu evaṃ maraṇasatiṃ*[5] *bhāveti :—aho vatāhaṃ divasaṃ jīveyyaṃ, Bhagavato sāsanaṃ manasikareyyaṃ bahuṃ vata me katam assā ti ; yo pāyaṃ, bhikkhave, bhikkhu evaṃ maraṇasatiṃ*[5] *bhāveti : aho vatāhaṃ tadantaraṃ jīveyyaṃ, yadantaraṃ ekaṃ piṇḍapātaṃ bhuñjāmi, Bhagavato sāsanaṃ manasikareyyaṃ, bahuṃ vata me katam assā ti ; yo pāyaṃ, bhikkhave, bhikkhu evaṃ maraṇasatiṃ*[5] *bhāveti :—aho vatāhaṃ tadantaraṃ jīveyyaṃ, yadantaraṃ cattāro pañca ālope sankhāditvā ajjhoharāmi, Bhagavato sāsanaṃ manasikareyyaṃ, bahuṃ vata me katam assā ti :—ime vuccanti, bhikkhave, bhikkhū pamattā viharanti, dandhaṃ maraṇasatiṃ bhāventi āsavānaṃ khayāya.*

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[1] B[hm] etarahi paritto addhā. [2] *S.* i, 108. [3] *A.* iv, 136.

[4] *Text* (*P.T.S. ed.*) Yvāyaṃ; S[h] Yo pâyaṃ.

[5] B[hm] maraṇassatim.

Yo ca khvāyaṃ, bhikkhave, bhikkhu evaṃ maraṇasatiṃ bhāveti: aho vatāhaṃ tadantaraṃ jīveyyaṃ, yadantaraṃ ekam ālopaṃ saṅkhāditvā ajjhoharāmi, Bhagavato sāsanaṃ manasikareyyaṃ, bahu vata me katam assā ti; yo pāyaṃ, bhikkhave, bhikkhu evaṃ maraṇassatiṃ bhāveti: aho vatāhaṃ tadantaraṃ jīveyyaṃ, yadantaram assasitvā vā passasāmi, passasitvā vā assasāmi, Bhagavato sāsanaṃ manasikareyyaṃ, bahuṃ vata me katam assā ti:—ime vuccanti, bhikkhave, bhikkhū appamattā viharanti, tikkhaṃ maraṇasatiṃ bhāventi āsavānaṃ khayāyā ti.[1] Evaṃ catupañcālopasaṅkhādanamattaṃ avissāsiyo paritto jīvitassa addhā ti evaṃ addhānaparicchedato maraṇaṃ anussaritabbaṃ.

(8) *Khaṇaparittato* ti paramatthato hi atiparitto sattānaṃ jīvitakkhaṇo ekacittappavattimatto yeva. Yathā nāma rathacakkaṃ pavattamānam pi eken' eva nemippadesena pavattati, tiṭṭhamānam pi eken' eva tiṭṭhati, evam eva ekacittakkhaṇikaṃ sattānaṃ jīvitaṃ, tasmiṃ citte niruddhamatte satto niruddho ti vuccati. Yath' āha:—*atīte cittakkhaṇe jīvittha, na jīvati, na jīvissati; anāgate cittakkhaṇe na jīvittha, na jīvati, jīvissati; paccuppanne cittakkhaṇe na jīvittha, jīvati, na jīvissatī* ti.[2]

Jīvitaṃ attabhāvo ca sukhadukkhā ca kevalā
ekacittasamāyuttā lahuso vattate khaṇo.

Ye niruddhā marantassa tiṭṭhamānassa vā idha,
sabbe pi sadisā khandhā gatā appaṭisandhiyā.

Anibbattena na jāto, paccuppannena jīvati,
cittabhaṅgā mato loko: paññatti paramatthiyā ti.

Evaṃ khaṇaparittato maraṇaṃ anussaritabbaṃ.

Iti imesaṃ aṭṭhannaṃ ākārānaṃ aññataraññatarena anussarato pi punappunaṃ manasikāravasena cittaṃ āsevanaṃ labhati, maraṇārammaṇā sati santiṭṭhati, nīvaraṇāni vikkhambhanti, jhānaṅgāni pātubhavanti. Sabhāvadhammattā pana saṃvejanīyattā ca ārammaṇassa appanaṃ appatvā upacārappattaṃ[3] eva jhānaṃ hoti. Lokuttarajjhānaṃ pana

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[1] *A.* iv, 318 f. (§ 11). [2] *Not traced.*
[3] B^{m} upacāramattam eva *throughout.*

dutiya-catutthāni ca āruppajjhānāni sabhāvadhamme pi bhāvanāvisesena appanaṃ pāpuṇanti. Visuddhibhāvanānukkamavasena hi lokuttaraṃ appanaṃ pāpuṇāti, ārammaṇātikkamabhāvanāvasena āruppaṃ. Appanāpattass' eva hi jhānassa ārammaṇasamatikkamanamattaṃ tattha hoti, idha pana tad-ubhayam pi natthi. Tasmā upacārapattam eva jhānaṃ hoti. Tad-etaṃ sati[1] balena uppannattā maraṇasat' icc' eva sankhaṃ gacchati.

Imañ ca pana maraṇasatiṃ anuyutto bhikkhu satataṃ appamatto hoti, sabbabhavesu anabhiratisaññaṃ paṭilabhati, jīvitanikantiṃ jahāti,[2] pāpagarahī hoti, asannidhibahulo, parikkhāresu vigatamalamacchero, aniccasaññā c' assa paricayaṃ gacchati, tad-anusāren' eva ca dukkhasaññā anattasaññā ca upaṭṭhāti.

Yathā abhāvitamaraṇā sattā, sahasā vāḷamiga-yakkha-sappa-cora-vadhakābhibhūtā viya, maraṇasamaye bhayaṃ santāsaṃ sammohaṃ āpajjanti, evaṃ anāpajjitvā abhayo asammūḷho kālaṃ karoti. Sace diṭṭh' eva dhamme amataṃ nādhigameti,[3] kāyassa bhedā sugatiparāyano hoti.

Tasmā have appamādaṃ kayirātha sumedhaso,
evaṃ mahānubhāvāya maraṇanussatiyā[4] *sadā ti.*

Idaṃ maraṇasatiyaṃ vitthārakathāmukhaṃ.

2. *Kāyagatāsati*

Idāni yan taṃ aññatra buddhuppādā appavattapubbaṃ sabbatitthiyānaṃ avisayabhūtaṃ tesu tesu Suttantesu:—*ekadhammo, bhikkhave, bhāvito bahulīkato mahato saṃvegāya saṃvattati, mahato atthāya saṃvattati, mahato yogakkhemāya saṃvattati, mahato sati sampajaññāya saṃvattati, ñāṇadassanapaṭilābhāya saṃvattati, diṭṭhadhammasukhavihārāya saṃvattati, vijjāvimuttiphalasacchikiriyāya saṃvattati. Katamo ekadhammo? Kāyagatāsati . . . Amataṃ te, bhikkhave, paribhuñjanti, ye kāyagatāsatiṃ paribhuñjanti. Amataṃ te, bhikkhave, na paribhuñjanti, ye kāyagatāsatiṃ na paribhuñ-*

[1] Bhm *omit* maraṇassati. [2] Bhm jahati.
[3] Sbh nārādheti. [4] Bhm *maraṇassatiyā.*

janti.[1] *Amataṃ tesaṃ, bhikkhave, paribhuttaṃ . . . aparibhuttaṃ . . . parihīnaṃ . . . aparihīnaṃ . . . viraddhaṃ . . . aviraddhaṃ*[2] *. . . yesaṃ kāyagatāsati āraddhā* ti[3] evaṃ Bhagavatā anekehi ākārehi pasaṃsitvā:—*kathaṃ bhāvitā, bhikkhave, kāyagatāsati? Kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araññagato vā* ti[4] ādinā nayena ānāpānapabbaṃ iriyāpathapabbaṃ, catusampajaññapabbaṃ, paṭikūla-[5]manasikārapabbaṃ, dhātumanasikārapabbaṃ, nava sīvathikapabbānī ti[6] imesaṃ cuddasannaṃ pabbānaṃ vasena kāyagatāsati kammaṭṭhānaṃ nidditthaṃ, tassa bhāvanāniddeso anuppatto.

Tattha yasmā iriyāpathapabbaṃ, catusampajaññapabbaṃ, dhātumanasikārapabban ti imāni tīṇi vipassanāvasena vuttāni, nava sīvathikapabbāni[6] vipassanāñāṇesu yeva ādīnavānupassanāvasena vuttāni, yā pi c' ettha uddhumātakādisu samādhibhāvanā ijjheyya, sā asubhaniddese pakāsitā yeva.

Ānāpānapabbaṃ pana paṭikūlamanasikārapabbañ ca imān' ev' ettha dve samādhivasena vuttāni. Tesu ānāpānapabbaṃ ānāpānasativasena visuṃ kammaṭṭhānaṃ yeva. Yaṃ pan' etaṃ:—*puna ca paraṃ, bhikkhave, bhikkhu imam eva kāyaṃ uddhaṃ pādatalā adho kesamatthakātacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye kesā lomā . . . pe . . . muttan* ti[7] evaṃ matthaluṅgaṃ aṭṭhimiñjena saṅgahetvā paṭikūlamanasikāravasena desitaṃ dvattiṃsākārakammaṭṭhānaṃ:—idam idha kāyagatā satī ti adhippetaṃ. Tatthāyaṃ[8] pāḷivaṇṇanā pubbaṅgamo bhāvanāniddeso:—*imam eva kāyan* ti imaṃ catumahābhūtikaṃ[9] pūtikāyaṃ. *Uddhaṃ pādatalā* ti pādatalato upari. *Adho kesamatthakā* ti kesaggato heṭṭhā. *Tacapariyantan* ti tiriyaṃ tacaparicchinnaṃ. *Pūraṃ nānappakārassa asucino*

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1 *Following the contrary order, in the positive and negative clauses, to the P.T.S. ed.*

2 P.T.S. viruddhaṃ . . . aviruddhaṃ; S^b āraddhaṃ.

3 *A.* i, 43, 45.

4 *M.* iii, 89.

5 S^bh paṭikk°.

6 B^hm siv°.

7 *D.* ii, 293; *M.* i, 57.

8 S^h Tatrāyaṃ.

9 S^bh cātummahā°.

paccavekkhatī ti nānappakārakesādi asucibharito ayaṃ kāyo ti passati. Kathaṃ? *Atthi imasmiṃ kāye kesā . . . pe . . . muttan* ti.

Tattha *atthī* ti saṃvijjanti.[1] *Imasmin* ti svāyaṃ uddhaṃ pādatalā adhokesamatthakā tacapariyanto pūro nānappakārassa asucino ti vuccati, tasmiṃ *kāye* ti sarīre, sarīraṃ hi asucisañcayato kucchitānaṃ kesādīnañ ceva cakkhurogādīnañ ca rogasatānaṃ āyabhūtato kāyo ti vuccati. *Kesā lomā* ti ete kesādayo dvattiṃsākārā.[2]

Tattha *atthi imasmiṃ kāye kesā*, atthi imasmiṃ kāye lomā ti evaṃ sambandho veditabbo. *Imasmiṃ* hi pādatalā paṭṭhāya upari, kesamatthakā paṭṭhāya heṭṭhā. Tacato paṭṭhāya parito ti ettake *vyāmamatte kaḷebare*[3] sabbākārenā pi vicinanto[4] na koci kiñci muttaṃ vā maṇiṃ vā veḷuriyaṃ vā agaruṃ vā kunkumaṃ vā kappūraṃ vā vāsacuṇṇādiṃ vā aṇumattam pi sucibhāvaṃ passati; atha kho paramaduggandhajegucchaṃ assirikadassanaṃ[5] nānappakāraṃ kesalomādibhedaṃ asuciṃ yeva passati. Tena vuttaṃ: *atthi imasmiṃ kāye kesā lomā . . . pe . . . muttan* ti.

Ayam ettha padasambandhato vaṇṇanā.

Imaṃ pana kammaṭṭhānaṃ bhāvetukāmena ādikammikena kulaputtena, vuttappakāraṃ kalyāṇamittaṃ upasankamitvā, idaṃ kammaṭṭhānaṃ gahetabbaṃ. Tenā pi 'ssa kammaṭṭhānaṃ kathentena sattadhā uggahakosallaṃ, dasadhā ca manasikārakosallaṃ ācikkhitabbaṃ.

Tattha *vacasā*, *manasā*, *vaṇṇato*, *saṇṭhānato*, *disato*, *okāsato*, *paricchedato* ti evaṃ sattadhā uggahakosallaṃ ācikkhitabbaṃ. Imasmiṃ hi paṭikūlamanasikārakammaṭṭhāne yo pi tipiṭako hoti, tenā pi manasikārakāle paṭhamaṃ vācāya sajjhāyo kātabbo. Ekaccassa hi sajjhāyaṃ karontass' eva kammaṭṭhānaṃ pākaṭaṃ hoti, Malayavāsī Mahā-Devattherassa[6] santike uggahitakammaṭṭhānānaṃ dvinnaṃ therānaṃ viya. Thero kira tehi kammaṭṭhānaṃ yācito:—cattāro

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[1] *Sic.*

[2] *Khp.* III.; *Khp. A.* 37 f.; *Vibh.* 193 f.; *Sam. Vin. in loco.*

[3] *S.* i, 62; *A.* ii, 48.

[4] Bhm pavicinanto, *omitting* pi.

[5] Bhm assirī°.

[6] Bhm Mahā-Reva°.

māse imaṃ yeva sajjhāyaṃ karothā ti dvattiṃsākārapāḷiṃ adāsi. Te kiñcāpi nesaṃ dve tayo nikāyā paguṇā, padakkhiṇaggāhitāya pana cattāro māse dvattiṃsākāraṃ sajjhāyantā va sotāpannā ahesuṃ. Tasmā kammaṭṭhānaṃ kathentena ācariyena antevāsiko vattabbo:—paṭhamaṃ tāva *vācāya* sajjhāyaṃ karohī ti.[1] Karontena ca tacapañcakādīni paricchinditvā anulomapaṭilomavasena sajjhāyo kātabbo:—*kesā, lomā, nakhā, dantā, taco* ti hi vatvā, puna paṭilomato: taco, dantā, nakhā, lomā, kesā ti vattabbaṃ. Tad-anantaraṃ vakkapañcake: maṃsaṃ, nahāru,[2] aṭṭhi, atthimiñjaṃ, vakkan ti vatvā, puna paṭilomato: vakkaṃ, aṭṭhimiñjaṃ, aṭṭhi, nahāru, maṃsaṃ, taco, dantā, nakhā, lomā, kesā ti vattabbaṃ.

Tato papphāsapañcake: hadayaṃ, yakanaṃ, kilomakaṃ, pihakaṃ, papphāsan ti vatvā, puna paṭilomato: papphāsaṃ, pihakaṃ, kilomakaṃ, yakanaṃ, hadayaṃ, vakkaṃ, aṭṭhimiñjaṃ, aṭṭhi, nahāru, maṃsaṃ, taco, dantā, nakhā, lomā, kesā ti vattabbaṃ.

Tato matthalungapañcake: antaṃ, antaguṇaṃ, udariyaṃ, karīsaṃ matthalungan ti vatvā, puna paṭilomato matthalungaṃ, karīsaṃ, udariyaṃ, antaguṇaṃ, antaṃ, papphāsaṃ, pihakaṃ, kilomakaṃ, yakanaṃ, hadayaṃ, vakkaṃ, aṭṭhimiñjaṃ, aṭṭhi, nahāru, maṃsaṃ, taco, dantā, nakhā, lomā, kesā ti vattabbaṃ.

Tato medachakke: pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo ti vatvā puna paṭilomato: medo, sedo, lohitaṃ, pubbo, semhaṃ, pittaṃ, matthalungaṃ, karīsaṃ, udariyaṃ, antaguṇaṃ, antaṃ, papphāsaṃ, pihakaṃ, kilomakaṃ, yakanaṃ, hadayaṃ, vakkaṃ, aṭṭhimiñjaṃ, atthi, nahāru, maṃsaṃ, taco, dantā, nakhā, lomā, kesā ti vattabbaṃ.

Tato muttachakke: assu, vasā, kheḷo, singhāṇikā, lasikā muttan ti vatvā, puna paṭilomato: muttaṃ, lasikā, singhāṇikā, kheḷo, vasā, assu, medo, sedo, lohitaṃ, pubbo, semhaṃ, pittaṃ, matthalungaṃ, karīsaṃ, udariyaṃ, antaguṇaṃ, antaṃ, papphāsaṃ, pihakaṃ, kilomakaṃ, yakanaṃ, hadayaṃ, vakkaṃ, aṭṭhimiñjaṃ, aṭṭhi, nahāru, maṃsaṃ, taco, dantā, nakhā, lomā, kesā ti vattabbaṃ.

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1 Bhm karotīti. 2 Bhm nhāru.

Evaṃ kālasataṃ kālasahassaṃ kālasatasahassam pi vācāya sajjhāyo kātabbo. Vacasā sajjhāyena hi kammaṭṭhānatan ti paguṇā hoti; na ito c' ito ca cittaṃ vidhāvati; koṭṭhāsā pākaṭā honti, hatthasankhalikā viya, vatipādapanti[1] viya ca khāyanti.

Yathā pana vacasā, tath' eva manasā pi sajjhāyo kātabbo. Vacasā sajjhāyo hi manasā sajjhāyassa paccayo hoti; manasā sajjhāyo lakkhaṇapaṭivedhassa paccayo hoti.

Vaṇṇato ti kesādīnaṃ vaṇṇo vavatthapetabbo. *Saṇṭhānato* ti tesaṃ yeva saṇṭhānaṃ vavatthapetabbaṃ. *Disato* ti imasmiṃ hi sarīre nābhito uddhaṃ uparimā disā, adho heṭṭhimā disā, tasmā ayaṃ koṭṭhāso imissā nāma disāyā ti disā vavatthapetabbā. *Okāsato* ti ayaṃ koṭṭhāso imasmiṃ nāma okāse patiṭṭhito ti evaṃ tassa tassa okāso vavatthapetabbo. *Paricchedato* ti sabhāgaparicchedo visabhāgaparicchedo ti dve paricchedā. Tattha ayaṃ koṭṭhāso heṭṭhā ca upari ca tiriyañ ca iminā nāma paricchinno ti evaṃ sabhāgaparicchedo veditabbo. Kesā na lomā, lomā pi na kesā ti evaṃ amissakatāvasena visabhāgaparicchedo veditabbo.

Evaṃ sattadhā uggahakosallaṃ ācikkhantena pana idaṃ kammaṭṭhānaṃ asukasmiṃ[2] sutte paṭikūlavasena kathitaṃ, asukasmiṃ dhātuvasenā ti ñatvā ācikkhitabbaṃ. Idaṃ hi Mahāsatipaṭṭhāne[3] paṭikūlavasen' eva kathitaṃ; Mahāhatthipadopama[4]-Mahā-Rāhulovāda[5]-Dhātuvibhangesu[6] dhātuvasena kathitaṃ. *Kāyagatāsati*-Sutte[7] pana yassa vaṇṇato upaṭṭhāti, taṃ sandhāya cattāri jhānāni vibhattāni. Tattha dhātuvasena kathitaṃ vipassanākammaṭṭhānaṃ hoti, paṭikūlavasena kathitaṃ samathakammaṭṭhānaṃ, tad-etaṃ idha samathakammaṭṭhānam evā ti evaṃ sattadhā uggahakosallaṃ ācikkhitvā *anupubbato*, *nātisīghato*, *nātisaṇikato*, *vikkhepapaṭibāhanato*, *paṇṇattisamatikkamanato*, *anupubbamuñcanato*, *appanāto*, *tayo ca suttantā* ti evaṃ dasadhā manasikārakosallaṃ ācikkhitabbaṃ.

Tattha *anupubbato* ti idaṃ hi sajjhāyakaraṇato paṭṭhāya

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[1] Bhm vatī°. [2] Bhm imasmiṃ. [3] *D.* ii, 290 f.
[4] *M.* i, 184 f. [5] *Ibid.* i, 414 f. [6] *Ibid.* iii, 237 f.
[7] *Ibid.* 88 f.

anupaṭipāṭiyā manasikātabbaṃ, na ekantarikāya. Ekantarikāya hi manasikaronto yathā nāma akusalo puriso dvattiṃsapadaṃ nisseṇiṃ ekantarikāya ārohanto kilantakāyo patati, na ārohanaṃ sampādeti, evam eva bhāvanāsampattivasena adhigantabbassa assādassa anadhigamā kilantacitto patati, na bhāvanaṃ sampādeti. Anupubbato manasikarontenā pi ca *nātisīghato* manasikātabbaṃ. Atisīghato manasikaroto[1] hi, yathā nāma tiyojanamaggaṃ paṭipajjitvā, okkamanavissajjanaṃ asallakkhetvā, sīghena javena satakkhattum pi gamanāgamanaṃ karoto purisassa, kiñcāpi addhānaṃ parikkhayaṃ gacchati, atha kho pucchitvā va gantabbaṃ hoti, evam eva kevalaṃ kiñcāpi kammaṭṭhānaṃ pariyosānaṃ pāpuṇāti, avibhūtaṃ pana hoti, na visesaṃ āvahati, tasmā nātisīghato manasikātabbaṃ.

Yathā ca nātisīghato, evaṃ *nātisaṇikato* pi. Atisaṇikato manasikaroto hi yathā nāma tadahe 'va tiyojanamaggaṃ[2] gantukāmassa purisassa antarāmagge rukkhapabbatataḷākādisu[3] vilambamānassa maggo parikkhayaṃ na gacchati, dvīha-tīhena pariyosāpetabbo hoti, evam eva kammaṭṭhānaṃ pariyosānaṃ na gacchati, visesādhigamassa paccayo na hoti.

Vikkhepapaṭibāhanato ti kammaṭṭhānaṃ vissajjetvā bahiddhā puthuttārammaṇe cetaso vikkhepo paṭibāhitabbo. Appaṭibāhato hi yathā nāma ekapadikaṃ papātamaggaṃ paṭipannassa purisassa akkamanapadaṃ asallakkhetvā, ito c' ito ca vilokayato padavāro virajjhati, tato sataporise papāte patitabbaṃ hoti, evam eva, bahiddhā vikkhepe sati, kammaṭṭhānaṃ parihāyati paridhaṃsati; tasmā vikkhepapaṭibāhanato manasikātabbaṃ.

Paṇṇattisamatikkamanato ti yā ayaṃ kesā lomā ti ādikā paṇṇatti, taṃ atikkamitvā: paṭikūlan ti cittaṃ ṭhapetabbaṃ. Yathā hi udakadullabhakāle manussā araññe udapānaṃ disvā, tattha tālapaṇṇādikaṃ kiñcid-eva saññāṇaṃ bandhitvā tena saññāṇena āgantvā nahāyanti ceva pivanti

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[1] B^hm °karonto. [2] S^bh yojanaṃ maggaṃ.

[3] S^h *refers to* Sammoha (Vilāsinī) *as reading* rukkhapabbatagahaṇādisu.

ca, yadā pana nesaṃ abhiṇhasañcārena āgatā gatapadaṃ pākaṭaṃ hoti, tadā saññāṇena kiccaṃ na hoti, icchiticchitakkhaṇe gantvā nahāyanti ceva pivanti ca, evam eva pubbabhāge kesā lomā ti paṇṇattivasena manasikaroto paṭikūlabhāvo pākaṭo hoti, atha kesā lomā ti paṇṇattiṃ samatikkamitvā paṭikūlabhāve yeva cittaṃ ṭhapetabbaṃ.

Anupubbamuñcanato ti yo yo koṭṭhāso na upaṭṭhāti, taṃ taṃ muñcantena anupubbamuñcanato manasikātabbaṃ. Adikammikassa hi kesā ti manasikaroto manasikāro gantvā muttan ti imaṃ pariyosānakoṭṭhāsam eva āhacca tiṭṭhati, muttan ti ca manasikaroto manasikāro gantvā kesā ti imaṃ ādikoṭṭhāsam eva āhacca tiṭṭhati, ath' assa manasikaroto manasikaroto keci koṭṭhāsā upaṭṭhahanti, keci na upaṭṭhahanti. Tena ye ye upaṭṭhahanti, tesu tesu tāva kammaṃ kātabbaṃ.[1] Yāva dvīsu upaṭṭhitesu tesaṃ pi eko suṭṭhutaraṃ upaṭṭhāti,[2] evaṃ upaṭṭhitaṃ pana tad[3] eva punappunaṃ manasikarontena appanā uppādetabbā.

Tatrāyaṃ upamā: yathā hi dvattiṃsatālake tālavane vasantaṃ makkaṭaṃ gahetukāmo ludde ādimhi ṭhitatālassa paṇṇaṃ sarena vijjhitvā ukkuṭṭhiṃ kareyya; atha kho so makkaṭo paṭipāṭiyā tasmiṃ tasmiṃ tāle patitvā pariyantatālam eva gaccheyya; tattha pi gantvā luddena tath' eva kate puna ten' eva nayena āditālaṃ āgaccheyya, so evaṃ punappunaṃ paṭipātiyamāno ukkuṭṭhukkuṭṭhiṭṭhāne yeva uṭṭhahitvā anukkamena ekasmiṃ tāle nipatitvā tass' eva majjhe makuḷatālapaṇṇasūciṃ daḷhaṃ gahetvā vijjhiyamāno pi na uṭṭhaheyya, evaṃsampadam idaṃ daṭṭhabbaṃ.

Tatridaṃ opammasaṃsandanaṃ:—yathā hi tālavane dvattiṃsatālā, evaṃ imasmiṃ kāye dvattiṃsakoṭṭhāsā. Makkaṭo viya cittaṃ, luddo viya yogāvacaro. Makkaṭassa dvattiṃsatālake tālavane nivāso viya yogino cittassa dvattiṃsakoṭṭhāsake kāye ārammaṇavasena anusañcaraṇaṃ. Luddena ādimhi ṭhitatālassa paṇṇaṃ sarena vijjhitvā ukkuṭṭhiyā katāya makkaṭassa tasmiṃ tasmiṃ tāle patitvā, pariyantatālagamanaṃ viya, yogino: kesā ti manasikāre āraddhe paṭipātiyā gantvā pariyosānakoṭṭhāse yeva cittassa

[1] Sh katabbaṃ. [2] Bhm upaṭṭhahati. [3] Bhm taṃ.

saṇṭhānaṃ. Puna paccāgamane pi es' eva nayo. Punappunaṃ paṭipātiyamānassa makkaṭassa ukkuṭṭhukkuṭṭhiṭṭhāne uṭṭhānaṃ viya, punappunaṃ manasikaroto kesuci kesuci upaṭṭhātesu anupaṭṭhahante vissajjetvā upaṭṭhitesu parikammakaraṇaṃ. Anukkamena ekasmiṃ tāle nipatitvā tassa majjhe makuḷatālapaṇṇasūcim daḷhaṃ gahetvā vijjhiyamānassā pi anuṭṭhānaṃ viya, avasāne dvīsu upaṭṭhitesu yo suṭṭhutaraṃ upaṭṭhāti;[1] tam eva punappunaṃ manasikaritvā appanāya uppādanaṃ.

Aparā pi upamā:—yathā nāma piṇḍapātiko bhikkhu dvattiṃsakulaṃ gāmaṃ upanissāya vasanto paṭhamagehe yeva dve bhikkhā labhitvā, parato ekaṃ vissajjeyya, puna divase tisso labhitvā, parato dve vissajjeyya, tatiyadivase ādimhi yeva pattapūraṃ labhitvā āsanasālaṃ gantvā paribhuñjeyya, evaṃsampadam idaṃ daṭṭhabbaṃ. Dvattiṃsakulagāmo viya hi dvattiṃsākāro. Piṇḍapātiko viya yogāvacaro. Tassa taṃ gāmaṃ upanissāya vāso viya yogino dvattiṃsākāre parikammakaraṇaṃ. Paṭhamagehe dve bhikkhā labhitvā parato ekissā vissajjanaṃ viya, dutiya divase tisso labhitvā parato dvinnaṃ vissajjanaṃ viya ca, manasikaroto manasikaroto anupaṭṭhahante vissajjetvā upaṭṭhitesu upaṭṭhitesu[2] yāva koṭṭhāsadvaye parikammakaraṇaṃ, tatiyadivase ādimhi yeva pattapūraṃ labhitvā āsanasālāyaṃ nisīditvā paribhogo viya, dvīsu yo suṭṭhutaraṃ upaṭṭhāti, tam eva punappunaṃ manasikaritvā appanāya uppādanaṃ.

Appanāto ti appanākoṭṭhāsato kesādisu ekekasmiṃ koṭṭhāse appanā hotī ti veditabbā ti ayam [ev'[3]] ettha adhippāyo.

Tayo ca suttantā ti *adhicittaṃ*, *sītibhāvo*, *bojjhangakosallan* ti ime tayo suttantā viriyasamādhiyojanatthaṃ veditabbā ti ayam ettha adhippāyo.

Tattha: *adhicittamanuyuttena, bhikkhave, bhikkhunā tīṇi nimittāni kālena kālaṃ manasikātabbāni: kālena kālaṃ samādhinimittaṃ manasikātabbaṃ, kālena kālaṃ paggahanimittaṃ*[4] *manasikātabbaṃ, kālena kālaṃ upekkhānimittaṃ*

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[1] *So also* Bhm. [2] Bhm *once only.* [3] Sbh *omit.*
[4] *So all editions.* P.T.S. *Ang.* ed. *has* paggāha°.

manasikātabbaṃ. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ samādhinimittaṃ yeva manasikareyya, ṭhānaṃ taṃ cittaṃ kosajjāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ paggahanimittaṃ yeva manasikareyya, ṭhānaṃ taṃ cittaṃ uddhaccāya saṃvatteyya. Sace, bhikkhave, adhicittamanuyutto bhikkhu ekantaṃ upekkhānimittaṃ yeva manasikareyya, thānaṃ taṃ cittaṃ na sammāsamādhiyeyya āsavānaṃ khayāya. Yato ca kho, bhikkhave, adhicittamanuyutto bhikkhu kālena kālaṃ samādhinimittaṃ paggahanimittaṃ upekkhānimittaṃ manasikaroti, taṃ hoti cittaṃ muduñ ca kammaññañ[1] *ca pabhassarañ ca na ca pabhangu sammāsamādhiyati āsavānaṃ khayāya.*

Seyyathā pi, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandhati, ukkaṃ bandhitvā ukkāmukhaṃ ālimpeti, ukkāmukhaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipitvā kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati :—Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ abhidhameyya, ṭhānaṃ taṃ jātarūpaṃ ḍaheyya :—Sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ udakena paripphoseyya, ṭhānaṃ taṃ jātarūpaṃ nibbāyeyya :—sace, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ ekantaṃ ajjhupekkheyya, ṭhānaṃ taṃ jātarūpaṃ na sammāparipākaṃ gaccheyya :—Yato ca kho, bhikkhave, suvaṇṇakāro vā suvaṇṇakārantevāsī vā taṃ jātarūpaṃ kālena kālaṃ abhidhamati, kālena kālaṃ udakena paripphoseti, kālena kālaṃ ajjhupekkhati, taṃ hoti jātarūpaṃ muduñ ca kammaññañ[1] *ca pabhassarañ ca na ca pabhangu sammā upeti kammāya, yassā yassā ca piḷandhanavikatiyā ākankhati, yadi paṭṭikāya, yadi kuṇḍalāya, yadi gīveyyāya,*[2] *yadi suvaṇṇamālāya, tañ c' assa atthaṃ anubhoti.*

Evam eva kho, bhikkhave, adhicittamanuyuttena bhikkhunā . . . pe . . . *sammā samādhiyati āsavānaṃ khayāya, yassa yassa ca abhiññāsacchikaraṇīyassa dhammassa cittaṃ abhi-*

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[1] *So all editions.* P.T.S. *Ang.* ed. *has* kammaniyañ.

[2] P.T.S. *has* gīveyyake.

ninnāmeti abhiññāsacchikiriyāya, tatra tatr' eva sakkhibhabbataṃ pāpuṇāti, sati sati āyatane ti[1] idaṃ suttaṃ *adhicittan* ti veditabbaṃ.

Chahi, bhikkhave, dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātuṃ. Katamehi chahi? Idha, bhikkhave, bhikkhu yasmiṃ samaye cittaṃ niggahetabbaṃ, tasmiṃ samaye cittaṃ niggaṇhāti; yasmiṃ samaye cittaṃ paggahetabbaṃ, tasmiṃ samaye cittaṃ paggaṇhāti; yasmiṃ samaye cittaṃ sampahaṃsitabbaṃ, tasmiṃ samaye cittaṃ sampahaṃseti; yasmiṃ samaye cittaṃ ajjhupekkhitabbaṃ, tasmiṃ samaye cittaṃ ajjhupekkhati. Paṇītādhimuttiko ca hoti, nibbānābhirato. Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu bhabbo anuttaraṃ sītibhāvaṃ sacchikātun ti[2] idaṃ suttaṃ [anuttaraṃ[3]] sītibhāvo ti veditabbaṃ.

Bojjhangakosallaṃ pana: *evam eva kho, bhikkhave, yasmiṃ samaye līnaṃ cittaṃ hoti, akālo tasmiṃ samaye passaddhisambojjhangassa bhāvanāyā* ti[4] appanākosallakathāyaṃ dassitaṃ eva.

Iti idaṃ sattavidhaṃ uggahakosallaṃ suggahitaṃ katvā idañ ca dasavidhaṃ manasikārakosallaṃ suṭṭhu vavatthapetvā tena yoginā ubhayakosallavasena kammaṭṭhānaṃ sādhukaṃ uggahetabbaṃ.

Sace pan' assa ācariyena saddhiṃ ekavihāre yeva phāsu hoti, evaṃ vitthārena akathāpetvā [kammaṭṭhānaṃ suṭṭhu vavatthapetvā[5]] kammaṭṭhānaṃ anuyuñjantena[6] visesaṃ labhitvā uparūpari kathāpetabbaṃ. Aññattha vasitukāmena yathāvuttena vidhinā vitthārato kathāpetvā punappunaṃ parivattetvā sabbaṃ gaṇṭhiṭṭhānaṃ chinditvā pathavīkasiṇaniddese vuttanayen' eva ananurūpaṃ senāsanaṃ pahāya anurūpe vihāre vasantena[7] khuddakapalibodhupacchedaṃ katvā paṭikūlamanasikāre parikammaṃ kātabbaṃ.

Karontena pana kesesu tāva nimittaṃ gahetabbaṃ. Kathaṃ? Ekaṃ vā dve vā kese luñcitvā hatthatale ṭha-

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1 *A.* i, 256-58.
2 *A.* iii, 435.
3 *So* Bhm. Sbh *omit.*
4 *S.* v, 112.
5 Sbh *omit clause.*
6 Bhm anuyujj°.
7 Sbh anurūpe viharantena.

petvā vaṇṇo tāva vavatthāpetabbo. Chinnaṭṭhāne pi kese oloketuṃ vaṭṭati. Udakapatte vā yāgupatte vā olokentum [pi[1]]vaṭṭati yeva. Kāḷakakāle disvā: kāḷakā ti manasikātabbā, setakāle: setā ti, missakakāle pana ussadavasena manasikātabbā honti. Yathā ca kesesu, evaṃ sakale pi tacapañcake disvā va nimittaṃ gahetabbaṃ.

Evaṃ nimittaṃ gahetvā sabbakoṭṭhāsesu[2] vaṇṇa-saṇṭhānadisokāsa-paricchedavasena vavatthapetvā vaṇṇa-saṇṭhānagandha-āsayokāsavasena pañcadhā paṭikūlatā vavatthapetabbā. Tatrāyaṃ sabbakoṭṭhāsesu anupubbakathā[3]:—kesā tāva pakativaṇṇena kāḷakā addāriṭṭhakavaṇṇā.[4] Saṇṭhānato dīghavaṭṭa[likā[5]] tulā daṇḍasaṇṭhānā. Disato uparimadisāya jātā. Okāsato ubhosu passesu kaṇṇacūḷikāhi, purato nalāṭantena, pacchato galavāṭakena paricchinnā. Sīsakaṭāhaveṭhanaṃ allacammaṃ kesānaṃ okāso. Paricchedato[6] kesā sīsaveṭhanacamme vihaggamattaṃ pavisitvā patiṭṭhitena, heṭṭhā attano mūlatalena, upari ākāsena, tiriyaṃ aññamaññena paricchinnā, dve kesā ekato natthī ti ayaṃ sabhāgaparicchedo. Kesā na lomā, lomā na kesā ti evaṃ avasesaekatiṃsakoṭṭhāsehi amissakatā.[7] Kesā nāma pāṭiyekko ekakoṭṭhāso[8] ti ayaṃ visabhāgaparicchedo. Idaṃ kesānaṃ vaṇṇādito vavatthāpanaṃ.

Idaṃ pana nesaṃ vaṇṇādivasena pañcadhā paṭikūlato vavatthāpanaṃ:—Kesā nām' ete *vaṇṇato* pi paṭikūlā, *saṇṭhānato* pi *gandhato* pi *āsayato* pi *okāsato* pi paṭikūlā, manuññe pi hi yagupatte vā bhattapatte vā kesavaṇṇaṃ kiñci disvā: kesamissakam idaṃ! Haratha nan ti jigucchanti, evaṃ kesā *vaṇṇato* paṭikūlā. Rattiṃ bhuñjantā pi kesasaṇṭhānaṃ akkavākaṃ vā makacivākaṃ vā chupitvā[pi[9]]tath' eva jigucchanti, evaṃ *saṇṭhānato* paṭikūlā. Telamakkhanapupphadhūmādi-[10]sankhāravirahitānañ ca kesānaṃ gandho paramajegucccho hoti. Tato jegucchataro aggimhi pakkhittā-

[1] Sbh *omit.* [2] Bhm °ṭṭhāse. [3] Bhm ampubbikathā.
[4] Bhm addhāriṭṭhaka°. [5] Sbh *omit.*
[6] Bhm *add* ti. [7] Bm amissi°; Bh amissī°.
[8] Sbh pāṭi ekko eko koṭṭhāso.
[9] Sbh *omit.* [10] Sbh °dhūpādi.

naṃ. Kesā hi vaṇṇasaṇṭhānato apaṭikūlā pi [siyuṃ[1]], *gandhena* pana paṭikūlā yeva. Yathā hi daharassa kumārassa vaccaṃ vaṇṇato haliddivaṇṇaṃ, saṇṭhānato [pi[2]] haliddipiṇḍasaṇṭhānaṃ, sankāraṭṭhāne chaḍḍitañ ca uddhumātakakāḷasunakhasarīraṃ vaṇṇato talapakkavaṇṇaṃ, saṇṭhānato vaṭṭetvā vissaṭṭhamudingasaṇṭhānaṃ, dāṭhā pi 'ssa sumanamakuḷasadisā ti ubhayam pi vaṇṇasaṇṭhānato siyā appaṭikūlaṃ, gandhena pana paṭikūlam eva, evaṃ kesā pi siyuṃ vaṇṇasaṇṭhānato apaṭikūlā, gandhena pana paṭikūlā yevā ti. Yathā pana asuciṭṭhāne gāmanissandhena jātāni sūpeyyapaṇṇāni nāgarikamanussānaṃ jegucchāni honti aparibhogāni, evaṃ kesā pi pubbalohitamuttakarīsapittasemhādi nissandena jātattā jegucchā ti idaṃ nesaṃ *āsayato* pāṭikulyaṃ. Ime ca kesā nāma gūtharāsimhi uṭṭhitakaṇṇikaṃ viya ekatiṃsakoṭṭhāsarāsimhi jātā, te susānasankāraṭṭhānādisu jātasākaṃ viya parikhādisu[3] jātakamalakuvalayādi pupphaṃ viya ca asuciṭṭhāne jātattā paramajegucchā ti idaṃ nesaṃ *okāsato* pāṭikulyaṃ.

Yathā ca kesānaṃ, evaṃ sabbakoṭṭhāsānaṃ vaṇṇasaṇṭhāna-gandhāsayokāsavasena pañcadhā paṭikūlatā vavatthapetabbā. Vaṇṇasaṇṭhānadisokāsaparicchedavasena pana sabbe pi visuṃ visuṃ vavatthapetabbā.

Tattha *lomā* tāva pakativaṇṇato na kesā viya asambhinnakāḷakā, kāḷapingalā pana honti. Saṇṭhānato onataggā tālamūlasaṇṭhānā. Disato dvīsu disāsu jātā, okāsato ṭhapetvā kesānaṃ patiṭṭhitokāsañ ca hatthapādatalāni ca yebhuyyena avasesasarīraveṭhanacamme jātā. Paricchedato sarīraveṭhanacamme likhāmattaṃ[4] pavisitvā patiṭṭhitena, heṭṭhā attano mūlatalena, upari ākāsena, tiriyaṃ aññamaññena paricchinnā. Dve lomā ekato natthī ti ayaṃ nesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Nakhā ti vīsatiyā nakhapattānaṃ nāmaṃ, te sabbe pi vaṇṇato seto. Saṇṭhānato macchasakalikasaṇṭhānā. Disato pādanakhā heṭṭhimadisāya,[5] hatthanakhā uparimadisāyā ti

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[1] Sh *omits.* [2] Bhm *omit.* [3] Bhm parikkh°.
[4] Sh likkhā°. [5] Sbh °disāyaṃ.

dvīsu disāsu jātā. Okāsato angulīnaṃ aggapiṭṭhesu patiṭṭhitā. Paricchedato dvīsu[1] disāsu angulikoṭimaṃsehi, *anto* angulipiṭṭhamaṃsena, *bahi* ceva *agge* ca ākāsena, *tiriyaṃ* aññamaññena paricchinnā; dve nakhā ekato natthi. Ayaṃ nesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Dantā ti paripuṇṇadantassa dvattiṃsadantaṭṭhikāni, te pi vaṇṇato setā. Saṇṭhānato anekasaṇṭhānā, tesaṃ hi heṭṭhimāya tāva dantapāḷiyā majjhe cattāro dantā mattikā piṇḍe paṭipāṭiyā ṭhapita-alābubījasaṇṭhānā; tesaṃ ubhosu passesu ekeko ekamūlako ekakoṭiko mallikamakuḷasaṇṭhāno; tato ekeko dvimūlako dvikoṭiko yānaka-upatthambhini[2]-saṇṭhāno; tato dve dve timūlakā[3] tikoṭikā; tato dve dve catumūlā[4] catukoṭikā ti. Uparimapāḷiyā pi es' eva nayo. Disato uparimadisāya jātā. Okāsato dvīsu hanukaṭṭhikesu patiṭṭhitā. Paricchedato heṭṭhāhanukaṭṭhike patiṭṭhitena attano mūlatalena, upari ākāsena, tiriyaṃ aññamaññena paricchinnā; dve dantā ekato natthi. Ayaṃ nesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Taco ti sakalasarīraṃ veṭhetvā ṭhitacammaṃ. Tassa uparikāḷasāmapītādivaṇṇā chavi nāma, yā sakalasarīrato pi sankaḍḍhiyamānā badaraṭṭhimattā hoti. Taco pana vaṇṇato seto yeva, so c' assa[5] setabhāvo aggi-jālābhighātapaharaṇappahārādīhi viddhaṃsitāya chaviyā pākaṭo hoti, saṇṭhānato sarīrasaṇṭhāno va hoti. Ayam ettha sankhepo. Vitthārato pana pādangulittaco kosakāraka-kosasaṇṭhāno; piṭṭhipādattaco puṭabandha-upāhanasaṇṭhāno; janghattaco bhattapuṭaka-tālapaṇṇa-saṇṭhāno; uruttaco taṇḍulabharitadīghatthavikasaṇṭhāno; ānisadattaco udakapūritapaṭaparissāvanasaṇṭhāno; piṭṭhittaco phalakonaddhacammasaṇṭhāno; kucchittaco vīṇādoṇikonaddhacammasaṇṭhāno; urattaco yebhuyyena caturassasaṇṭhāno; ubhayabāhuttaco tūṇironaddhacammasaṇṭhāno; piṭṭhihatthattaco khurakosasaṇṭhāno, phaṇakatthavikasaṇṭhāno vā; hatthangulittaco kuñcikākosakasaṇṭhāno; gīvattaco galakañcukasaṇṭhāno; mukhat-

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[1] S^h tīsu. [2] S^h °nika-. [3] S^bh mūlā.
[4] *Sic omnes.* [5] S^b tassa.

taco chiddāvachiddakīṭakulāvakasaṇṭhāno; sīsattaco pattatthavikasaṇṭhāno ti.

Tacapariggaṇhakena ca yogāvacarena uttaroṭṭhato paṭṭhāya uparimukhaṃ ñāṇaṃ pesetvā paṭhamaṃ tāva mukhaṃ pariyonandhitvā ṭhitacammaṃ vavatthapetabbaṃ. Tato nalāṭaṭṭhicammaṃ, tato thavikāya pakkhittapattassa ca thavikāya ca antarena hattham iva sīsaṭṭhikassa ca sīsacammassa ca antarena ñāṇaṃ pesetvā aṭṭhikena saddhiṃ cammassa ekābaddhabhāvaṃ viyojentena sīsacammaṃ vavatthapetabbaṃ. Tato khandhacammaṃ, tato anulomena paṭilomena ca dakkhiṇahatthacammaṃ. Atha ten' eva nayena vāmahatthacammaṃ, tato piṭṭhicammaṃ [taṃ[1]] vavatthapetvā anulomena paṭilomena ca dakkhiṇapādacammaṃ, atha ten' eva nayena vāmapādacammaṃ, tato anukkāmen' eva vatthi-udarahadayagīvacammāni vavatthapetabbāni. Atha gīvacammānantaraṃ heṭṭhimahanucammaṃ vavatthapetvā adharoṭṭhapariyosānaṃ pāpetvā niṭṭhapetabbaṃ. Evaṃ oḷārikoḷārikaṃ pariggaṇhantassa sukhumam pi pākaṭaṃ hoti. Disato dvīsu disāsu jāto. Okāsato sakalasarīraṃ pariyonandhitvā ṭhito. Paricchedato heṭṭhā patiṭṭhitatalena, upari ākāsena paricchinno:—ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Maṃsan ti nava maṃsapesisatāni. Taṃ sabbam pi vaṇṇato rattaṃ kiṃsukapupphasadisaṃ, saṇṭhānato janghapiṇḍikamaṃsaṃ tālapaṇṇapuṭabhattasaṇṭhānaṃ;[2] ūrumaṃsaṃ nisadapotasaṇṭhānaṃ; ānisadamaṃsaṃ uddhanakoṭisaṇṭhānam; piṭṭhimaṃsaṃ tālaguḷapaṭalasaṇṭhānaṃ; phāsukadvayamaṃsaṃ[3] koṭṭhalikāyakucchiyaṃ[4] tanumattikālepasaṇṭhānaṃ; thanamaṃsaṃ vaṭṭetva[5] avakkhittamattikāpiṇḍasaṇṭhānaṃ; bāhudvayamaṃsaṃ dviguṇaṃ katvā ṭhapitaniccammamahāmūsikasaṇṭhānaṃ. Evaṃ oḷārikoḷārikaṃ pariggaṇhantassa sukhumam pi pākaṭaṃ hoti. Disato dvīsu disāsu jātaṃ. Okāsato [vi[6]]sādhikāni tīṇi aṭṭhisatāni

[1] S^bh *omit.*
[2] S^bh tālapatta°.
[3] B^hm pāsuka°.
[4] S^bh potthali°.
[5] S^bh thatvā.
[6] S^bh *omit.*

anulimpitvā ṭhitaṃ. Paricchedato heṭṭhā aṭṭhisanghāte patiṭṭhitatalena, upari tacena, tiriyaṃ aññamaññena paricchinnaṃ. Ayaṃ assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Nahārū[1] ti nava nahāru-satāni. Vaṇṇato sabbe pi nahārū setā, saṇṭhānato nānā saṇṭhānā. Etesu hi gīvāya uparimabhāgato[2] paṭṭhāya pañca mahānahārū sarīraṃ vinaddhamānā purimapassena otiṇṇā, pañca pacchimapassena, pañca dakkhiṇapassena, panca vāmapassena. [3]Dakkhiṇahatthaṃ vinaddhamānā pi hatthassa purimapassena pañca, pacchimapassena pañca, tathā vāmahatthaṃ vinaddhamānā. Dakkhiṇapādaṃ vinaddhamānā pi pādassa purimapassena pañca, pacchimapassena pañca, tathā vāmapādaṃ vinaddhamānā pī ti evaṃ sarīradhārakā nāma saṭṭhi mahānahārū kāyaṃ vinaddhamānā otiṇṇā. Ye kaṇḍarā ti pi vuccanti, te sabbe pi kandalamakuḷasaṇṭhānā; aññe pana taṃ taṃ padesaṃ ajjhottharitvā ṭhitā, tato sukhumatarā suttarajjukasaṇṭhānā, aññe tato sukhumatarā pūtilatāsaṇṭhānā, aññe tato sukhumatarā mahāvīṇātantisaṇṭhānā, aññe thūlasuttakasaṇṭhānā. Hatthapādapiṭṭhīsu nahārū sakuṇapādasaṇṭhānā; sīse nahārū dārakānaṃ sīsajālakasaṇṭhānā; piṭṭhiyaṃ nahārū ātape pasārita-allajālasaṇṭhānā. Avasesā taṃ taṃ angapaccangānugatā nahārū sarīre paṭimukkajālakañcukasaṇṭhānā. Disato dvīsu disāsu jātā. Okāsato sakalasarīre aṭṭhīni ābandhitvā ṭhitā. Paricchedato heṭṭhā tiṇṇaṃ aṭṭhisatānaṃ upari patiṭṭhitatalehi, upari maṃsacammāni āhacca ṭhitappādesehi, tiriyaṃ aññamaññena paricchinnā. Ayaṃ nesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Aṭṭhī ti ṭhapetvā dvattiṃsadantaṭṭhīni, avasesāni catusaṭṭhi hatthaṭṭhīni, catusaṭṭhi pādaṭṭhīni, catusaṭṭhi maṃsanissitāni mudu aṭṭhīni, dve paṇhikaṭṭhīni, ekekasmiṃ pāde dve dve gopphakaṭṭhīni, dve janghaṭṭhīni, ekaṃ jaṇṇukaṭṭhi, ekaṃ ūraṭṭhi,[4] dve kaṭiaṭṭhīni,[5] aṭṭhārasa piṭṭhikaṇ-

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[1] Bhm nhāru (*always*). [2] Sbh uparibh°.
[3] Sh *inserts* pañca. [4] Bhm ūruṭṭhi.
[5] Bhm kaṭiṭṭhīni.

ṭakaṭṭhīni,[1] catuvīsati phāsukaṭṭhīni,[2] cuddasa uraṭṭhīni, ekaṃ hadayaṭṭhi, dve akkhakaṭṭhīni, dve koṭṭaṭṭhīni, dve bāhaṭṭhīni, dve dve aggabāhaṭṭhīni, satta gīvaṭṭhīni, dve hanukaṭṭhīni, ekaṃ nāsikaṭṭhi, dve akkhaṭṭhīni, dve kaṇṇaṭṭhīni, ekaṃ nalāṭaṭṭhi, ekaṃ muddhaṭṭhi, nava sīsakapālaṭṭhinī ti evaṃ timattāni aṭṭhisatāni. Tāni sabbāni pi vaṇṇato setāni, saṇṭhānato nānā saṇṭhānāni. Tattha hi aggapādanguli-aṭṭhīni katakabījasaṇṭhānāni; tad-anantarāni majjhapabbaṭṭhīni paṇasaṭṭhi[3]-saṇṭhānāni; mūlapabbaṭṭhīni paṇavasaṇṭhānāni. Piṭṭhipādaṭṭhīni koṭṭitakandalakaṇḍara-[4]rāsisaṇṭhānāni. Paṇhikaṭṭhi ekaṭṭhitālaphalabījasaṇṭhānaṃ. Gopphakaṭṭhīni bandhakīḷāgoḷakasaṇṭhānāni; janghaṭṭhīnaṃ gopphakaṭṭhīsu patiṭṭhitaṭṭhānaṃ apanītatacasindikalīrasaṇṭhānaṃ[5]; khuddakajanghaṭṭhikaṃ dhanukadaṇḍasaṇṭhānaṃ, mahantaṃ milātasappapiṭṭhisaṇṭhānaṃ; jaṇṇukaṭṭhi ekato parikkhīṇapheṇakasaṇṭhānaṃ. Tattha janghaṭṭhikassa patiṭṭhitaṭṭhānaṃ ati[ti]khiṇaggagosingasaṇṭhānaṃ.[6] Uraṭṭhiduttacchitavāsi-[7]pharasudaṇḍasaṇṭhānaṃ. Tassa kaṭiṭṭhimhi patiṭṭhitaṭṭhānaṃ kīḷāgoḷakasaṇṭhānaṃ. Tena kaṭaṭṭhino[8] patiṭṭhitaṭṭhānaṃ aggacchinnamahāpunnāgaphalasaṇṭhānaṃ. Kaṭi-aṭṭhīni[8] dve pi ekābandhāni hutvā kumbhakārika-uddhana-saṇṭhānāni; pāṭiyekkaṃ[9] kammārakūṭayoṭṭakasaṇṭhānāni.[10] Koṭiyaṃ ṭhitaṃ ānisadaṭṭhi adhomukhaṃ katvā gahitasappaphaṇasaṇṭhānaṃ, sattasu ṭhānesu[11] chiddāvachiddaṃ.[12] Piṭṭhikaṇṭakaṭṭhīni abbhantarato uparūpariṭhapitasīsapaṭṭaveṭhakasaṇṭhānāni.[13] Bāhirato vaṭṭanāvaḷisaṇṭhānāni. Tesaṃ antarantarā kakacadantasadisā dve tayo kaṇṭakā honti. Catuvīsatiyā phāsukaṭṭhīsu[14] aparipuṇṇāni aparipuṇṇa-asisaṇṭhānāni, pari-

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1 S[b] °kaṇṭhakaṭṭhīni. 2 B[hm] pāsuk°.
3 B[hm] pana°. 4 S[bh] °kanda-. Cf. p. 255.
5 S[h] anapanīta°, *but refers to reading given above.*
6 B[hm] atikhiṇ°. 7 B[hm] Ūruṭṭhi°.
8 B[hm] kaṭiṭ°. 9 *So all editions.* Cf. *above*, p. 249.
10 B[hm] °yottasaṇ°. 11 B[hm] sattaṭṭhaṭṭhānesu.
12 S[bh] °cchiddaṃ. 13 S[b] °sīsaka°; B[hm] °vedhaka°.
14 B[hm] pāsuka°.

puṇṇāni paripuṇṇa-asisaṇṭhānāni; sabbāni pi odātakukkuṭassa pasāritapakkhasaṇṭhānāni. Cuddasa uraṭṭhīni jiṇṇasandamānikapañjarasaṇṭhānāni. Hadayaṭṭhi dabbiphaṇasaṇṭhānaṃ. Akkhakaṭṭhīni khuddakalohavāsidaṇḍasaṇṭhānāni. Koṭṭhaṭṭhīni[1] ekato parikkhīṇasīhaḷakuddālasaṇṭhānāni. Bāhaṭṭhīni ādāsadaṇḍakasaṇṭhānāni. Aggabāhaṭṭhīniyamakatālakandasaṇṭhānāni. Maṇibandhaṭṭhīni ekato alliyāpetvā ṭhapitasīsakapaṭṭaveṭhakasaṇṭhānāni. Piṭṭhihatthaṭṭhīni koṭṭitakandalakaṇḍararāsisaṇṭhānāni.[2] Hatthangulīsu mūlapabbaṭṭhīni[3] paṇavasaṇṭhānāni; majjhapabbaṭṭhīni aparipuṇṇapaṇasaṭṭhisaṇṭhānāni;[4] aggapabbaṭṭhīni katakabījasaṇṭhānāni. Satta gīvaṭṭhīni daṇḍena[5] vijjhitvā paṭipāṭiyā ṭhapitavaṃsakaliracakkala[ka-[6]]saṇṭhānāni. Heṭṭhimahanukaṭṭhi kammārānaṃ ayokūṭayottakasaṇṭhānaṃ;[7] uparimaṃ avalekhanasatthakasaṇṭhānaṃ. Akkhikūpa-nāsakūpaṭṭhīni apanītamiñja-taruṇatālaṭṭhisaṇṭhānāni. Nalāṭaṭṭhi adhomukhaṭṭhapitasankhathālakakapālasaṇṭhānaṃ. Kaṇṇacūḷikaṭṭhīni nahāpitakhurakosasaṇṭhānāni. Nalāṭakaṇṇacūḷikānaṃ upari paṭṭabandhanokāse aṭṭhi sankuṭitaghatapuṇṇapaṭalakhaṇḍasaṇṭhānaṃ. Muddhaṭṭhi mukhacchinnavankanāḷikerasaṇṭhānaṃ. Sīsaṭṭhīni sibbetvā ṭhapitajajjaralābukaṭāhasaṇṭhānāni. *Disato* dvīsu disāsu jātāni. Okāsato avisesena sakalasarīre ṭhitāni. Visesena pan' ettha sīsaṭṭhīni gīvaṭṭhīsu[8] patiṭṭhitāni.

Gīvaṭṭhīni piṭṭhikaṇṭakaṭṭhīsu; piṭṭhikaṇṭakaṭṭhīni kaṭiaṭṭhīsu[9]; kaṭi-aṭṭhīni[9] ūraṭṭhīsu;[10] ūraṭṭhīni[10] jaṇṇukaṭṭhīsu; jaṇṇukaṭṭhīni janghaṭṭhīsu; janghaṭṭhīni gopphakaṭṭhīsu; gopphakaṭṭhīni piṭṭhipādaṭṭhīsu patiṭṭhitāni. Paricchedato anto aṭṭhimiñjena, uparito maṃsena, agge mūle ca aññamaññena paricchinnāni. Ayaṃ nesaṃ sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Aṭṭhimiñjan ti tesaṃ tesaṃ aṭṭhīnaṃ abbhantaragataṃ miñjaṃ, taṃ vaṇṇato tesaṃ, saṇṭhānato mahantamahantā-

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1 B^hm koṭṭa°. 2 *So all editions. See above*, p. 254.
3 S^b hatthangulimūla. . . . 4 B^hm pana°.
5 S^bh daṇḍe. 6 B^hm *omit*. 7 *So all editions. See* p. 254.
8 B^hm giva°. 9 B^hm kaṭiṭṭhī°. 10 B^hm ūruṭṭh°.

naṃ aṭṭhīnaṃ abbhantaragataṃ[1] veḷunāḷiyaṃ pakkhittasedita-mahāvettaggasaṇṭhānaṃ, khuddānukhuddakānaṃ abbhantaragataṃ veḷuyaṭṭhipabbesu[2] pakkhittasedita-tanuvettaggasaṇṭhānaṃ. Disato dvīsu disāsu jātaṃ. Okāsato aṭṭhīnaṃ abbhantare patiṭṭhitaṃ. Paricchedato aṭṭhīnaṃ abbhantaratalehi paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Vakkan ti ekabandhanā dve maṃsapiṇḍikā. Taṃ vaṇṇato mandarattaṃ pāḷibhaddakaṭṭhivaṇṇaṃ, saṇṭhānato dārakānaṃ yamakakīḷāgoḷakasaṇṭhānaṃ; ekavaṇṭapaṭibaddha-ambaphaladvayasaṇṭhānaṃ vā. Disato uparimāya disāya jātaṃ. Okāsato gaḷavāṭakā[3] nikkhantena ekamūlena thokaṃ, gantvā dvidhābhinnena thūlanahārunā vinibandhaṃ[4] hutvā hadayamaṃsaṃ parikkhipitvā ṭhitaṃ. Paricchedato vakkaṃ, vakkabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Hadayan ti hadayamaṃsaṃ. Taṃ vaṇṇato rattaṃ[5] padumapattapiṭṭhivaṇṇaṃ; saṇṭhānato bāhirapattāni apanetvā adhomukhaṃ ṭhapitaṃ padumamakulasaṇṭhānaṃ,[6] bahimaṭṭaṃ,[7] anto kosātakīphalassa abbhantarasadisaṃ, paññavantānaṃ thokaṃ vikasitaṃ, mandapaññānaṃ makulitaṃ[8] eva, anto c' assa punnāgaṭṭhi patiṭṭhānamatto āvāṭako hoti, yattha addhapasatamattaṃ lohitaṃ saṇṭhāti, yaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti. Taṃ pan' etaṃ rāgacaritassa rattaṃ hoti, dosacaritassa kāḷakaṃ, mohacaritassa maṃsadhovana-udakasadisaṃ, vitakkacaritassa kulatthayūsavaṇṇaṃ, saddhācaritassa kaṇikārapupphavaṇṇaṃ, paññācaritassa acchaṃ vippasannaṃ[9] anāvilaṃ paṇḍaraṃ parisuddhaṃ niddhotajātimaṇi viya jutimantaṃ khāyati. Disato uparimāya disāya jātaṃ. Okāsato sarīrabbhantare dvinnaṃ thanānaṃ majjhe patiṭṭhitaṃ. Paricchedato hadayaṃ hadayabhāgena paricchinnaṃ. Ayam assa

1 Bhm abbharagataṃ. 2 Sh vetthay°.
3 Bhm gala°. 4 Sh °baddhaṃ.
5 Sbh ratta-. 6 Sbh adhomukha-ṭhapita-.
7 Bhm °maṭṭhaṃ. 8 *So all editions.*
9 *All editions read* °sannaṃ-.

sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Yakanan ti yamakamaṃsapaṭalaṃ. Taṃ vaṇṇato rattaṃ paṇḍukadhātukaṃ nātirattaṃ[1] kumudassa pattapiṭṭhivaṇṇaṃ. Saṇṭhānato mūle ekaṃ, agge yamakaṃ kovilārapattasaṇṭhānaṃ; tañ ca dandhānaṃ ekaṃ eva hoti mahantaṃ, paññavantānaṃ dve vā tīṇi vā khuddakāni. Disato uparimāya disāya jātaṃ. Okāsato dvinnaṃ thananaṃ abbhantare dakkhiṇapassaṃ nissāya ṭhitaṃ. Paricchedato yakanaṃ yakanabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Kilomakan ti paṭicchannā paṭicchannabhedato duvidhaṃ pariyonahanamaṃsaṃ. Taṃ duvidham pi vaṇṇato setaṃ dukūlapilotikavaṇṇaṃ. Saṇṭhānato attano okāsasaṇṭhānaṃ. Disato paṭicchannakilomakaṃ uparimāya disāya, itaraṃ dvīsu disāsu jātaṃ. Okāsato paṭicchannakilomakaṃ hadayañ ca vakkañ ca paṭicchādetvā, apaṭicchanna-kilomakaṃ sakalasarīre cammassa heṭṭhato maṃsaṃ pariyonandhitvā ṭhitaṃ; paricchedato heṭṭhā maṃsena, upari cammena, tiriyaṃ kilomakabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Pihakan ti udarajivhāmaṃsaṃ. Taṃ vaṇṇato nīlam niggunḍipupphavaṇṇaṃ. Saṇṭhānato sattaṅgulappamāṇaṃ[2] abandhanaṃ kāḷavacchakajivhāsaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato hadayassa vāmapasse udarapaṭalassa matthakapassaṃ nissāya ṭhitaṃ, yasmiṃ paharaṇappahārena bahinikkhante sattānaṃ jīvitakkhayo hoti. Paricchedato pihakabhāvena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Papphāsan ti dvattiṃsa maṃsakhaṇḍappabhedaṃ papphāsamaṃsaṃ. Taṃ vaṇṇato rattaṃ nātipakka-udumbaraphalavaṇṇaṃ. Saṇṭhānato visamacchinnabahalapūvakhaṇḍasaṇṭhānaṃ. Abbhantare asitapītānaṃ abhāve uggatena kammajatejusmanā[3] abbhāhatattā sankhāyitapalālapiṇḍam iva nirasaṃ nirojaṃ. Disato uparimāya disāya jātaṃ. Okāsato sarīrabbhantare dvinnaṃ thanānam antare hadayañ ca

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[1] S^{bh} nātiratta-. [2] S^{h} °lapamāṇam-.

yakanañ ca upari chādetvā olambantaṃ ṭhitaṃ. Paricchedato papphāsabhāgena paricchinnaṃ. Ayaṃ assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Antan ti purisassa dvattiṃsa hatthaṃ,[1] itthiyā aṭṭhavīsati hatthaṃ[1] ekavīsatiyā ṭhānesu obhaggā antavaṭṭi. Tad etaṃ vaṇṇato setaṃ sakkharasudhāvaṇṇaṃ. Saṇṭhānato lohitadoṇiyaṃ ābhujitvā ṭhapitasīsacchinnasappasaṇṭhānaṃ. Disato dvīsu disāsu jātaṃ. Okāsato upari galavāṭake heṭṭhā ca karīsamagge vinibandhattā galavaṭakakarīsamaggapariyante sarīrabbhantare ṭhitaṃ. Paricchedato antabhogena paricchinnaṃ. Ayaṃ assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Antaguṇan ti antabhogaṭṭhānesu bandhanaṃ. Taṃ vaṇṇato setaṃ dakasītalikamūla[ka[2]]vaṇṇaṃ. Santhānato dakasītalikamūlasaṇṭhānam eva. Disato dvīsu disāsu jātaṃ. Okāsato kuddālapharasu- kammādīni karontānaṃ yantākaḍḍhanakāle yantasuttakam iva yantaphalakāni antabhoge ekato agaḷante ābandhitvā pādapuñchanarajjumaṇḍalakassa antarā saṃsibbitvā[3] ṭhitarajjukā viya ekavīsatiyā antabhogānaṃ antarā ṭhitaṃ. Paricchedato antaguṇabhāgena paricchinnaṃ. Ayaṃ assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Udariyan ti udare bhavaṃ asitapītakhāyitasāyitaṃ. Taṃ vaṇṇato ajjhohaṭāhāravaṇṇaṃ. Saṇṭhānato parissāvane sithilabandhataṇḍulasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ.[4] Okāsato udare ṭhitaṃ. Udaraṃ nāma ubhato nippīḷiyamānassa allasāṭakassa majjhe sañjātaphoṭakasadisaṃ antapaṭalaṃ, bahi maṭṭaṃ,[5] anto maṃsakasambupaḷiveṭhanakiliṭṭhapāvārakapuppha[ka[6]]sadisaṃ, kuthitapaṇasatacassa abbhantarasadisan ti pi vattuṃ vaṭṭati. Yattha takkoṭakā gaṇḍuppādakā tālahīrakā sūcimukhakā paṭatantukā[7] suttakā icc' evam ādi dvattiṃsakulappabhedā kimayo ākulavyākulā saṇḍasaṇḍacārino hutvā nivasanti, ye[8] pānabhoja-

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[1] S^{h} hatthā. [2] S^{bh} *omit.*
[3] B^{hm} taṃ sib°. [4] B^{hm} ṭhitaṃ.
[5] B^{hm} maṭṭhaṃ. [6] S^{bh} *omit.*
[7] B^{hm} °tanta-. [8] S^{bh} ye pana pāna°.

nādimhi avijjamāne ullanghitvā viravantā hadayamaṃsaṃ abhihananti, pānabhojanādì ajjhoharaṇavelāyañ[1] ca[te[2]] uddhaṃmukhā[3] hutvā paṭhamajjhohaṭe dve tayo ālope turitaturitā vilumpanti.[4] Yaṃ tesaṃ kimīnaṃ sūtigharaṃ vaccakuṭī gilānasālā susānañ ca hoti, yattha seyyathāpi nāma caṇḍālagāmadvāre candanikāya nidāghasamaye thullaphusitake[5] deve vassante udakena vuyhamānaṃ mutta-karīsa-camma-aṭṭhi-nahāru-khaṇḍa-kheḷa-singhāṇika-lohitappabhuti-nānākuṇapajātaṃ nipatitvā kaddamodakāluḷitaṃ dvīha-tīhaccayena sañjātakimikulaṃ suriyātapasantāpavegakutbitaṃ uparūpari pheṇabubbuḷake[6] muñcantaṃ abhinīlavaṇṇaṃ paramaduggandhajegucchaṃ neva upagantuṃ na daṭṭhuṃ araharūpataṃ āpajjitvā tiṭṭhati, pageva ghāyituṃ vā sāyituṃ vā,—evam eva nānappakārapānabhojanādi dantamusalasañcuṇṇitaṃ jivhā-hatthaparivattitaṃ kheḷalālāpalibuddhaṃ tan-khaṇaṃ yeva[7] vigatavaṇṇagandharasādi sampadaṃ tantavāyakhalisuvānavamathusadisaṃ nipatitvā pittasemhavātapaḷiveṭhitaṃ hutvā udaraggisantāpavegakuthitaṃ kimikulākulaṃ uparūparipheṇabubbuḷakāni[6] muñcantaṃ paramakasambuduggandha-jegucchabhāvaṃ āpajjitvā tiṭṭhati; yaṃ sutvā pi pānabhojanādisu amanuññatā saṇṭhāti, pageva paññācakkhunā avaloketvā. Yattha ca patitaṃ pānabhojanādi pañcadhā vivekaṃ gacchati, ekaṃ bhāgaṃ pāṇakā khādanti, ekaṃ bhāgaṃ udaraggi jhāpeti, eko bhāgo muttaṃ hoti, eko bhāgo karīsaṃ, eko bhāgo rasabhāvaṃ āpajjitvā soṇitamaṃsādīni[8] upabrūhayati. Paricchedato udarapaṭalena ceva udariyabhāgena ca paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Karīsan ti vaccaṃ. Taṃ vaṇṇato yebhuyyena ajjhohaṭāhāravaṇṇam eva hoti. Saṇṭhānato okāsasaṇṭhānaṃ. Disato heṭṭhimāya disāya jātaṃ. Okāsato pakkāsaye ṭhitaṃ. Pakkāsayo nāma heṭṭhā nābhipiṭṭhikaṇṭakamūlānaṃ antare

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[1] S^bh °haraṇavelāya. [2] S^bh *omit.*
[3] S^bh uddhamukhā. [4] B^hm vilupp°.
[5] B^hm thūla°. [6] B^hm °pupphula°.
[7] B^hm taṃ-khaṇavigata°. [8] S^h sonita°.

antāvasāne ubbedhena aṭṭhangulamatto veḷunāḷikasadiso. Yattha seyyathā pi nāma upari bhūmibhāge patitaṃ vassodakaṃ ogaḷitvā, heṭṭhā bhūmibhāgaṃ pūretvā tiṭṭhati, evam eva yaṃ kiñci āmāsaye patitaṃ pānabhojanādikaṃ udaragginā pheṇuddehakaṃ pakkaṃ pakkaṃ nisadāya pisitam iva saṇhabhāgaṃ āpajjitvā antabilena ogaḷitvā [ogaḷitvā[1]] omadditvā veḷupabbe pakkhipamānapaṇḍumattikā viya sannicitaṃ hutvā tiṭṭhati. Paricchedato pakkāsayapaṭalena ceva karīsabhāgena ca paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Matthalungan ti sīsakaṭāhabbhantare ṭhitamiñjarāsi. Taṃ vaṇṇato setaṃ ahicchattakapiṇḍavaṇṇaṃ, dadhibhāvaṃ asampattaṃ duṭṭhakhīravaṇṇan ti pi vattuṃ vaṭṭati. Saṇṭhānato okāsasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato sīsakaṭāhabbhantare cattāro sibbanimagge[2] nissāya samodhānetvā ṭhapitā cattāro piṭṭhapiṇḍā viya samohitaṃ tiṭṭhati. Paricchedato sīsakaṭāhassa abbhantaratalehi ceva matthalungabhāgena ca paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Pittan ti dve pittāni baddhapittañ ca abaddhapittañ ca. Tattha baddhapittaṃ vaṇṇato bahalamadhukatelavaṇṇaṃ. Abaddhapittaṃ milāta[3]-ākulīpupphavaṇṇaṃ.[4] Saṇṭhānato ubhayam pi okāsasaṇṭhānaṃ. Disato baddhapittaṃ uparimāya disāya jātaṃ; itaraṃ dvīsu disāsu jātaṃ. Okāsato abaddhapittaṃ ṭhapetvā kesa-loma-danta-nakhānaṃ maṃsavinimuttaṭṭhānañ ceva thaddhasukkhacammañ ca, udakam iva telabindu, avasesasarīraṃ vyāpetvā ṭhitaṃ, yamhi kupite akkhīni pītakāni honti bhamanti, gattaṃ kampati kaṇḍāyati; baddhapittaṃ hadayapapphāsānaṃ antare yakanamaṃsaṃ nissāya patiṭṭhite mahākosātakīkosakasadise pittakosake ṭhitaṃ, yamhi kupite sattā ummattakā honti, vipallattacittā hirottappaṃ chaḍḍetvā akātabbaṃ karonti, abhāsitabbaṃ bhāsanti, acintitabbaṃ cintenti. Paricchedato pittabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

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1 S^bh *omit.*
2 B^hm sibbini°.
3 B^hm mitāta°.
4 B^hm -ākuli°.

Semhan ti sarīrabbhantare ekapattapūrappamāṇaṃ[1] semhaṃ. Taṃ vaṇṇato setaṃ nāgabalā-[2]paṇṇarasavaṇṇaṃ. Saṇṭhānato okāsasaṇṭhānaṃ. Disato uparimāya disāya jātaṃ. Okāsato udarapaṭale ṭhitaṃ, yaṃ pānabhojanādi ajjhoharaṇakāle, seyyathā pi nāma udake sevālapaṇakaṃ kaṭṭhe vā kathale vā patante chijjitvā dvidhā hutvā puna ajjhottharitvā tiṭṭhati, evam eva pānabhojanādimhi nipatante chijjitvā dvidhā hutvā puna ajjhottharitvā tiṭṭhati; yamhi ca mandībhūte pakkagaṇḍo viya pūtikukkuṭaṇḍam iva ca udaraṃ paramajegucchaṃ kuṇapagandhaṃ hoti, tato uggatena ca gandhena uddeko[3] pi mukham pi duggandhaṃ pūtikuṇapasadisaṃ hoti. So ca puriso apehi duggandhaṃ vāyasī ti[4] vattabbataṃ āpajjati; yañ ca vaḍḍhitvā bahalattam āpannaṃ pidhānaphalakam iva vaccakuṭiyaṃ udarapaṭalassa abbhantare yeva kuṇapagandhaṃ sannirumbhitvā tiṭṭhati. Paricchedato semhabhāgena paricchinnaṃ. Ayaṃ assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Pubbo ti pūtilohitavasena pavattapubbaṃ. Taṃ vaṇṇato paṇḍupalāsavaṇṇo, matasarīre pana pūtibahalācāmavaṇṇo hoti. Saṇṭhānato okāsasaṇṭhāno. Disato dvīsu disāsu hoti. Okāsato pana pubbassa okāso nāma nibaddho natthi, yattha so sannicito tiṭṭheyya. Yatra yatra khāṇukaṇṭakapaharaṇaggijālādīhi abhihate sarīrappadese lohitaṃ saṇṭhahitvā paccati, gaṇḍapīḷakādayo vā uppajjanti, tatra tatra tiṭṭhati. Paricchedato pubbabhāgena paricchinno. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Lohitan ti dve lohitāni sannicitalohitañ ca saṃsaraṇalohitañ ca. Tattha sannicitalohitaṃ [vaṇṇato[5]] nipakkabahalalākhārasavaṇṇaṃ, saṃsaraṇalohitaṃ acchalākhārasavaṇṇaṃ. Saṇṭhānato ubhayam pi okāsasaṇṭhānaṃ. Disato sannicitalohitaṃ uparimāya disāya jātaṃ, itaraṃ dvīsu disāsu jātaṃ. Okāsato saṃsaraṇalohitaṃ ṭhapetvā kesalomadantanakhānaṃ maṃsavinimuttaṭṭhānañ ceva thaddhasukkhacammañ ca dhammanijālānusārena sabbaṃ upādinnasarīraṃ pharitvā ṭhitaṃ. Sannicitalohitaṃ yakanaṭṭhānassa heṭṭhābhāgaṃ

[1] B^hm ekapattha°. [2] B^h °balāsa°. [3] S^h udreko.
[4] S^h vāyatīti. [5] S^h *inserts*.

pūretvā ekapattapūramattaṃ[1] hadayavakkapapphāsānaṃ upari thokaṃ thokaṃ paggharantaṃ vakka-hadaya-yakana-papphāse temayamānaṃ ṭhitaṃ. Tasmiṃ hi vakka-hadayādīni atemente sattā pipāsita honti. Paricchedato lohitabhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Sedo ti lomakūpādīhi paggharaṇaka-āpodhātu. So vaṇṇato vippasannatilatelavaṇṇo. Saṇṭhānato okāsasaṇṭhāno. Disato dvīsu disāsu jāto. Okāsato sedassa okāso nāma nibaddho natthi, yattha so lohitaṃ viya sadā tiṭṭheyya. Yadā pana aggisantāpa-suriyasantāpa-utuvikārādīhi sarīraṃ santappati,[2] tadā udakato abbūḷhamatta-[3]visamacchinnabhisa-muḷālakumudanālakalāpo viya sabbakesalomakūpavivarehi paggharati. Tasmā tassa saṇṭhānam pi kesalomakūpavivarānam vasen' eva[4] veditabbaṃ. Sedapariggaṇhakena ca yoginā kesalomakūpavivare pūretvā ṭhitavasen' eva sedo manasikātabbo. Paricchedato sedabhāgena paricchinno. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Medo ti thīnasineho. So vaṇṇato phālitahaliddivaṇṇo. Saṇṭhānato thūlasarīrassa tāva cammamaṃsantare ṭhapita-haliddivaṇṇadukūlapilotikasaṇṭhāno ti. Kisasarīrassa janghamaṃsaṃ ūrumaṃsaṃ piṭṭhikaṇṭakanissitaṃ piṭṭhimaṃsaṃ udaravaṭṭimaṃsan ti etāni nissāya diguṇa-tiguṇaṃ katvā ṭhapitahaliddivaṇṇadukūlapilotikasaṇṭhāno. Disato dvīsu disāsu jāto. Okāsato thūlassa[5] sakalasarīraṃ pharitvā, kisassa janghamaṃsādīni nissāya ṭhito. Yaṃ sinehasankhaṃ gatam pi paramajegucchattā neva muddhani telatthāya, na nāsatelādīnaṃ atthāya gaṇhanti. Paricchedato heṭṭhā maṃsena, upari cammena, tiriyaṃ medabhāgena paricchinno.[6] Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Assū ti akkhīhi paggharaṇaka-āpodhātu. Taṃ vaṇṇato vippasannatilatelavaṇṇaṃ. Saṇṭhānato okāsasaṇṭhānaṃ.

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[1] B[hm] °pattha°. [2] B[hm] santapati. Cf. *M.* i, 188.
[3] B[hm] abbuḷha°. [4] B[hm] yeva vasena.
[5] *So also* S[bh]. [6] B[hm] paricchinnaṃ.

Disato uparimāya disāya jātaṃ. Okāsato akkhikūpakesu ṭhitaṃ. Na c' etaṃ, pittakosake pittaṃ iva, akkhikūpakesu sadā sannicitaṃ tiṭṭhati. Yadā pana sattā somanassajātā, mahāhasitaṃ hasanti, domanassajātā rodanti paridevanti, tathārūpaṃ vā visamāhāraṃ āharanti, yadā ca nesaṃ akkhīni dhūmarajapaṃsukādīhi abhihaññanti, tadā etehi somanassadomanassavisabhāgāhāra-utūhi samaṭṭhahitvā akkhikūpake pūretvā tiṭṭhati vā paggharati vā. Assupariggaṇhakena ca yoginā akkhikūpake pūretvā ṭhitavasen' eva pariggaṇhitabbaṃ. Paricchedato assubhāgena paricchinnaṃ. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Vasā ti vilīnasineho. Sā vaṇṇato nāḷikeratelavaṇṇā. Ācāme āsittatelavaṇṇā ti pi vattuṃ vaṭṭati. Saṇṭhānato nahānakāle pasanna-udakassa uparibbhamantasinehabindu vissaṭasaṇṭhānā. Disato dvīsu disāsu jātā. Okāsato yebhuyyena hatthatala-hatthapiṭṭhi-pādatala-pādapiṭṭhi-nāsapuṭa-nalāta-aṃsakūṭesu ṭhitā. Na c' esā etesu okāsesu sadā vilīnā va hutvā tiṭṭhati; yadā pana aggisantāpa-suriyasantāpa-utuvisabhāga-dhātuvisabhāgehi te padesā usmajātā[1] honti, tadā tattha nahānakāle pasanna-udakūparisinehabindu vissaṭo viya, ito c' ito ca sañcarati. Paricchedato vasābhāgena paricchinnā. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso yeva.

Keḷo ti antomukhe pheṇamissā āpodhātu. So vaṇṇato seto pheṇavaṇṇo. Saṇṭhānato okāsasaṇṭhāno, pheṇasaṇṭhāno ti pi vattuṃ vaṭṭati. Disato uparimāya disāya jāto. Okāsato ubhohi kapolapassehi oruyha[2] jivhāya ṭhito. Na c' esa ettha sadā sannicito hutvā tiṭṭhati; yadā pana sattā tathārūpaṃ āhāraṃ passanti vā saranti vā, uṇhatittakaṭukaloṇambilānaṃ vā kiñci mukhe ṭhapenti, yadā vā nesaṃ hadayaṃ āgilāyati, kismiñcid-eva vā jigucchā uppajjati, tadā kheḷo uppajjitvā ubhohi kapolapassehi oruyha[2] jivhāya saṇṭhāti Aggajivhāya c' esa tanuko hoti, mūlajivhāya bahalo. Mukhe pakkhittañ ca puthukaṃ vā taṇḍulaṃ vā aññaṃ vā kiñci khādanīyaṃ nadīpuline khatakūpakasalilaṃ viya parik-

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[1] Bhm usmā°. [2] Bhm orūyha.

khayaṃ agacchanto va temetuṃ samattho hoti. Paricchedato khelabhāgena paricchinno. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso va.

Singhāṇikā ti matthalungato paggharaṇaka-asuci. Sā vaṇṇato taruṇatālaṭṭhimiñjavaṇṇā. Saṇṭhānato okāsasaṇṭhānā. Disato uparimāya disāya jātā. Okāsato nāsapuṭe pūretvā ṭhitā. Na c' esā ettha sadā sannicitā hutvā tiṭṭhati. Atha kho yathā nāma puriso paduminipatte dadhiṃ bandhitvā heṭṭhā kaṇṭakena vijjheyya athānena chiddena adhimuttaṃ galitvā bahi pateyya, evam eva yadā sattā rodanti, visabhāgāhāra-utuvasena vā sañjātadhātukkhobhā honti, tadā anto sīsato pūtisemhabhāvaṃ āpannaṃ matthalungaṃ galitvā tālumatthakavivarena otaritvā nāsapuṭe[1] pūretvā tiṭṭhati vā paggharati vā. Singhāṇikā pariggaṇhakena ca yoginā nāsapuṭe pūretvā ṭhitavasen' eva pariggaṇhitabbā. Paricchedato singhāṇikabhāgena paricchinnā. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso va.

Lasikā ti sarīrasandhīnaṃ abbhantare picchilakuṇapaṃ. Sā vaṇṇato kaṇikāraniyyāsavaṇṇā. Saṇṭhānato okāsasaṇṭhānā. Disato dvīsu disāsu jātā. Okāsato aṭṭhisandhīnaṃ abbhañjanakiccaṃ sādhayamānā asītisatasandhīnaṃ abbhantare ṭhitā. Yassa c' esā mandā hoti, tassa uṭṭhahantassa nisīdantassa abhikkamantassa paṭikkamantassa samiñjantassa pasārentassa aṭṭhikāni kaṭakaṭāyanti, accharāsaddaṃ karonto viya sañcarati, ekayojana-dviyojanamattaṃ addhānaṃ gatassa vāyodhātu kuppati, gattāni dukkhanti. Yassa pana bahukā honti, tassa uṭṭhāna-nisajjādīsu na aṭṭhīni kaṭakaṭāyanti, dīgham pi addhānaṃ gatassa na vāyodhātu kuppati, na gattāni dukkhanti. Paricchedato lasikābhāgena paricchinnā. Ayam assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso va.

Muttan ti vaṇṇato māsakhārodakavaṇṇaṃ. Saṇṭhānato adhomukhaṭṭhapita - udakakumbha - abbhantaragata - udakasaṇṭhānaṃ. Disato heṭṭhimāya disāya jātaṃ. Okāsato vatthissa abbhantare ṭhitaṃ. Vatthi nāma vatthipuṭo vuccati. Yattha seyyathāpi candanikāyaṃ[2] pakkhitte amukhe rava-

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[1] Sbh nāsā°. [2] Bhm candanikāya.

ṇaghaṭe candanikāraso pavisati, na c' assa pavisanamaggo paññāyati, evaṃ eva sarīrato muttaṃ pavisati, na c' assa pavisanamaggo paññāyati, nikkhamanamaggo pana pākaṭo hoti. Yamhi ca muttassa bharite passāvaṃ karomā ti sattānaṃ āyūhanaṃ hoti. Paricchedato vatthi abbhantarena c'eva muttabhāgena ca paricchinnaṃ. Ayaṃ assa sabhāgaparicchedo, visabhāgaparicchedo pana kesasadiso va.

Evaṃ hi kesādike koṭṭhāse vaṇṇasaṇṭhānadisokāsaparicchedavasena vavatthapetvā anupubbato nātisīghato ti ādinā nayena vaṇṇasaṇṭhānagandhāsayokāsavasena pañcadhā paṭikūlā! paṭikūlā! ti manasikaroto, paṇṇattisamatikkamāvasāne, seyyathāpi cakkhumato purisassa dvattiṃsa vaṇṇānaṃ kusumānaṃ ekasuttaka-[1]ganthitaṃ mālaṃ olokentassa sabbapupphāni apubbāpariyaṃ iva pākaṭāni honti, evaṃ eva: *atthi imasmiṃ kāye kesā* ti imaṃ kāyaṃ olokentassa sabbe te dhammā apubbāpariyā va pākaṭā honti. Tena vuttaṃ manasikārakosallakathāyaṃ ādikammikassa hi kesā ti manasikaroto manasikāro gantvā muttan ti imaṃ pariyosānakoṭṭhāsaṃ eva āhacca tiṭṭhatī ti. Sace pana bahiddhā pi manasikāraṃ upasaṃharati, ath' assa evaṃ sabbakoṭṭhāsesu pākaṭībhūtesu āhiṇḍantā manussatiracchānādayo sattākāraṃ vijahitvā koṭṭhāsarāsivasen' eva upaṭṭhahanti; tehi ca ajjhohariyamānaṃ pānabhojanādi koṭṭhāsarāsimhi pakkhipamānaṃ iva upaṭṭhāti. Ath' assa anupubbamañcanādivasena paṭikūlā! paṭikūlā! ti punappunaṃ manasikaroto anukkamena appanā uppajjati. Tattha kesādīnaṃ vaṇṇasaṇṭhānadisokāsaparicchedavasena upaṭṭhānaṃ uggahanimittaṃ, sabbākārato paṭikūlavasena upaṭṭhānaṃ paṭibhāganimittaṃ. Taṃ āsevato bhāvayato vuttanayena asubhakammaṭṭhānesu viya paṭhamajjhānavasen' eva appanā uppajjati. Sā yassa eko va koṭṭhāso pākaṭo hoti, ekasmiṃ vā koṭṭhāse appanaṃ patvā puna aññasmiṃ yogaṃ na karoti, tassa ekā va uppajjati. Yassa pana aneke koṭṭhāsā pākaṭā honti, ekasmiṃ vā jhānaṃ patvā puna aññasmim pi yogaṃ karoti, tassa, Mallakattherassa viya, koṭṭhāsagaṇanāya paṭhamajjhānāni nibbattanti.

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[1] Sbh ekasuttake.

So kir' āyasmā Dīghabhāṇaka-Abhayattheraṃ hatthe gahetvā:—āvuso Abhaya! imaṃ tāva pañhaṃ uggaṇhāhī ti vatvā āha. Mallakatthero dvattiṃsa koṭṭhāsesu dvattiṃsāya paṭhamajjhānalābhī, sace rattim ekaṃ divā ekaṃ samāpajjati, atirekaddhamāsena puna sampajjati. Sace pana devasikaṃ ekaṃ samāpajjati, atirekamāsena puna sampajjatīti. Evaṃ paṭhamajjhānavasena ijjhamānam pi c' etaṃ kammaṭṭhānaṃ vaṇṇasaṇṭhānādisu satibalena ijjhanato kāyagatāsatī ti vuccati.

Imañ ca kāyagatā satiṃ anuyutto bhikkhu aratiratisaho hoti, na ca naṃ arati[-rati sahati[1]]. Uppannaṃ aratiṃ abhibhuyya abhibhuyya viharati; bhayabheravasaho hoti, na ca naṃ bhayabheravaṃ sahati, uppannabhayabheravaṃ abhibhuyya abhibhuyya viharati; *khamo hoti sītassa uṇhassa . . . pe . . . pāṇaharāṇaṃ adhivāsakajātiko hoti*,[2] kesādīnaṃ vaṇṇabhedaṃ nissāya catunnaṃ jhānānaṃ lābhī hoti, cha abhiññā paṭivijjhati.

Tasmā have appamatto anuyuñjetha paṇḍito,
evaṃ anekānisaṃsaṃ imaṃ kāyagatāsatin ti.

Idaṃ kāyagatā satiyaṃ vitthārakathāmukhaṃ.

3. *Ānāpānasati*[3]

Idāni yan taṃ Bhagavatā: *ayam pi kho, bhikkhave, ānapānasati-samādhi bhāvito bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasametī* ti[4] evaṃ pasaṃsitvā;—*kathaṃ bhāvito ca, bhikkhave, ānāpānasati-samādhi? Kathaṃ bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti?*[5] *Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ*

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[1] B^hm arati *only*. [2] *M.* i, 10.
[3] B^hm °ssati *always*. [4] *S.* v, 321.
[5] *Ibid.* 322. *For the following see ibid.* p. 311 f.

upaṭṭhapetvā so sato vā assasati, sato va passasati, dīghaṃ vā assasanto: dīghaṃ assasāmī ti pajānāti; dīghaṃ vā passasanto . . . pe . . . rassaṃ vā assasanto . . . pe . . . rassaṃ vā passasanto: rassaṃ passasāmī ti pajānāti. Sabbakāyapaṭisaṃvedī assasissāmī ti sikkhati, sabbakāyapaṭisaṃvedī passāsissāmī ti sikkhati. Passambhayaṃ kāyasankhāraṃ assasissāmī ti sikkhati, passambhayaṃ kāyasankhāraṃ passasissāmī ti sikkhati. Pītipaṭisaṃvedī . . . Sukhapaṭisaṃvedī . . . Cittasankhārapaṭisaṃvedī . . . Passambhayaṃ cittasankhāraṃ cittapaṭisaṃvedī . . . Abhippamodayaṃ cittaṃ . . . Samādahaṃ cittaṃ . . . Vimocayaṃ cittaṃ . . . Aniccānupassī . . . Virāgānupassī . . . Nirodhānupassī . . . Paṭinissaggānupassī assasissāmī ti sikkhati, paṭinissaggānupassī passasissāmī ti sikkhatī ti evaṃ soḷasavatthukaṃ ānāpānasatikammaṭṭhānaṃ niddiṭṭhaṃ.

Tassa bhāvanānayo anuppatto. So pana yasmā pāḷivaṇṇanānusaren' eva vuccamāno sabbākāraparipūro hoti, tasmā ayam ettha pāḷivaṇṇanā pubbangamo niddeso.

Kathaṃ bhāvito ca, bhikkhave, ānāpānasati-samādhī ti[1] ettha tāva: *kathan* ti ānāpānasatisamādhibhāvanānaṃ nānappakārato vitthāretukamyatā pucchā. *Bhāvito ca, bhikkhave, ānāpānasati-samādhī* ti nānappakārato vitthāretukamyatāya puṭṭhadhammanidassanaṃ. *Kathaṃ bahulīkato . . . pe . . . vūpasametī* ti etthā pi es' eva nayo.

Tattha *bhāvito* ti uppādito, vaḍḍhito vā.

Ānāpānasati-samādhī ti ānāpānapariggāhikāyasatiyā saddhiṃ sampayutto samādhi, ānāpānassatiyaṃ[2] vā samādhi ānāpānasati-samādhi.

Bahulīkato ti punappunaṃ kato.

Santo ceva paṇīto cā ti santo ceva paṇīto ceva, ubhayattha eva saddena niyamo veditabbo. Kiṃ vuttaṃ hoti ? Ayaṃ hi, yathā asubhakammaṭṭhānaṃ kevalaṃ paṭivedhavasena santañ ca paṇītañ ca, oḷārikārammaṇattā pana paṭikūlārammaṇattā ca ārammaṇavasena neva santaṃ, na paṇītaṃ, na evaṃ kenaci pariyāyena asanto vā apaṇīto[3] vā, atha kho ārammaṇasantatāya pi santo vūpasanto nibbuto, paṭivedhasankhāta-angasantatāya pi, ārammaṇapaṇītatāya pi paṇīto

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[1] *S.* v, 322; *also* 316. [2] *So all editions.* [3] Sbh appaṇ°.

atittikaro angapaṇītatāya pī ti tena vuttaṃ *santo ceva paṇīto cā* ti.

Asecanako ca sukho ca vihāro ti ettha pana nāssa secanan ti asecanako; anāsittako abbokiṇṇo paṭiyekko[1] āveṇiko. Natthi ettha parikammena vā upacārena vā santatā; ādi samannāhārato pabhuti attano sabhāven' eva santo ca paṇīto cā ti attho. Keci pana *asecanako* ti anāsittako ojavanto sabhāven' eva madhuro ti vadanti. Evam ayam secanako ca appitappitakkhaṇe kāyikacetasikasukhapaṭilābhāya saṃvattanato *sukho ca vihāro* ti veditabbo.

Uppannuppanne ti avikkhambhite avikkhambhite.[2]

Pāpake ti lāmake.

Akusale dhamme ti akosallasambhūte dhamme. *Ṭhānaso antaradhāpetī* ti khaṇen' eva antaradhāpeti vikkhambheti. *Vūpasametī* ti suṭṭhu upasameti, nibbedhabhāgiyattā vā anupubbena ariyamaggavuddhippatto samacchindati, paṭippassambhetī ti vuttaṃ hoti.

Ayaṃ pan' ettha sankhepattho:—Bhikkhave, kena pakārena, ken' ākārena, kena vidhinā bhāvito ānāpānasati-samādhi? Kena pakārena bahulīkato santo ceva . . . *pe* . . . vūpasametī ti. Idāni tam atthaṃ vitthārento: *idha bhikkhave* ti[3] ādim āha.

Tattha *idha, bhikkhave, bhikkhū* ti bhikkhave imasmiṃ sāsane bhikkhu. Ayaṃ hi ettha *idha*-saddo sabbappakāra-ānāpānasati-samādhi nibbattakassa puggalassa sannissaya-bhūtasāsanaparidīpano, aññasāsanassa tathābhāvapaṭisedhano ca. Vuttaṃ h' etaṃ: *idh' eva, bhikkhave, samaṇo . . . pe . . . suññaparappavādā samaṇehi aññe* ti.[4] Tena vuttaṃ: imasmiṃ sāsane bhikkhū ti.

Araññagato vā . . . pe . . . suññagāragato vā ti idam assa ānāpānasati-samādhi-bhāvanānurūpasenāsanapariggahaparidīpanaṃ. Imassa hi bhikkhuno dīgharattaṃ rūpādisu ārammaṇesu anuvisaṭaṃ cittaṃ ānāpānasati-samādhi-ārammaṇaṃ abhirūhituṃ na icchati, kūṭapoṇayuttaratho viya uppatham eva dhāvati. Tasmā, seyyathāpi nāma gopo

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[1] *So all editions.* Cf. p. 249, n. 7.
[2] S[bh] *do not repeat.*
[3] *S.* v, 311.
[4] *M.* i, 63; *A.* ii, 238.

kūṭadhenuyā khīraṃ pivitvā vaḍḍhitaṃ kūṭavacchaṃ dametukāmo dhenuto apanetvā ekamante mahantaṃ thambhaṃ nikhaṇitvā tattha yottena bandheyya; ath' assa so vaccho, ito c' ito ca vipphanditvā palāyituṃ asakkonto, tam eva thambhaṃ upanisīdeyya vā upanipajjeyya vā, evam eva iminā pi bhikkhunā dīgharattaṃ rūpārammaṇādirasapānavaḍḍhitaṃ duṭṭhacittaṃ dametukāmena rūpādi-ārammaṇato apanetvā *araññaṃ vā . . . pe . . . suññāgāraṃ vā* pavesetvā[1] tattha assāsapassāsathambhe satiyottena bandhitabbaṃ. Evam assa taṃ cittaṃ ito c' ito ca vipphanditvā pi pubbe āciṇṇārammaṇaṃ alabhamānaṃ satiyottaṃ chinditvā palāyituṃ asakkontaṃ, tam ev' ārammaṇaṃ upacārappaṇāvasena upanisīdati ceva upanipajjati ca. Ten' āhu Porāṇā:—

Yathā thambhe nibbandheyya, vacchaṃ damaṃ naro idha
Bandheyy' evaṃ sakaṃ cittaṃ satiyārammaṇe daḷhan ti.[2]

Evam assa taṃ senāsanaṃ bhāvanānurūpaṃ hoti. Tena vuttaṃ: idam assa ānāpānasati-samādhi-bhāvanānurūpasenāsanapariggahaparidīpanan ti.

Athavā yasmā idaṃ kammaṭṭhānappabhede pubbabhūtaṃ[3] sabbaññubuddha-[4] paccekabuddha- buddhasāvakānaṃ visesādhigamadiṭṭhadhammasukhavihārapadaṭṭhānaṃ ānāpānasati-kammaṭṭhānaṃ itthi-purisa-hatthi-assādisaddasamākulaṃ gāmantaṃ apariccajitvā na sukaraṃ bhāvetuṃ, saddakaṇṭakattā jhānassa,[5]—agāmake pana araññe sukaraṃ yogāvacare idaṃ kammaṭṭhānaṃ pariggahetvā ānāpānacatukkajjhānaṃ nibbattetvā tad-eva pādakaṃ katvā saṅkhāre sammasitvā aggaphalaṃ arahattaṃ sampāpuṇituṃ, tasmā 'ssa anurūpasenāsanaṃ dassento Bhagavā: *araññagato vā* ti ādim āha.

Vatthuvijjācariyo[6] viya hi Bhagavā. So, yathā vatthu-

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[1] S^b pavitthā; S^h pavisitvā. [2] *Not traced.*
[3] B^{hm} muddhabhūtaṃ. S^h *refers to a B. edition reading* khuddhabhūtaṃ. [4] *So* S^h; S^b B^{hm} *read* sabbabuddha-.
[5] *A.* v, 133-135. Cf. *Points of Controversy*, p. 331.
[6] Cf. *D.* i, 9, 12; ii, 87.

vijjācariyo nagarabhūmiṃ passitvā suṭṭhu upaparikkhitvā ettha nagaraṃ māpethā ti upadisati, sotthinā ca nagare niddiṭṭhite rājakulato mahāsakkāraṃ labhati, evam eva yogāvacarassa anurūpasenāsanaṃ upaparikkhitvā: ettha kammaṭṭhānaṃ anuyuñjitabban ti upadisati, tato tattha kammaṭṭhānaṃ anuyuttena yoginākamena arahatte patte: Sammāsambuddho vata so Bhagavā! ti mahantaṃ sakkāraṃ labhati.

Ayaṃ pana bhikkhu dīpisadiso ti vuccati. *Yathā* hi mahādīpirājā *araññe tiṇagahanaṃ vā vanagahanaṃ vā pabbatagahanaṃ vā nissāya nilīyitvā* vanamahisa-[1]gokaṇṇa-sūkarādayo *mige gaṇhāti, evam eva* ayaṃ araññādisu kammaṭṭhānaṃ anuyuñjanto bhikkhu yathākkamena sotāpatti-sakadāgāmi-anāgāmi-arahattamagge ceva ariyaphalañ ca gaṇhātī ti veditabbo. Ten' āhu Porāṇā:—

Yathā pi dīpiko nāma nilīyitvā gaṇhati mige,
tath' evāyaṃ Buddhaputto yuttayogo vipassako
araññaṃ pavisitvāna gaṇhāti phalam uttaman ti.[2]

Ten' assa parakkamajavayoggabhūmiṃ araññasenāsanaṃ dassento Bhagavā *araññagato vā* ti ādim āha. Tattha *araññagato* ti—*araññaṃ nāma nikkhamitvā bahi indakhīlā sabbam etaṃ araññan* ti[3] ca *āraññakaṃ nāma senāsanaṃ pañcadhanusatikaṃ*[4] *pacchiman* ti[5] ca evaṃ vuttalakkhaṇesu araññesu yaṃ kiñci pavivekasukhaṃ araññaṃ gato.

Rukkhamūlagato ti rukkhasamīpaṃ gato.

Suññāgāragato ti suññaṃ vivittokāsaṃ gato. Ettha ca, ṭhapetvā araññañ ca rukkhamūlañ ca, avasesasattavidhasenāsanaṃ gato di suññāgāragato ti vattuṃ vaṭṭati.

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1 Bhm °mahiṃsa°.

2 Cf. *Mil.* 369. *The prose identical in both works is in italics. In Mil.*, mahādīpirājā *is* mahārājadīpiko. Nāgasena *ascribes the verses to the* Therā dhammasangāhakā. *This identification of the last section of the Milinda with the sayings of the* Porāṇas *is of great interest.*

3 *Pts.* i, 176. *P.T.S. text has* araññan ti nikkhamitvā . . .

4 Cf. *D.* ii, 178. 5 *Not traced.*

Evam assa ututtayānukulaṃ dhātucariyānukulañ ca ānāpānasati-bhāvanānurūpaṃ senāsanaṃ upadisitvā alīnānuddhaccapakkhikaṃ[1] santam iriyāpathaṃ upadisanto *nisīdatī* ti āha. Ath' assa nisajjāya daḷhabhāvaṃ assāsapassāsānaṃ pavattanasukhataṃ ārammaṇapariggahupāyañ ca dassento *pallankaṃ ābhujitvā* ti ādim āha.

Tattha *pallankan* ti samantato ūrubaddhāsanaṃ.

Ābhujitvā ti bandhitvā.

Ujuṃ kāyaṃ paṇidhāyā ti uparimasarīraṃ ujuṃ ṭhapetvā; aṭṭhārasapiṭṭhikaṇṭake koṭiyā koṭiṃ paṭipādetvā. Evaṃ hi nisīdantassa cammam-aṃsa-nahārūni na paṇamanti.[2] Ath' assa yā tesaṃ paṇamanappaccayā[2] khaṇe khaṇe vedanā uppajjeyyuṃ, tā na uppajjanti. Tāsu anuppajjamānā sucittam ekaggaṃ hoti, kammaṭṭhānaṃ na paripatati,[3] vuddhiṃ phātiṃ upagacchati.

Parimukhaṃ satiṃ upaṭṭhapetvā ti kammaṭṭhānābhimukhaṃ satiṃ ṭhapayitvā. Athavā: *parī* ti pariggahaṭṭho, *mukhan* ti niyyānaṭṭho, *satī* ti upaṭṭhānaṭṭho; tena vuccati *parimukhaṃ satin* ti. Evaṃ Paṭisambhidāyaṃ vuttanayena p' ettha attho daṭṭhabbo.[4] Tatrāyaṃ sankhepo:—pariggahitaniyyānasatiṃ katvā ti.

So sato va assasati, sato passasatī ti so bhikkhu evaṃ nisīditvā evañ ca satiṃ upaṭṭhapetvā, taṃ satiṃ avijahanto sato eva assasati sato passasati, sato kārī hotī ti vuttaṃ hoti.

Idāni yeh' ākārehi sato kārī hoti, te dassetuṃ *dīghaṃ vā assasasanto* ti ādim āha. Vuttaṃ h' etaṃ Paṭisambhidāyaṃ: so *sato va assasati, sato passasatī* ti[5] etass' eva vibhange *bāttiṃsāya ākārehi satokārī hoti: dīghaṃ assāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato sati upaṭṭhitā hoti; tāya satiyā tena ñāṇena satokārī hoti. Dīghaṃ passāsavasena . . . pe . . . paṭinissaggānupassī assāsavasena, paṭinissaggānupassī passāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato sati upaṭṭhitā hoti; tāya satiyā, tena ñāṇena satokārī hotī* ti.

Tattha *dīghaṃ vā assasanto* ti dīghaṃ vā assāsaṃ pavat-

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[1] B[hm] alīnuddhacca.° [2] S[h] pana°. [3] S[bh] paripaṭati.
[4] *Pṭs.* i, 176. [5] *Ibid. and* ff.

tayanto. *Assāso* ti bahi nikkhamanavāto. *Passāso* ti anto pavisanavāto ti Vinayaṭṭhakathāyaṃ vuttaṃ. Suttantaṭṭhakathāsu pana uppaṭipāṭiyā āgataṃ. Tattha sabbesam pi gabbhaseyyakānaṃ mātukucchito nikkhamanakāle paṭhamaṃ abbhantaravāto bahi nikkhamati, pacchā bāhiravāto sukhumarajaṃ gahetvā abbhantaraṃ pavisanto tāluṃ āhacca nibbāyati:—evaṃ tāva assāsapassāsā veditabbā. Yā pana tesaṃ dīgha-rassatā, sā addhānavasena veditabbā. Yathā hi okāsaddhānaṃ pharitvā ṭhitaṃ udakaṃ vā vālikā vā dīghaṃ udakaṃ dīghā vālikā, rassaṃ udakaṃ rassā vālikā ti vuccati, evaṃ cuṇṇavicuṇṇā pi assāsapassāsā hatthisarīre ca ahisarīre ca tesaṃ attabhāvasankhātaṃ dīghaṃ addhānaṃ saṇikaṃ pūretvā saṇikam eva nikkhamanti, tasmā dīghā ti vuccanti. Sunakha-sasādīnaṃ attabhāvasankhātaṃ rassaṃ addhānaṃ sīghaṃ pūretvā sīgham eva nikkhamanti, tasmā rassā ti vuccanti. Manussesu pana keci hatthi-ahi-ādayo viya kāladdhānavasena dīghaṃ assasanti ca passasanti ca, keci sunakha-sasādayo viya rassaṃ; tasmā tesaṃ kālavasena dīgham addhānaṃ nikkhamantā ca pavisantā ca te dīghā, ittaram addhānaṃ nikkhamantā ca pavisantā ca rassā ti veditabbā. Tatrāyaṃ bhikkhu navah' ākārehi dīghaṃ assasanto passasanto ca dīghaṃ assasāmi passasāmī ti pajānāti:—evaṃ pajānato c' assa eken' ākārena kāyānupassanā-satipaṭṭhānabhāvanā sampajjatī ti veditabbā.

Yath' āha Paṭisambhidāyaṃ[1]:—*kathaṃ dīghaṃ assasanto: dīghaṃ assasāmīti pajānāti, dīghaṃ passasanto: dīghaṃ passasāmīti pajānāti? Dīghaṃ assāsaṃ addhānasankhāte assasati, dīghaṃ passāsaṃ addhānasankhāte passasati, dīghaṃ assāsapassāsaṃ addhānasankhāte assasati pi passasati pi; dīghaṃ assāsapassāsaṃ addhānasankhāte assasato pi passasato pi chando uppajjati. Chandavasena tato sukhumataraṃ dīghaṃ assāsaṃ addhānasankhāte assasati, chandavasena tato sukhumataraṃ dīghaṃ passāsaṃ . . . pe . . . dīghaṃ assāsapassāsaṃ addhānasankhāte assasati pi passasati pi, chandavasena tato sukhumataraṃ dīghaṃ assāsapassāsaṃ addhānasankhāte assasato pi passasato pi pāmojjaṃ uppajjati.*

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[1] *Pṭs.* i, 177.

Pāmojjavasena tato sukhumataraṃ dīghaṃ assāsaṃ addhānasankhāte assasati, pamojjavasena tato sukhumataraṃ dīghaṃ passāsaṃ . . . pe . . . dīghaṃ assāsapassāsaṃ addhānasankhāte assasati pi passasati pi, pāmojjavasena tato sukhumataraṃ dīghaṃ assāsapassāsaṃ addhānasankhāte assasato pi passasato pi dīghaṃ assāsapassāsā cittaṃ vivaṭṭati,[1] *upekkhā saṇṭhāti. Imehi navahi ākārehi dīghaṃ assāsapassāsā kāyo upaṭṭhānaṃ sati anupassanā ñāṇaṃ; kāyo upaṭṭhānaṃ, no sati; sati upaṭṭhānañ ceva sati ca; tāya satiyā, tena ñāṇena taṃ kāyaṃ anupassati; tena vuccati: kāye kāyānupassanāsatipaṭṭhānabhāvanā* ti.

Esa nayo rassapade pi. Ayaṃ pana viseso:—yathā ettha dīghaṃ assāsaṃ addhānasankhāte ti vuttaṃ, evam idha rassaṃ assāsaṃ ittarasankhāte assasatī ti āgataṃ. Tasmā rassavasena yāva *tena vuccati kāye kāyānupassanā satipaṭṭhānabhāvanā* ti, tāva yojetabbaṃ. Evam ayaṃ addhānavasena ittaravasena ca imehi ākārehi assāsapassāse pajānanto *dīghaṃ vā assasanto: dīghaṃ assasāmī ti pajānāti . . . pe . . . rassaṃ vā passasanto rassaṃ passasāmī ti pajānātī* ti veditabbo. Evaṃ pajānato c' assa:—

Dīgho rasso ca assāso passāso pi ca tādiso,
cattāro vaṇṇā vattanti nāsikagg' eva bhikkhuno ti.

Sabbakāyapaṭisaṃvedī assasissāmi . . . passasissāmī ti sikkhatī ti[2] sakalassa assāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto, pākaṭaṃ karonto assasissāmī ti sikkhati; Sakalassa passāsakāyassa ādimajjhapariyosānaṃ viditaṃ karonto, pākaṭaṃ karonto passasissāmī ti sikkhati. Evaṃ viditaṃ karonto, pākaṭaṃ karonto ñāṇasampayuttacittena assasati ceva passasati ca, tasmā *assasissāmi passasissāmī ti sikkhatī* ti vuccati. Ekassa hi bhikkhuno cuṇṇavicuṇṇavisaṭe assāsakāye passāsakāye vā ādipākaṭo hoti, na majjhapariyosānaṃ. So ādim eva pariggahetuṃ sakkoti, majjhapariyosāne kilamati. Ekassa majjhaṃ pākaṭaṃ hoti, na ādipariyosānaṃ. Ekassa pariyosānaṃ pākaṭaṃ hoti, na adīmajjhaṃ; so pariyosānaṃ yeva pariggahetuṃ sakkoti,

[1] B^hm vivattati. [2] *See above*, p. 267; cf. *Pṭs.* i, 175.

ādimajjhe kilamati. Ekassa sabbam pi pākaṭaṃ hoti, so sabbam pi pariggahetuṃ sakkoti, na katthaci kilamati, tādisena bhavitabban ti dassento āha: *sabbakāyapaṭisaṃvedī assasissāmī ti . . . pe . . . passasissāmī ti sikkhatī* ti.

Tattha *sikkhatī* ti evaṃ ghaṭati, vāyamati. Yo[vā[1]]tathābhūtassa saṃvaro: ayam ettha adhisīlasikkhā. Yo tathābhūtassa samādhi, ayaṃ adhicittasikkhā. Yā tathābhūtassa paññā, ayaṃ adhipaññāsikkhā ti imā tisso sikkhāyo tasmiṃ ārammaṇe, tāya satiyā, tena manasikārena sikkhati, āsevati, bhāveti, bahulīkarotī ti evam ettha attho daṭṭhabbo.

Tattha yasmā tassa purimanaye kevalaṃ assasitabbaṃ passasitabbam eva, na ca aññaṃ kiñci kātabbaṃ, ito paṭṭhāya pana ñāṇuppādanādisu yogo karaṇīyo, tasmā tattha: *assasāmī ti pajānāti passasāmī ti pajānāti* 'cc' eva vattamānakālavasena pāḷiṃ vatvā ito paṭṭhāya kattabbassa ñāṇuppādanādino ākārassa dassanatthaṃ sabbakāyapaṭisaṃvedī assasissāmī ti ādinā nayena anāgatavacanavasena pāḷi āropitā ti veditabbā.

Passambhayaṃ kāyasankhāraṃ assasissāmī ti . . . pe . . . passasissāmī ti sikkhatī ti[2] oḷārikaṃ kāyasaṃkhāraṃ passambhento paṭippassambhento nirodhento vūpasamento[3] assasissāmi passasissāmī ti sikkhati.

Tatra evaṃ oḷārikasukhumatā ca passaddhi ca veditabbā. Imassa hi bhikkhuno pubbe apariggahitakāle kāyo ca cittañ ca sadarathā honti oḷārikā. Kāyacittānaṃ oḷārikatte avūpasante assāsapassāsā pi oḷārikā honti, balavatarā hutvā pavattanti, nāsikā nappahoti, mukhena assasanto pi passasanto pi tiṭṭhati. Yadā pan' assa kāyo pi cittam pi pariggahitā honti, tadā te santā honti vūpasantā. Tesu vūpasantesu assāsapassāsā sukhumā hutvā pavattanti: atthi nu kho natthī ti vicetabbatākārappattā honti. Seyyathā pi purisassa dhāvitvā pabbatā vā orohitvā mahābhāraṃ vā sīsato oropetvā ṭhitassa oḷārikā assāsapassāsā honti, nāsikā nappahoti, mukhena assasanto pi passasanto pi tiṭṭhati. Yadā pan' esa taṃ parissamaṃ vinodetvā nahatvā ca pivitvā ca

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[1] S[bh] *omit.* [2] *See above*, p. 267; cf. *Pts.* i, 184.
[3] B[m] *inverts order of these two words.*

allasāṭakaṃ hadaye katvā sītāya chāyāya nipanno hoti, ath' assa te assāsapassāsā sukhumā honti: atthi nu kho natthī ti vicetabbatākārappattā. Evam eva imassa bhikkhuno pubbe apariggahitakāle kāyo ca . . . pe . . . vicetabbatākārappattā honti. Taṃ kissa hetu ? Tathā hi 'ssa pubbe apariggahitakāle: oḷārikoḷārike kāyasankhāre passambhemī ti ābhogasamannāhāramanasikārapaccavekkhaṇā natthi, pariggahitakāle pana atthi, ten' assa apariggahitakālato pariggahitakāle kāyasankhāro sukhumo hoti. Ten' āhu Porāṇā:—

Sāraddhe kāye citte ca adhimattaṃ pavattati ;
asāraddhamhi kāyamhi sukhumaṃ sampavattatī ti.

Pariggahe pi oḷāriko, paṭhamajjhānūpacāre sukhumo tasmim pi oḷāriko, paṭhamajjhāne sukhumo; paṭhamajjhāne ca dutiyajjhānūpacāre ca oḷāriko, dutiyajjhāne sukhumo; dutiyajjhāne ca tatiyajjhānūpacāre ca oḷāriko, tatiyajjhāne sukhumo; tatiyajjhāne ca catutthajjhānūpacāre ca oḷāriko, catutthajjhāne atisukhumo appavattim eva pāpuṇātī ti:— idaṃ tāva Dīghabhāṇaka-Saṃyuttabhāṇakānaṃ mataṃ. Majjhimabhāṇakā pana paṭhamajjhāne oḷāriko, dutiyajjhānūpacāre sukhumo ti evaṃ heṭṭhimaheṭṭhimajhānato uparūparijhānūpacāre pi sukhumataraṃ icchanti. Sabbesaṃ yeva pana matena apariggahitakāle pavattakāyasankhāro pariggahitakāle paṭippassaṃbhati. Pariggahitakāle pavattakāyasankhāro paṭhamajjhanūpacāre . . . *pe* . . . catutthajjhānūpacāre pavattakāyasankhāro catutthajjhāne paṭippassambhati. Ayaṃ tāva samathe nayo. Vipassanāyaṃ pana apariggahe pavatto kāyasankhāro oḷāriko; mahābhūtapariggahe sukhumo, so pi oḷāriko; upādārūpapariggahe sukhumo, so pi oḷāriko; sakalarūpapariggahe sukhumo, so pi oḷāriko; arūpapariggahe sukhumo, so pi oḷāriko; rūpārūpapariggahe sukhumo, so pi oḷāriko; paccayapariggahe sukhumo, so pi oḷāriko; sappaccayanāmarūpadassane sukhumo, so pi oḷāriko; lakkhaṇārammaṇikavipassanāya sukhumo, so pi dubbalavipassanāya oḷāriko, balavavipassanāya sukhumo.

Tattha pubbe vuttanayen' eva purimassa purimassa pacchimena pacchimena paṭippassaddhi veditabbā. Evam ettha oḷārikasukhumatā ca passaddhi ca veditabbā.

Paṭisambhidāyaṃ pan' assa saddhiṃ codanā-sodhanāhi evam attho vutto[1]:—

Kathaṃ passambhayaṃ kāyasankhāraṃ assasissāmi . . . pe . . . passasissāmī ti sikkhati? Katame kāyasankhārā?[2] *Dīghaṃ assāsa . . . passāsākāyikā ete dhammā kāyappaṭibaddhā*[3] *kāyasankhārā, te kāyasankhāre passambhento nirodhento vūpasamento sikkhati . . . pe . . . Yathārūpehi kāyasankhārehi kāyassa ānamanā, vinamanā, sannamanā, paṇamanā, iñjanā, phandanā, calanā, kampanā passambhayaṃ kāyasankhāraṃ assasissāmī ti sikkhati, passambhayaṃ kāyasankhāraṃ passasissāmī ti sikkhati. Yathārūpehi kāyasankhārehi*[4] *kāyassa na ānamanā, na vinamanā, na sannamanā, na paṇamanā, aniñjanā, aphandanā, acalanā, akampanā santaṃ sukhumaṃ passambhayaṃ kāyasankhāraṃ assasissāmi passasissāmī ti sikkhati:—iti kira passambhayaṃ kāyasankhāraṃ assasissāmī ti sikkhati, passambhayaṃ kāyasankhāraṃ passasissāmī ti sikkhati. Evaṃ sante vātūpaladdhiyā ca pabhāvanā na hoti, assāsapassāsānañ ca pabhāvanā na hoti, ānāpānasatiyā ca pabhāvanā na hoti, ānāpānasatisamādhissa ca pabhāvanā na hoti, na ca naṃ taṃ*[5] *samāpattiṃ paṇḍitā samāpajjanti pi vuṭṭhahanti pi. Iti kira passambhayaṃ kāyasankhāraṃ assasissāmi passasissāmī ti sikkhati. Evaṃ sante vātūpaladdhiyā ca pabhāvānā hoti, assāsapassāsānañ ca pabhāvanā hoti, ānāpānasatiyā ca pabhāvanā hoti, ānāpānasati-samādhi 'ssa ca pabhāvanā hoti, tañ ca naṃ*[6] *samāpattiṃ paṇḍitā samāpajjanti pi vuṭṭhahanti pi.*

Yathā kathaṃ viya? Seyyathā pi kaṃse ākoṭite paṭhamaṃ oḷārikā saddā pavattanti, oḷārikānaṃ saddānaṃ nimittaṃ suggahitattā[7] *sumanasikatattā sūpadhāritattā, niruddhe pi oḷārike sadde, atha pacchā sukhumakā saddā pavattanti, sukhumakānaṃ saddānaṃ nimittaṃ suggahitattā*[7] *sumanasikatattā sūpadhāritattā, niruddhe pi sukhumake sadde, atha*

[1] *Op. cit.* i, 184-86.

[2] *So all editions.* P.T.S.: Katamo kāyasankhāro?

[3] P.T.S. °bandhā.

[4] P.T.S. *ed. inserts* yā.

[5] S[b] taṃ naṃ. Cf. *vv. ll. in* P.T.S. *ed.*

[6] *So all editions.*

[7] S[h] °gahī°.

pacchā sukhumasaddanimittārammaṇatā[1] *pi cittaṃ pavattati; evam eva paṭhamaṃ oḷārikā assāsapassāsā pavattanti, oḷārikānaṃ assāsapassāsānaṃ nimittaṃ suggahitattā*[2] *sumanasikatattā supadhāritattā, niruddhe pi oḷārike assāsapassāse, atha pacchā sukhumakā assāsapassāsā pavattanti, sukhumānaṃ assāsapassāsānam pi nimittaṃ suggahitattā*[2] *sumanasikatattā sūpadhāritattā, niruddhe pi sukhumake assāsapassāse, atha pacchā sukhuma-assāsapassāsanimittārammaṇatā*[3] *pi cittaṃ na vikkhepaṃ gacchati. Evaṃ sante vātūpaladdhiyā ca pabhāvanā hoti, assāsapassāsānañ ca pabhāvanā hoti, ānāpānasatiyā ca pabhāvanā hoti, ānāpānasati-samādhissa ca pabhāvanā hoti, tañ ca naṃ samāpattiṃ paṇḍitā samāpajjanti pi vuṭṭhahanti pi. Passambhayaṃ kāyasankhāraṃ assāsapassāsā kāyo upaṭṭhānaṃ sati anupassanā ñāṇaṃ; kāyo upaṭṭhānaṃ, no sati; sati upaṭṭhānañ ceva sati ca; tāya satiyā tena ñāṇena taṃ kāyaṃ anupassati; tena vuccati kāye kāyānupassanā satipaṭṭhānabhāvanā ti.*

Ayaṃ tāv' ettha kāyānupassanāvasena vuttassa paṭhamacatukkassa anupubbapadavaṇṇanā.

Yasmā pan' ettha idam eva catukkaṃ ādikammikassa kammaṭṭhānavasena vuttaṃ, itarāni pana tīṇi catukkāni ettha pattajhānassa vedanā-citta-dhammānupassanāvasena vuttāni, tasmā idaṃ[4] kammaṭṭhānaṃ bhāvetvā, ānāpānacatukkajjhānapadaṭṭhānāya vipassanāya saha paṭisambhidāhi arahattaṃ pāpuṇitukāmena ādikammikena kulaputtena pubbavuttanayen' eva sīlaparisodhanādīni sabbakiccāni katvā vuttappakārassa ācariyassa santike pañcasandhikaṃ kammaṭṭhānaṃ uggahetabbaṃ. Tatr' ime pañca sandhayo:— uggaho, paripucchā, upaṭṭhānaṃ, appanā, lakkhaṇan ti. Tattha *uggaho* nāma kammaṭṭhānassa uggaṇhanaṃ. *Paripucchā* nāma kammaṭṭhānassa paripucchanā. *Upaṭṭhānaṃ* nāma kammaṭṭhānassa upaṭṭhānaṃ. *Appanā* nāma kam-

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[1] *So all editions.* P.T.S. *ed.*: ārammaṇattā.

[2] Sh °gahī°.

[3] *So all editions.* P.T.S. *ed.*: sukhumānaṃ assāsapassāsānaṃ nimitt°.

[4] Bhm imaṃ.

maṭṭhānassa appanā. *Lakkhaṇaṃ* nāma kammaṭṭhānassa lakkhaṇaṃ. Evaṃ lakkhaṇam idaṃ kammaṭṭhānan ti kammaṭṭhānasabhāvūpadhāraṇan ti vuttaṃ hoti.

Evam pañcasandhikaṃ kammaṭṭhānaṃ uggaṇhanto attanā pi na kilamati, ācariyam pi na viheseti. Tasmā thokaṃ uddisāpetvā bahukālaṃ sajjhāyitvā evaṃ pañcasandhikam kammaṭṭhānaṃ uggahetvā ācariyassa santike vā aññatra vā pubbe vuttappakāre senāsane vasantena upacchinnakhuddakapaḷibodhena katabhattakiccena bhattasammadaṃ paṭivinodetvā sukhanisinnena ratanattayaguṇānussaraṇena cittaṃ sampahaṃsetvā ācariyuggahato ekapadam pi asammuyhantena idaṃ ānāpānassatikammaṭṭhānaṃ manasikātabbaṃ.

Tatrāyaṃ manasikāravidhi:—gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakkhaṇā, vivaṭṭanā, pārisuddhi, tesañ ca paṭipassanā ti.[1] Tattha *gaṇanā* ti gaṇanā yeva. *Anubandhanā* ti anuvahanā. *Phusanā* ti phuṭṭhaṭṭhānaṃ. *Ṭhapanā* ti appanā. *Sallakkhaṇā* ti vipassanā. *Vivaṭṭanā* ti maggo. *Pārisuddhī* ti phalaṃ. *Tesañ ca paṭipassanā* ti paccavekkhaṇā.

Tattha iminā ādikammikena kulaputtena paṭhamaṃ gaṇanāya idaṃ kammaṭṭhānaṃ manasikātabbaṃ. Gaṇentena ca pañcannaṃ heṭṭhā na ṭhapetabbaṃ, dasannaṃ upari na netabbaṃ, antarā khaṇḍaṃ na dassetabbaṃ. Pañcannaṃ heṭṭhā ṭhapentassa hi sambādhe okāse cittuppādo vipphandati, sambādhe vaje sanniruddhagogaṇo viya. Dasannam [pi[2]] upari nentassa gaṇananissitako[3] va cittuppādo hoti; antarā khaṇḍaṃ dassentassa: sikhāppattaṃ nu kho me kammaṭṭhānaṃ, no ti cittaṃ vikampati; tasmā ete dose vajjetvā gaṇetabbaṃ. Gaṇentena ca paṭhamaṃ dandhagaṇanāya dhaññamāpakagaṇanāya[4] gaṇetabbaṃ. Dhaññamāpako[4] hi nāḷiṃ pūretvā ekan ti vatvā okirati, puna pūrento kiñci kacavaraṃ disvā taṃ chaḍḍento: ekaṃ ekan ti vadati. Esa nayo dve dve ti ādisu. Evam eva iminā pi assāsapassāsesu yo upaṭṭhāti, taṃ gahetvā: ekaṃ ekan ti ādiṃ katvā

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[1] S[bh] *give these eight terms as two verses.*
[2] S[bh] *omit.* [3] S[bh] °nissito. [4] B[hm] °māmaka°.

yāva dasa dasā ti pavattamānaṃ pavattamānaṃ upalakkhetvā va gaṇetabbaṃ. Tass' evaṃ gaṇayato nikkhamantā ca pavisantā ca assāsapassāsā pākaṭā honti; athā 'nena taṃ dandhagaṇanaṃ dhaññamāpakagaṇanaṃ[1] pahāya sīghagaṇanayā gopālakagaṇanāya gaṇetabbaṃ. Cheko hi gopālako sakkharādayo ucchangena[2] gahetvā rajjudaṇḍahattho pāto va vajaṃ gantvā gāvopiṭṭhiyaṃ paharitvā palighatthambhamatthake nisinno dvāraṃ[3] pattaṃ pattaṃ yeva gāviṃ: ekaṃ[4] dve ti sakkharaṃ khipitvā khipitvā gaṇeti. Tiyāmarattiṃ sambādhe okāse dukkhappattagogaṇo nikkhamanto nikkhamanto aññamaññaṃ upanighaṃsanto vegena puñjapuñjo hutvā nikkhamati. So vegena[5] tīṇi cattāri pañca dasā ti gaṇeti yeva. Evam imassā pi purimanayena gaṇayato assāsapassāsā pākaṭā hutvā sīghaṃ sīghaṃ punappunaṃ sañcaranti. Tato nena: punappunaṃ sañcarantī ti ñatvā anto ca bahi ca agahetvā dvāraṃ[3] pattaṃ dvaraṃ[6] pattaṃ yeva gahetvā ekaṃ[7] dve tīṇi cattāri pañca; ekaṃ[7] dve tīṇi cattāri pañca cha; ekan[7] dve tīṇi cattāri pañca cha satta . . . *pe* . . . aṭṭha . . . nava . . . dasā ti sīghaṃ sīghaṃ gaṇetabbam eva. Gaṇanapaṭibaddhe[8] hi kammaṭṭhāne gaṇanabalen' eva cittaṃ ekaggaṃ hoti, arittupatthambhanavasena caṇḍasote nāvāṭṭhapanam iva. Tass' evaṃ sīghaṃ sīghaṃ gaṇayato kammaṭṭhānaṃ nirantaraṃ pavattaṃ viya upaṭṭhāti. Atha nirantaraṃ pavattatī ti ñatvā anto ca bahi ca vātaṃ apariggahetvā purimanayen' eva vegena gaṇetabbaṃ. Anto pavisanavātena hi saddhiṃ cittaṃ pavesayato abbhantare vātabbhāhataṃ medapūritaṃ viya hoti. Bahi nikkhamanavātena saddhiṃ cittaṃ nīharato bahiddhā puthuttārammaṇe cittaṃ vikkhipati. Phuṭṭhaphuṭṭhokāse[9] pana satiṃ ṭhapetvā bhāventass' eva bhāvanā sampajjati. Tena vuttaṃ: anto ca bahi ca vātaṃ apariggahetvā purimanayen' eva vegena gaṇetabban ti.

Kīva ciraṃ pan' etaṃ gaṇetabban ti? Yāva vinā gaṇa-

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1 Bhm °māmaka°. 2 Bhm ucchankena.
3 Sbh dvāra-. 4 Sh ekā; Bh eko.
5 Sh *repeats.* 6 Bhm *omit.*
7 Bh eko. 8 Sbh °bandhe. 9 Sb °Phuṭṭhokāse.

nāya assāsapassāsārammaṇe sati santiṭṭhati. Bahi visaṭavitakkavicchedaṃ katvā assāsapassāsārammaṇe sati saṇṭhapanatthaṃ yeva hi gaṇanā ti. Evaṃ gaṇanāya manasikatvā anubandhanāya manasikātabbaṃ. Anubandhanā nāma gaṇanaṃ paṭisaṃharitvā satiyā nirantaraṃ assāsapassāsānaṃ anugamanaṃ; tañ ca kho na ādimajjhapariyosānānugamanavasena. Bahi nikkhamanavātassa hi nābhi ādi, hadayaṃ majjhaṃ, nābhikaggaṃ[1] pariyosānaṃ. Abbhantaraṃ pavisanavātassa nābhikaggaṃ ādi, hadayaṃ majjhaṃ, nābhi pariyosānaṃ, tañ c' assa anugacchato vikkhepagataṃ cittaṃ sāraddhāya ceva hoti iñjanāya ca. Yath' āha[2]:—*assāsādimajjhapariyosānaṃ satiyā anugacchato ajjhattaṃ vikkhepagatena cittena kāyo pi cittam pi sāraddhā ca honti iñjitā ca phanditā ca. Passāsādimajjhapariyosānaṃ satiyā anugacchato bahiddhā*[3] *vikkhepagatena cittena kāyo pi cittam pi sāraddhā ca honti, iñjitā ca phanditā cā* ti. Tasmā anubandhanāya manasikarontena ādimajjhapariyosānavasena na manasikātabbaṃ, api ca kho phusanāvasena ca ṭhapanāvasena ca manasikātabbaṃ. Gaṇanānubandhanāvasena viya hi phusanāṭhapanāvasena visuṃ manasikāro natthi; phuṭṭhaphuṭṭhāne yeva pana gaṇento gaṇanāya ca phusanāya ca manasikāroti; tatth' eva gaṇanaṃ paṭisaṇharitvā te satiyā anubandhanto appanāvasena ca cittaṃ ṭhapento anubandhanāya ca phusanāya ca ṭhapanāya ca manasikarotī ti vuccati.

Svāyam attho Aṭṭhakathāsu vutta-Paṅguḷa-Dovārikūpamāhi,[4] Paṭisambhidāyaṃ vutta-Kakacūpamāya[5] ca veditabbo. Tatrāyaṃ paṅguḷopamā:—seyyathā pi paṅguḷo dolāya kīḷataṃ mātāputtānaṃ dolaṃ khipitvā, tatth' eva dolā thambhamūle nisinno kamena āgacchantassa ca gacchantas-

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[1] Bhm nābhikā.

[2] *Pṭs.* i, 165. Sh *prints this citation as if it were ten lines of verse.*

[3] Bhm bahi-.

[4] *Pṭs. Comy. called* Sadhammappakāsinī. *It is yet unedited.*

[5] *This form here in all editions.*

sa ca dolāphalakassa ubho koṭiyo majjhañ ca passati, na ca ubho-koṭi-majjhānaṃ dassanatthaṃ vyāvaṭo hoti, evam eva bhikkhu sativasena upanibandhanatthambhamūle ṭhatvā assāsapassāsadolaṃ khipitvā tatth' eva nimitte satiyā nisīdanto kamena āgacchantānañ ca gacchantānañ ca phuṭṭhaṭṭhāne assāsapassāsānaṃ ādimajjhapariyosānaṃ satiyā anugacchanto, tattha ca cittaṃ ṭhapento passati, na ca tesaṃ dassanatthaṃ vyāvaṭo hoti:—ayaṃ paṅgulopamā.

Ayaṃ pana dovārikūpamā:—seyyathāpi dovāriko nagarassa anto ca bahi ca purise: ko tvaṃ? kuto vā āgato? kuhiṃ vā gacchasi? kiṃ vā te hatthe ti na vīmaṃsati,—na hi tassa te bhārā,—dvārappattaṃ dvārappattaṃ yeva pana vīmaṃsati, evam eva imassa bhikkhuno anto paviṭṭhavātā ca bahi nikkhantavātā ca na bhārā honti, dvārappattā dvārappattā yeva bhārā ti ayaṃ dovārikūpamā.

Kakacūpamā pana ādito paṭṭhāya evaṃ veditabbā. Vuttaṃ h' etaṃ[1]:—

Nimittaṃ assāsapassāsā anārammaṇam ekacittassa,
ajānato ca tayo dhamme bhāvanānupalabbhati.
nimittaṃ assāsapassāsā anārammaṇam ekacittassa,
jānato va tayo dhamme bhāvanā upalabbhatī ti.

Kathaṃ ime tayo dhammā ekacittassa ārammaṇā na honti, na c' ime tayo dhammā aviditā honti, na ca cittaṃ vikkhepaṃ gacchati, padhanañ ca paññāyati, payogañ ca sādheti, visesam adhigacchati? Seyyathā pi rukkho same bhūmibhāge nikkhitto. Tam enaṃ puriso kakacena chindeyya. Rukkhe phuṭṭhakakacadantānaṃ vasena purisassa sati upaṭṭhitā hoti, na āgate vā gate vā kakacadante manasikāroti, na ca āgatā vā gatā vā kakacadantā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti, visesam adhigacchati. Yathā rukkho same bhūmibhāge nikkhitto, evaṃ upanibandhananimittaṃ.[2] *Yathā kakacadantā, evaṃ assāsapassāsā. Yathā rukkhe phuṭṭhakakacadantānaṃ vasena purisassa sati upaṭṭhitā hoti, na āgate vā gate vā kakacadante manasikāroti, na ca āgatā vā gatā vā kakacadantā aviditā honti, padhānañ ca paññāyati, payogañ ca sādheti, visesam*

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[1] *Pṭs.* i, 170f. [2] B^hm °dhanānimittaṃ.

adhigacchati, evam eva bhikkhu nāsikagge vā mukhanimitte vā satiṃ upaṭṭhapetvā nisinno hoti, na āgate vā gate vā assāsapassāse manasikāroti, na ca āgatā vā gatā vā assāsāpassāsā aviditā honti, padhānañ ca paññāyati payogañ ca sādheti, visesam adhigacchati.

Padhānan ti katamaṃ padhānaṃ? Āraddhaviriyassa kāyo pi cittam pi kammaniyaṃ hoti, idaṃ padhānaṃ. Katamo payogo? Āraddhaviriyassa upakkilesā pahīyanti, vitakkā vūpasamanti, ayaṃ payogo. Katamo viseso? Āraddhaviriyassa saṃyojanā pahīyanti, anusayā vyantī honti, ayaṃ viseso. Evaṃ ime tayo dhammā ekacittassa ārammaṇā na honti, na c' ime tayo dhammā aviditā honti, na ca cittaṃ vikkhepaṃ gacchati, padhānañ ca paññāyati, payogañ ca sādheti, visesam adhigacchati.

Ānāpānasati yassa paripuṇṇā subhāvitā,
anupubbaṃ paricitā yathā Buddhena desitā:—
So imam lokaṃ pabhāseti abbhā mutto va candimā ti.[1]

Ayaṃ kakacūpamā.

Idha pan' assa āgatāgatavasena amanasikāramattam eva payojanan ti veditabbaṃ. Idaṃ kammaṭṭhānaṃ manasikaroto kassaci na ciren' eva nimittañ ca uppajjati, avasesajhānangapaṭimaṇḍitā appanā-sankhātā ṭhapanā ca sampajjati. Kassaci pana gaṇanāvasen' eva manasikārakālato pabhuti[2] anukkamato oḷārika-assāsapassāsanirodhavasena kāyadarathe vūpasante kāyo pi cittam pi lahukaṃ hoti, sarīraṃ ākāse langhanākārappattaṃ viya hoti. Yathā sāraddhakāyassa mañce vā pīṭhe vā nisīdato mañcapīṭhaṃ oṇamati vikūjati, paccattharaṇaṃ valiṃ gaṇhāti, asāraddhakāyassa pana nisīdato neva mañcapīṭhaṃ oṇamati, na vikūjati, na paccattharaṇaṃ valiṃ gaṇhāti, tūlapicupūritaṃ viya mañcapīṭhaṃ hoti.

Kasmā? Yasmā asāraddho kāyo lahuko hoti, evam eva gaṇanāvasena manasikārakālato pabhuti[2] anukkamato oḷārika-assāsapassāsanirodhavasena kāyadarathe vūpasante

[1] Cf. *Dhp.* 173.
[2] Sbh °kālatoppabhuti.

kāyo pi cittam pi lahukaṃ hoti, sarīraṃ ākāse langhanākārappattaṃ viya hoti. Tassa oḷārike assāsapassāse niruddhe sukhumassāsapassāsanimittārammaṇaṃ cittaṃ pavattati, tasmim pi niruddhe aparāparaṃ tato sukhumataraṃ sukhumataraṃ nimittārammaṇaṃ pavattati yeva.

Kathaṃ ? Yathā puriso mahatiyā lohasalākāya kaṃsathālaṃ ākoṭeyya, ekappahārena mahāsaddo uppajjeyya, tassa oḷārikasaddārammaṇaṃ cittaṃ pavatteyya, niruddhe oḷārike sadde atha pacchā sukhumasaddanimittārammaṇaṃ, tasmim pi niruddhe aparāparaṃ tato sukhumataraṃ sukhumataraṃ saddanimittārammaṇaṃ pavattat' eva, evan ti veditabbaṃ.

Vuttam pi c' etaṃ: *seyyathā pi kaṃse ākoṭite* ti[1] vitthāro. Yathā hi aññāni kammaṭṭhānāni uparūparivibhūtāni honti, na tathā idaṃ. Idaṃ pana uparūparibhāventassa sukhumattaṃ gacchati, upaṭṭhānam pi na gacchati. Evaṃ anupaṭṭhahante pana tasmiṃ tena bhikkhunā uṭṭhāyāsanā cammakhaṇḍaṃ papphoṭetvā [na[2]] gantabbaṃ. Kiṃ kātabbaṃ ? Ācariyaṃ pucchissāmī ti vā, naṭṭhaṃ dāni me kammaṭṭhānan ti vā na vuṭṭhātabbaṃ. Iriyāpathaṃ vikopetvā gacchato hi kammaṭṭhānaṃ nava-navam eva hoti; tasmā yathā nisinnen' eva desato āharitabbaṃ.

Tatrāyaṃ āharaṇūpāyo:—tena bhikkhunā kammaṭṭhānassa anupaṭṭhānabhāvaṃ ñatvā iti paṭisañcikkhitabbaṃ:—ime assāsapassāsā nāma kattha atthi, kattha natthi, kassa vā atthi, kassa vā natthī ti ? Ath' evaṃ paṭisañcikkhato ime anto mātukucchiyaṃ natthi, udake nimuggānaṃ natthi, tathā asaññībhūtānaṃ, matānaṃ, catutthajjhānasamāpannānaṃ, rūpārūpabhavasamangīnaṃ, nirodhasamāpannānan ti ñatvā evaṃ attanā va attanā paṭicodetabbo:—nanu tvaṃ paṇḍita ! neva mātukucchigato, na udake nimuggo, na asaññībhūto, na mato, na catutthajjhānasamāpanno, na rūpārūpabhavasamangī, na nirodhasamāpanno, atthi yeva te assāsapassāsā, mandapaññatāya pana pariggahetuṃ na sakkosī ti. Athā 'nena pakati-phuṭṭhavasena cittaṃ ṭhapetvā manasikāro pavattetabbo. Ime hi dīghanāsikassa nāsapuṭaṃ

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[1] *See above*, p. 276. Cf. *Mil.* 62. [2] S[bh] *omit.*

ghaṭṭentā pavattanti, rassanāsikassa uttaroṭṭhaṃ. Tasmā 'nena imaṃ nāma ṭhānaṃ ghaṭṭentī ti nimittaṃ ṭhapetabbaṃ. Imam eva hi atthavasaṃ paṭicca vuttaṃ Bhagavatā:—*Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānasatibhāvanaṃ vadāmī* ti.[1] Kiñcāpi hi yaṃ kiñci kammaṭṭhānaṃ satassa sampajānass' eva sampajjati, ito aññaṃ pana manasikarontassa pākaṭaṃ hoti. Idaṃ pana ānāpānasatikammaṭṭhānaṃ garukaṃ garukabhāvanaṃ Buddha-paccekabuddha-buddhaputtānaṃ mahāpurisānaṃ yeva manasikārabhūmibhūtaṃ, na ceva ittaraṃ, na ittarasattasamāsevitaṃ. Yathā yathā manasikarīyati,[2] tathā tathā santañ ceva hoti sukhumañ ca, tasmā ettha balavatī sati ca paññā ca icchitabbā. Yathā hi maṭṭhasāṭakassa[3] tunnakaraṇakāle sūci pi sukhumā icchitabbā, sūcipāsavedhanam pi tato sukhumataraṃ, evam eva maṭṭhasāṭakasadisassa[3] imassa kammaṭṭhānassa bhāvanākāle sūcipaṭibhāgā sati pi sūcipāsavedhanapaṭibhāgā taṃ-sampayuttā paññā pi balavatī icchitabbā. Tā hi ca pana sati-paññāhi samannāgatena bhikkhunā na te assāsapassāsā aññatra pakati-phuṭṭhokāsā pariyesitabbā.

Yathā pana kassako kasiṃ kasitvā, balivadde[4] muñcitvā, gocaramukhe[5] katvā, chāyāya nisinno vissameyya, ath' assa te balivaddā[4] vegena aṭaviṃ paviseyyuṃ, yo hoti cheko kassako, so puna te gahetvā yojetukāmo na tesaṃ anupadaṃ gantvā aṭaviṃ āhiṇḍati, atha kho rasmiñ ca patodañ ca gahetvā ujukam eva tesaṃ nipātanatitthaṃ gantvā nisīdati vā nipajjati vā; atha te goṇe divasabhāgaṃ caritvā nipātanatitthaṃ otaritvā, nahātvā ca pivitvā ca paccuttaritvā, ṭhite disvā rasmiyā bandhitvā patodena vijjhanto ānetvā yojetvā, puna kammaṃ karoti, evam eva tena bhikkhunā na te assāsapassāsā aññatra pakati-phuṭṭhokāsā pariyesitabbā, sati-rasmiṃ pana paññā-patodañ[6] ca gahetvā pakati-phuṭṭhokāse cittaṃ ṭhapetvā manasikāro pavatte-

[1] *S.* v, 337; cf. 330. *The text* (P.T.S. *ed.*) *reads* ānāpānassatisamādhibhāvanaṃ.
[2] B[hm] °kariyati.
[3] S[bh] paṭṭha°.
[4] B[hm] °badde.
[5] S[h] gocarābhimukhe.
[6] *Dhs.* § 16.

tabbo. Evaṃ hi 'ssa manasikaroto na cirass' eva te upaṭṭhahanti, nipātanatitthe viya goṇā. Tato 'nena sati-rasmiyā bandhitvā, tasmiṃ yeva ṭhane yojetvā, paññā-patodena vijjhantena punappunaṃ kammaṭṭhānaṃ anuyuñjitabbaṃ. Tass' evam anuyuñjato na cirass' eva nimittaṃ upaṭṭhāti.

Taṃ pan' etaṃ na sabbesaṃ ekasadisaṃ hoti; api ca kho kassaci sukhasamphassaṃ uppādayamāno, tūlapicu viya, kappāsapicu viya, vātadhārā viya ca upaṭṭhātī ti ekacce āhu. Ayaṃ pana Aṭṭhakathāsu vinicchayo:—idaṃ hi kassaci tārakarūpaṃ viya, maṇiguḷikā viya, muttāguḷikā viya ca, kassaci kharasamphassaṃ hutvā kappāsaṭṭhi viya, dārusārasūci viya ca, kassaci dīghapāmangasuttaṃ[1] viya, kusumadāmaṃ viya, dhūmasikhā viya ca, kassaci vitthataṃ makkaṭakasuttaṃ viya, valāhakapaṭalaṃ viya, padumapupphaṃ viya, rathacakkaṃ viya, candamaṇḍalaṃ viya, suriyamaṇḍalaṃ viya ca upaṭṭhāti. Tañ ca pan' etaṃ yathā sambahulesu bhikkhūsu suttantaṃ sajjhāyitvā nisinnesu, ekena bhikkhunā: tumhākaṃ kīdisaṃ hutvā idaṃ suttaṃ upaṭṭhātī ti vutte, eko:—mayhaṃ mahatī pabbateyyā nadī viya hutvā upaṭṭhātī ti āha; aparo:—mayhaṃ ekā vanarājī viya; añño:—mayhaṃ eko sītacchāyo sākhāsampanno phalabhārabharita rukkho viyā ti. Tesaṃ hi taṃ ekam eva suttaṃ saññānānatāya nānato upaṭṭhāti. Evaṃ ekam eva kammaṭṭhānaṃ saññānānatāya nānato upaṭṭhāti, saññajaṃ hi etaṃ saññānidānaṃ saññāpabhavaṃ; tasmā saññānānatāya nānato upaṭṭhātī ti veditabbaṃ.

Ettha ca aññam eva assāsārammaṇaṃ cittaṃ, aññaṃ passāsārammaṇaṃ, aññaṃ nimittārammaṇaṃ. Yassa hi ime tayo dhammā natthi, tassa kammaṭṭhānaṃ neva appanaṃ, na upacāraṃ pāpuṇāti. Yassa pana ime tayo dhammā atthi, tass' eva kammaṭṭhānaṃ upacārañ ca appanañ ca pāpuṇāti. Vuttaṃ h' etaṃ:—

Nimittaṃ assāsapassāsā anārammaṇam ekacittassa,
ajānato ca tayo dhamme bhāvanā nūpalabbhati.
nimittaṃ assāsapassāsā anārammaṇam ekacittassa,
jānato va tayo dhamme bhāvanā upalabbhatī ti.[2]

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[1] *Vin. Texts*, iii, 69, *n.* 2. [2] *Pts.* i, 170 f.

Evaṃ upaṭṭhite pana nimitte tena bhikkhunā ācariyassa santikaṃ gantvā ārocetabbaṃ:—mayhaṃ, bhante, evarūpaṃ nāma upatthātī ti. Ācariyena pana:—etaṃ nimittan ti vā na vā nimittan ti na vattabbaṃ; evaṃ hoti, āvuso ti vatvā, punappunaṃ manasikarohī ti vattabbo. Nimittan ti hi vutte vosānaṃ āpajjeyya; na nimittan ti vutte nirāso visīdeyya. Tasmā tadubhayam pi avatvā manasikāre yeva niyojetabbo ti:—evaṃ tāva Dīghabhāṇakā. Majjhimabhāṇakā pan' āhu: nimittam idaṃ, āvuso, kammaṭṭhānaṃ punappunaṃ manasikarohi sappurisā ti vattabbo ti. Athā 'nena nimitte yeva cittaṃ ṭhapetabbaṃ; evam assā 'yaṃ itopabhuti[1] ṭhapanāvasena bhāvanā hoti. Vuttaṃ h' etaṃ Porāṇehi:—

Nimitte ṭhapayaṃ cittaṃ nānākāraṃ vibhāvayaṃ,
Dhīro assāsapassāse sakaṃ cittaṃ nibandhatī ti.

Tass' evaṃ nimittupaṭṭhānato pabhuti[2] nīvaraṇāni vikkhambhitān' eva honti, kilesā sannisinnā va, sati upaṭṭhitā yeva,[3] cittaṃ upacārasamādhinā samāhitam eva.

Athā 'nena taṃ nimittaṃ neva vaṇṇato manasikātabbaṃ, na lakkhaṇato paccavekkhitabbaṃ. Api ca kho, khattiyamahesiyā cakkavattigabbho viya, kassakena sāli-yavagabbho viya ca, āvāsādīni satta asappāyāni vajjetvā tān' eva satta sappāyāni sevantena sādhukaṃ rakkhitabbaṃ.

Atha naṃ evaṃ rakkhitvā punappunaṃ manasikāravasena vuddhiṃ virūḷhiṃ gamayitvā dasavidhaṃ appanākosallaṃ sampādetabbaṃ, viriyasamatā yojetabbā. Tass' evaṃ ghaṭantassa pathavīkasiṇe vuttānukkamen' eva tasmiṃ nimitte catukka-pañcakajjhānāni nibbattanti. Evaṃ nibbattacatukka-pañcakajjhāno pan' ettha bhikkhu sallakkhaṇa-vivaṭṭanā vasena kammaṭṭhānaṃ vaḍḍhetvā pārisuddhiṃ pattukāmo tad-eva jhānaṃ pañcah' ākārehi visippattaṃ paguṇaṃ katvā nāmarūpaṃ vavatthapetvā vipassanaṃ paṭṭhapeti.

Kathaṃ? So hi samāpattito vuṭṭhāya:—assāsapassāsā-

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[1] S^h itoppa°. [2] S^h(2) °ṭhānatoppa°.
[3] S^b *omits this clause.*

naṃ samudayo karajakāyo[1] ca cittañ cā ti passati. Yathā hi kammāragaggariyā dhamamānāya bhastañ[2] ca purisassa ca tajjaṃ vāyāmaṃ paṭicca vāto sañcarati, evam eva kāya ñca cittañ ca paṭicca assāsapassāsā ti. Tato assāsapassāse ca kāyañ ca rūpan ti cittañ ca taṃ-sampayuttadhamme ca arūpan ti vavatthapeti.

Ayam ettha sankhepo. Vitthārato pana nāmarūpavavatthānaṃ parato āvibhavissati. Evaṃ nāmarūpaṃ vavatthapetvā tassa paccayaṃ pariyesati, pariyesanto ca naṃ disvā tīsu pi addhāsu nāmarūpassa pavattiṃ ārabbha kankhaṃ vitarati. Vitiṇṇakankho kalāpasammasanavasena ti-lakkhaṇaṃ āropetvā, udayabbayānupassanāya pubbabhāge uppanne obhāsādayo dasa vipassanupakkilese pahāya, upakkilesavimuttaṃ paṭipadāñāṇaṃ maggo ti vavatthapetvā, udayaṃ pahāya, bhangānupassanaṃ patvā, nirantaraṃ bhangānupassanena vayato upaṭṭhitesu sabbasankhāresu nibbindanto virajjanto vimuccanto, yathākkamena cattāro ariyamagge pāpuṇitvā, arahattaphale patiṭṭhāya ekūnavīsati bhedassa paccavekkhaṇā-ñāṇassa pariyantaṃ patto, sadevakassa lokassa aggadakkhiṇeyyo hoti.

Ettāvatā c' assa gaṇanaṃ ādiṃ katvā paṭipassanā[3]-pariyosānā ānāpānassatisamādhibhāvanā samattā hotī ti ayaṃ sabbākārato paṭhamacatukkavaṇṇanā.

Itaresu pana tīsu catukkesu yasmā visuṃ kammaṭṭhānabhāvanānayo nāma natthi, tasmā anupadavaṇṇanānayen' eva tesam evam attho veditabbo:—*Pītipaṭisaṃvedī* ti—pītiṃ paṭisaṃviditaṃ karonto, pākaṭaṃ karonto—*assasissāmi passasissāmī ti sikkhati.*[4]

Tattha dvīhākārehi pīti paṭisaṃviditā hoti: ārammaṇato ca asammohato ca. Kathaṃ ārammaṇato pīti paṭisaṃviditā hoti? Sappītike dve jhāne samāpajjati; tassa samāpattikkhaṇe jhānapaṭilābhena ārammaṇato pīti paṭisaṃviditā hoti, ārammaṇassa paṭisaṃviditattā. Kathaṃ asammohato? Sappītike dve jhāne samāpajjitvā vuṭṭhāya jhāna-

[1] Cf. *Sum.* V. i, 221. [2] Bhm bhattañ.
[3] Bhm vipassanā°. [4] *Pts.* i, 186.

sampayuttaṃ pītiṃ khayato vayato sammasati, tassa vipassanākkhaṇe lakkhaṇapaṭivedhena asammohato pīti paṭisaṃviditā hoti. Vuttaṃ h' etaṃ[1] Paṭisambhidāyaṃ:—*Dīghaṃ assāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato sati upaṭṭhitā hoti, tāya satiyā, tena ñāṇena sā pīti paṭisaṃviditā hoti. Dīghaṃ passāsavasena . . . rassaṃ assāsavasena . . . rassaṃ passasavasena . . . sabbakāyapaṭisaṃvedī assāsapassāsavasena . . . passambhayaṃ kāyasankhāraṃ assāsa- . . . passāsavasena cittassa ekaggataṃ avikkhepaṃ pajānato sati upaṭṭhitā hoti, tāya satiyā tena ñāṇena sā pīti paṭisaṃviditā hoti; āvajja[na*[2]*]to sā pīti paṭisaṃviditā hoti, jānato, passato, paccavekkhato, cittaṃ adhiṭṭhahato, saddhāya adhimuccato, viriyaṃ paggaṇhato, satiṃ upaṭṭhāpayato, cittaṃ samādahato, paññāya pajānato, abhiññeyyaṃ . . . pariññeyyaṃ . . . pahātabbaṃ . . . bhāvetabbaṃ,*[3] *sacchikātabbaṃ sacchikaroto sā pīti paṭisaṃviditā hoti. Evaṃ sā pīti paṭisaṃviditā hotī* ti.

Eten' eva nayena avasesapadāni pi atthato veditabbāni. Idaṃ pan' ettha visesamattaṃ:—tiṇṇaṃ jhānānaṃ vasena *sukhapaṭisaṃviditā*,[4] catunnam pi vasena *cittasankhārapaṭisaṃveditā*[5] veditabbā. *Cittasankhāro* ti vedanādayo dve khandhā. *Sukhapaṭisaṃvedī*-pade c'ettha vipassanābhūmi dassanatthaṃ:—*sukhan ti dve sukhāni:—kāyikañ ca sukhaṃ cetasikañ cā* ti Paṭisambhidāyaṃ vuttaṃ.[6] *Passambhayaṃ cittasankhāran* ti oḷārikaṃ cittasankhāraṃ passambhento, nirodhento ti attho. So vitthārato kāyasankhāre vuttanayen' eva veditabbo. Api c' ettha pītipade pītisīsena vedanā vuttā, sukhapade sarūpen' eva vedanā, dvīsu cittasankhārapadesu:—*saññā ca vedanā ca cetasikā. Ete dhammā cittapaṭibaddhā cittasankhārā* ti vacanato saññā-sampayuttā

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[1] S[b] Vuttaṃ hi c' etaṃ; S[h] B[hm] Vuttañ h' etaṃ.

[2] S[b], B[hm], P.T.S. *ed. omit.*

[3] *So* S[b] B[hm] *without marking the lacunæ.* Cf. P.T.S. *ed.* ·—abhiññeyyaṃ abhijānato, pariññeyyaṃ parijānato, *etc. Pts.* i, 187. S[h] *excises nothing.*

[4] *Pts. ibid.*

[5] *Ibid.*, p. 188.

[6] *Ibid.*

vedanā ti evam vedanānupassanānayena idaṃ catukkaṃ bhāsitan ti veditabbaṃ.

Tatiyacatukke pi catunnaṃ jhānānaṃ vasena cittapaṭisaṃveditā veditabbā. *Abhippamodayaṃ cittan* ti[1]—cittaṃ modento pamodento hāsento pahāsento—*assasissāmi passasissāmī ti sikkhati.* Tattha dvīh' ākārehi abhippamodo hoti: samādhivasena ca vipassanāvasena ca. Kathaṃ samādhivasena? Sappītike dve jhāne samāpajjati, so samāpattikkhaṇe sampayuttapītiyā cittaṃ āmodeti, pamodeti. Kathaṃ vipassanāvasena? Sappītike dve jhāne samāpajjitvā vuṭṭhāya jhānasampayuttaṃ pītiṃ khayato vayato sammasati. Evaṃ vipassanākkhaṇe jhānasampayuttaṃ pītiṃ ārammaṇaṃ katvā cittaṃ āmodeti pamodeti. Evaṃ paṭipanno: *abhippamodayaṃ cittaṃ assasissāmi passasissāmī ti sikkhatī* ti vuccati.

Samādahaṃ cittan ti[1] paṭhamajjhānādivasena ārammaṇe cittaṃ samaṃ ādahanto,[2] samaṃ ṭhapento, tāni vā pana jhānāni samāpajjitvā vuṭṭhāya, jhānasampayuttaṃ cittaṃ khayato vayato sampassato vipassanākkhaṇe lakkhaṇapaṭivedhena uppajjati khaṇikacitt' ekaggatā. Evaṃ uppannāya khaṇikacitt' ekaggatāya vasena pi ārammaṇe cittaṃ samaṃ ādahanto,[2] samaṃ ṭhapento: *samādahaṃ cittaṃ assasissāmi passasissāmī ti sikkhatī* ti vuccati.

Vimocayaṃ cittan ti[3] paṭhamajjhānena nīvaraṇehi cittaṃ mocento vimocento, dutiyena vitakkavicārehi, tatiyena pītiyā, catutthena sukhadukkhehi cittaṃ mocento vimocento, tāni vā pana jhānāni samāpajjitvā vuṭṭhāya jhānasampayuttaṃ cittaṃ khayato vayato sammasati. So vipassanākkhaṇe aniccānupassanāya niccasaññato cittaṃ mocento vimocento, dukkhānupassanāya sukhasaññato, anattānupassanāya attasaññato, nibbidānupassanāya nandito, virāgānupassanāya rāgato, nirodhānupassanāya samudayato, paṭinissaggānupassanāya ādānato cittaṃ mocento vimocento,[4] assasati ceva passasati ca; tena vuccati: *vimoca-*

[1] *Pṭs.* i, 176, 190.
[2] Bhm cittaṃ samādahanto.
[3] *Pṭs.* i, 176, 191.
[4] Bhm *omit.*

yaṃ cittaṃ assasissāmi passasissāmī ti sikkhatī ti. Evaṃ cittānupassanāvasena idaṃ catukkaṃ bhāsitan ti veditabbaṃ.

Catutthacatukke pana *aniccānupassī* ti[1] ettha tāva aniccaṃ veditabbaṃ, aniccatā veditabbā, aniccānupassanā veditabbā, aniccānupassī veditabbo. Tattha *aniccan* ti pañcakkhandhā. Kasmā? Uppādavayaññathatthabhāvā. *Aniccatā* ti tesaṃ yeva uppādavayaññathattaṃ hutvā, abhāvo vā nibbattānaṃ; ten' ev' ākārena aṭhatvā[2] khaṇabhangena bhedo ti attho. *Aniccānupassanā* ti tassā aniccatāya vasena rūpādisu aniccan ti anupassanā. *Aniccānupassī* ti tāya anupassanāya samannāgato; tasmā evambhūto assasanto passasanto ca idha *aniccānupassī assasissāmi passasissāmī ti sikkhatī* ti veditabbo.

Virāgānupassī ti[3] ettha pana dve virāgā:—khayavirāgo ca accantavirāgo ca. Tattha khayavirāgo ti sankhārānaṃ khayabhango. Accantavirāgo ti nibbānaṃ. Virāgānupassanā ti tad-ubhayadassanavasena pavattā, vipassanā ca maggo ca, tāya duvidhāya pi anupassāya samannāgato hutvā assasanto passasanto ca *virāgānupassī assasissāmi passasissāmī ti sikkhatī* ti veditabbo.

Nirodhānupassī-pade[4] pi es' eva nayo.

Paṭinissaggānupassī ti etthā pi dve paṭinissaggā: pariccāgapaṭinissaggo ca pakkhandanapaṭinissaggo ca. Paṭinissaggo yeva anupassanā, paṭinissaggānupassanā: vipassanāmaggānaṃ etam adhivacanaṃ. Vipassanā hi tad-angavasena saddhiṃ khandhābhisankhārehi kilese pariccajati. Sankhatadosadassanena ca tabbiparīte[5] nibbāne taṃ-ninnatāya pakkhandatī ti pariccāgapaṭinissaggo ceva pakkhandanapaṭinissaggo ti ca vuccati. Maggo samucchedavasena saddhiṃ khandhābhisankhārehi kilese pariccajati:—ārammaṇakaraṇena ca nibbāne pakkhandatī ti pariccāgapaṭinissaggo ceva pakkhandanapaṭinissaggo ti ca vuccati. Ubhayam pi pana purimañāṇānaṃ[6] anu-anupassanato[5] anupassanā ti vuccati.

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[1] *Pṭs. loc. cit. and* 191.
[2] B[hm] aṭṭhatvā.
[3] *Pṭs.* i, 176, 192.
[4] *Pṭs. loc. cit.*
[5] *So all editions.*
[6] S[h] purimapurimañā°.

Tāya duvidhāya pi paṭinissaggānupassanāya samannāgato hutvā assasanto passasanto ca *paṭinissaggānupassī assasissāmi passasissāmī ti sikkhatī* ti veditabbo.

Idaṃ catutthacatukkaṃ suddhavipassanā vasen' eva vuttaṃ. Purimāni pana tīṇi samathavipassanā vasena. Evaṃ catunnaṃ catukkānaṃ vasena soḷasavatthukāya[1] ānāpānasatiyā bhāvanā veditabbā.

Evaṃ soḷasavatthuvasena ca pana ayaṃ ānāpānasati mahapphalā hoti mahānisaṃsā. Tatr' assā:—*ayam pi kho, bhikkhave, ānāpānasatisamādhi bhāvito bahulīkato santo ceva paṇīto cā* ti[2] adivacanato santabhāvādivasenā pi mahānisaṃsatā veditabbā, vitakkupacchedasamatthatāyā pi. Ayaṃ hi santa-paṇīta-asecanaka-sukhavihārattā samādhi antarāyakarānaṃ vitakkānaṃ vasena ito c' ito ca cittassa vidhāvanaṃ vicchinditvā, ānāpānārammaṇābhimukham eva cittaṃ karoti. Ten' eva vuttaṃ: *anāpānasati bhāvetabbā vitakkupacchedāyā* ti.[3]

Vijjā-vimuttipāripūriyā mūlabhāvenā pi c' assā mahānisaṃsatā veditabbā. Vuttaṃ h' etaṃ[4] Bhagavatā:—*ānāpānasati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhange paripūrenti, satta bojjhangā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrentī* ti.[5]

Api ca carimakānaṃ assāsapassāsānaṃ viditabhāvakaraṇato pi 'ssā mahānisaṃsatā veditabbā. Vuttaṃ h' etaṃ Bhagavatā:—*evaṃ bhāvitāya kho, Rāhula, ānāpānasatiyā, evaṃ bahulīkatāya, ye pi te carimakā assāsapassāsā, te pi viditā va nirujjhanti, no aviditā* ti.[6] Tattha nirodhavasena tayo carimakā: bhavacarimakā, jhānacarimakā, cuticarimakā ti. Bhavesu hi kāmabhave assāsapassāsā pavattanti, rūpārūpabhavesu nappavattanti, tasmā te bhavacarimakā. Jhānesu purime jhānattaye pavattanti, catutthe nappavattanti, tasmā te jhānacarimakā. Ye pana cuti-cittassa purato

[1] *Pts.* i, 162. [2] *S.* v, 321. [3] *A.* iv, 353.
[4] *So also* S[h]; cf. *above,* 288, *n.* 1; *S.* v, 335.
[5] *M.* iii, 82; cf. *S.* v, 329 ff., *slightly different at first.*
[6] *M.* i, 425 f.

soḷasamena cittena saddhiṃ uppajjitvā, cuti-cittena saha nirujjhanti, ime cuti-carimakā nāma. Ime[1] idha carimakā ti adhippetā. Imaṃ kira[2] kammaṭṭhānaṃ anuyuttassa bhikkhuno ānāpānārammaṇassa suṭṭhu pariggahitattā, cuticittassa[3] purato soḷasamassa cittassa uppādakkhaṇe uppādaṃ āvajjayato uppādo pi nesaṃ pākaṭo hoti, ṭhitiṃ āvajjayato ṭhiti pi nesaṃ pākaṭā hoti, bhangaṃ āvajjayato ca bhango[4] nesaṃ pākaṭo hoti.

Ito aññaṃ kammaṭṭhānaṃ bhāvetvā arahattaṃ pattassa bhikkhuno hi āyu antaraṃ paricchinnaṃ vā hoti, aparicchinnaṃ vā. Idaṃ pana soḷasavatthukaṃ ānāpānasatiṃ bhāvetvā arahattaṃ pattabhikkhuno āyu[5] antaraṃ paricchinnam eva hoti. So: ettakaṃ dāni me āyusankhārā pavattissanti, na ito paran ti ñatvā, attano dhammatāya eva sarīrapatijagganānivāsanapārupanādīni' sabbakiccāni katvā akkhīni nimmīleti, Koṭapabbatavihāravāsī Tissatthero viya, Mahākarañjiyavihāravāsī Mahā-Tissatthero viya, Devaputtamahāraṭṭhe Piṇḍapātika-Tissatthero viya, Cittalapabbatavihāravāsino dve bhātiyattherā viya ca.

Tatridam ekavatthudīpanam:—dve bhātiyattherānaṃ kir' eko puṇṇamuposathadivase Pātimokkhaṃ osāretvā, bhikkhusanghaparivuto attano vasanaṭṭhānaṃ gantvā cankame ṭhito candālokaṃ oḷoketvā attano āyusankhāre upadhāretvā bhikkhusangham āha: tumhehi kathaṃ parinibbāyantā bhikkhū diṭṭhapubbā ti? Tatra keci āhaṃsu: amhehi āsane nisinnakā va parinibbāyantā diṭṭhapubbā ti. Keci amhehi ākāse pallankaṃ ābhujitvā nisinnakā ti. Thero āha: ahaṃ dāni vo cankamantam eva parinibbāyamānaṃ dassessāmī ti tato cankame lekhaṃ katvā: aham ito cankamakoṭito parakoṭiṃ gantvā nivattamāno imaṃ lekhaṃ patvā va parinibbāyissāmī ti vatvā cankamaṃ orūyha parabhāgaṃ gantvā nivattamāno ekena pādena lekhaṃ akkantakkhaṇe yeva parinibbāyi.

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[1] S[h] *adds* cuticarimakā. [2] S[h] Ime kira imaṃ.
[3] B[m] *inserts* hi.
[4] S[h] āvajjayato bhango pi.
[5] B[hm] pattassa āyu . . .

Tasmā have appamatto anuyuñjetha paṇḍito
evaṃ anekānisaṃsaṃ ānāpānasatiṃ sadā ti.

Idaṃ ānāpānassatiyaṃ vitthārakathāmukhaṃ.

4. *Upasamānussati*

Ānāpānasatiyā anantaraṃ uddiṭṭhaṃ pana upasamānussatiṃ bhāvetukāmena rahogatena patisallīnena: *yāvatā,*[1] *bhikkhave, dhammā sankhatā vā asankhatā vā virāgo tesaṃ dhammānaṃ aggam akkhāyati, yadidaṃ mada-nimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo*[2] *taṇhākkhayo virāgo nirodho nibbānan* ti evaṃ sabbadukkhūpasamasankhātassa nibbānassa guṇā anussaritabbā.

Tattha *yāvatā* ti yattakā. *Dhammā* ti sabhāvā. *Sankhatā vā asankhatā vā* ti sangamma-samāgammapaccayehi katā vā akatā vā. *Virāgo tesaṃ dhammānaṃ aggam akkhāyatī* ti tesaṃ sankhatāsankhatadhammānaṃ virāgo aggam akkhāyati seṭṭho, uttamo ti vuccati.

Tattha *virāgo* ti na rāgābhāvamattam eva, atha kho *yadidaṃ mada-nimmadano . . . pe . . . nibbānan* ti yo so mada-nimmadano ti ādīni nāmāni asankhatadhammo labhati, so virāgo ti paccetabbo. So hi yasmā tam āgamma sabbe pi mānamada-purisamadādayo madā nimmadā amadā honti vinassanti, tasmā *mada-nimmadano* ti vuccati. Yasmā ca tam āgamma sabbā pi kāmapipāsā vinayaṃ abbhatthaṃ yāti, tasmā *pipāsavinayo* ti vuccati. Yasmā pana tam āgamma pañcakāmaguṇālayā samugghātaṃ gacchanti, tasmā *ālayasamugghāto* ti vuccati. Yasmā ca tam āgamma tebhūmakaṃ vaṭṭaṃ upacchijjati, tasmā *vaṭṭupacchedo* ti vuccati. Yasmā pana tam āgamma sabbaso taṇhākkhayaṃ gacchati, virajjati, nirujjhati ca, tasmā *taṇhākkhayo virāgo nirodho* ti vuccati. Yasmā pan' esa catasso yoniyo, pañcagatiyo, sattaviññāṇaṭṭhitiyo, nava ca sattāvāse aparāparabhāvāya vinanato, ābandhanato, saṃsibbanato *vānan* ti laddhavohārāya taṇhāya *ni*kkhanto, *ni*ssaṭo, visaṃyutto, tasmā *nibbā-*

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[1] *A.* ii, 34.
[2] *So all editions.* P.T.S. *ed.* vaṭṭūpacchedo.

nan ti vuccatī ti. Evam eva tesaṃ mada-nimmadanatādīnaṃ guṇānaṃ vasena nibbānasankhāto upasamo anussaritabbo. Ye vā pan' aññe pi Bhagavatā: *asankhatañ ca vo, bhikkhave, desessāmi* . . . *saccañ* ca *pārañ* ca *sududdasañ* ca *ajarañ* ca *dhuvañ* ca *nippapañcañ* ca *amatañ* ca *sivañ* ca *khemañ* ca *abohutañ* ca *anītikañ* ca *avyāpajjañ* ca *visuddhiñ* ca *dīpañ* ca *tānañ* ca *leṇañ ca vo bhikkhave desessāmī* ti[1] ādisu suttesu upasamaguṇā vuttā, tesam pi vasena anussaritabbo yeva.

Tass' evaṃ mada-nimmadanatādiguṇavasena upasamaṃ anussarato *neva tasmiṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosa-, . . . na moha-pariyuṭṭhitaṃ cittaṃ hoti. Ujugatam ev' assa tasmiṃ samaye cittaṃ hoti* upasamaṃ *ārabbhā* ti[2] Buddhānussati-ādisu vuttanayen' eva vikkhambhitanīvaraṇassa ekakkhaṇe jhānangāni uppajjanti. Upasamaguṇānam pana gambhīratāya nānappakāraguṇānussaraṇādhimuttatāya vā appanaṃ appatvā upacārappattajjhānam eva hoti. Tad-etam upasamaguṇānussaraṇavasena upasamānussaticc' eva sankhyaṃ gacchati.

Cha anussatiyo viya ca ayam pi ariyasāvakass' eva ijjhati; evaṃ sante pi upasamagarukena puthujjanenā pi manasikātabbā; sutavasenā pi hi upasame cittaṃ pasīdati. Imañ ca pana upasamānussatiṃ anuyutto bhikkhu sukhaṃ supati, sukhaṃ paṭibujjhati, santindriyo hoti, santamānaso hirottappasamannāgato pāsādiko, paṇītādhimuttiko, sabrahmacārīnaṃ garu ca bhāvanīyo ca; uttariṃ appaṭivijjhanto pana sugatiparāyano hoti.

Tasmā have appamatto bhāvayetha vicakkhaṇo
evaṃ anekānisaṃsaṃ ariye upasame satin ti.

Idaṃ upasamānussatiyaṃ vitthārakathāmukhaṃ.

Iti sādhujanapāmojjatthāya kate Visuddhi Magge samādhibhāvanādhikāre Anussati-kammaṭṭhānaniddeso nāma aṭṭhamo paricchedo.

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[1] *S.* iv, 362, 369 ff.

[2] *A.* v, 329 ff. Upasama *is substituted for the six orthodox* Anussati's. Cf. *above* 197.

IX

NAVAMA-PARICCHEDO

BRAHMAVIHĀRANIDDESO

Anussatikammaṭṭhānānantaraṃ uddiṭṭhesu pana mettā-karuṇā-muditā-upekkhā ti imesu catūsu brahmavihāresu mettaṃ bhāvetukāmena tāva ādikammikena yogāvacarena upacchinnapalibodhena[1] gahitakammaṭṭhānena bhattakiccaṃ katvā bhattasammadaṃ paṭivinodetvā vivitte padese supaññatte āsane sukhanisinnena ādito tāva dose ādīnavo khantiyañ ca ānisaṃso paccavekkhitabbo.

Kasmā? Imāya hi bhāvanāya doso pahātabbo, khanti adhigantabbā, na ca sakkā kiñci adiṭṭhādīnavaṃ pahātuṃ aviditānisaṃsaṃ vā adhigantuṃ; tasmā: duṭṭho kho, āvuso, dosena abhibhūto pariyādiṇṇacitto pāṇam pi hantī ti[2] ādīnaṃ vasena dose ādīnavo daṭṭhabbo.

Khanti paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti Buddhā;[3]

Khantibalaṃ balānīkaṃ, tam ahaṃ brūmi brāhmaṇaṃ.[4]

Khantyā bhiyyo na vijjatī ti[5]

ādīnaṃ vasena khantiyaṃ ānisaṃso veditabbo.

Ath' evaṃ diṭṭhādīnavato dosato cittaṃ vivecanatthāya viditānisaṃsāya ca khantiyā saṃyojanatthāya mettābhāvanā ārabhitabbā. Ārabhantena ca ādito va puggalabhedo jānitabbo,[6] imesu puggalesu mettā paṭhamaṃ [na[7]] bhāve-

[1] Bhm pali°.

[2] *Not traced.* Sh *refers vaguely to* Anguttara-Ni. (*sic*), *but it does not appear to occur there.*

[3] *D.* ii, 49; *Dhp.* 184.

[4] *Sn.* 623; *Dhp.* 399.

[5] *S.* i, 226.

[6] Bhm puggaladosā jānitabbā.

[7] Sh *omits.*

tabbā, imesu te va[1] bhāvetabbā ti. Ayaṃ hi mettā appiyapuggale atippiyasahāyake majjhatte verīpuggale ti imesu catūsu paṭhamaṃ na bhāvetabbā; lingavisabhāge odhiso na bhāvetabbā, kālankate na bhāvetabbā va. Kiṃkāraṇā appiyādisu paṭhamaṃ na bhāvetabbā? Appiyaṃ hi piyaṭṭhāne ṭhapento kilamati, atippiyasahāyakaṃ majjhattaṭṭhāne ṭhapento kilamati, appamattake pi c' assa dukkhe uppanne ārodanākārapatto viya hoti. Majjhattaṃ garuṭṭhāne ca piyaṭṭhāne ca ṭhapento kilamati. Veriṃ samanussarato[2] kodho uppajjati, tasmā appiyādisu paṭhamaṃ na bhāvetabbā. Lingavisabhāge pana tam eva ārabbha odhiso bhāventassa rāgo uppajjati. Aññataro kira amaccaputto Kulūpakattheraṃ pucchi: bhante, kassa mettā bhāvetabbā? ti. Thero: piyapuggale ti āha. Tassa attano bhariyā piyā hoti, so tassā mettaṃ bhāvento sabbarattiṃ bhittiyuddham akāsi. Tasmā lingavisabhāge odhiso na bhāvetabbā. Kālankate pana bhāvento neva appanaṃ, na upacāraṃ pāpuṇāti. Aññataro kira daharabhikkhu ācariyaṃ ārabbha mettaṃ ārabhi. Tassa mettā nappavattati. So mahātherassa santikaṃ gantvā: bhante, paguṇā va me mettājhānasamāpatti, na ca naṃ samāpajjituṃ sakkomi. Kiṃ nu kho kāraṇan? ti āha. Thero: nimittam, āvuso, gavesāhī ti āha. So gavesanto ācariyassa matabhāvaṃ ñatvā aññaṃ ārabbha mettāyanto samāpattim appesi. Tasmā kālankate na bhāvetabbā va.

Sabbapaṭhamaṃ pana: ahaṃ sukhito homi, niddukkho ti vā avero avyāpajjo anīgho sukhī attānaṃ pariharāmī ti vā evaṃ punappunaṃ attani yeva bhāvetabbā. Evaṃ sante yaṃ Vibhange vuttaṃ: *kathañ ca, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathā pi nāma ekaṃ puggalaṃ piyaṃ manāpaṃ disvā mettāyeyya, evaṃ eva sabbasatte*[3] *mettāya pharatī* ti;[4] yañ ca Paṭisambhidāyaṃ: *katamehi pañcah' ākārehi anodhiso pharaṇā mettā-cetovimutti? Sabbe sattā averā* [*hontu*], *avyāpajjhā, anīghā, sukhī attānaṃ pariharantu. Sabbe pāṇā, sabbe*

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[1] Bbm neva. [2] Bhm Verim anuss°.
[3] Bm sattesu. [4] *Vibh.* 272.

bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā averā, avyāpajjhā, anīghā, sukhī attānaṃ pariharantū ti[1] ādi vuttaṃ; yañ ca Mettāsutte: *sukhino vā khemino hontu, sabbe sattā bhavantu sukhitattā* ti[2] ādivuttaṃ, taṃ virujjhati, na hi tattha attani bhāvanā vuttā ti ce, tañ ca na virujjhati. Kasmā? Taṃ hi appanāvasena vuttaṃ, idaṃ sakkhibhāvavasena. Sace pi hi vassasataṃ vassasahassaṃ vā: ahaṃ sukhito homī ti ādinā nayena attani mettaṃ bhāveti, nev' assa appanā uppajjati.

Ahaṃ sukhito homī ti bhāvayato pana: yathā ahaṃ sukhakāmo dukkhapaṭikūlo jīvitukāmo amaritukāmo ca, evaṃ aññe pi sattā ti attānaṃ sakkhiṃ katvā aññasattesu hitasukhakāmatā uppajjati. Bhagavatā pi

Sabbā disā anuparigamma cetasā,
Nev' ajjhagā piyataram attanā kvaci;
Evaṃ piyo puthu attā paresaṃ,
Tasmā na hiṃse paraṃ atthakāmo ti[3]

vadatā ayaṃ nayo dassito, tasmā sakkhibhāvatthaṃ paṭhamaṃ attānaṃ mettāya pharitvā tad-anantaraṃ sukhappavattanatthaṃ yvāyaṃ piyo manāpo garubhāvanīyo ācariyo vā ācariyamatto vā, upajjhāyo vā upajjhāyamatto vā, tassa tāni piyavacanādīni piyamanāpattakāraṇāni sīlasutādīni garubhāvanīyattakāraṇāni ca anussaritvā: esa [sap[4]]-puriso sukhī hotu niddukkho ti ādinā nayena mettā bhāvetabbā. Evarūpe ca puggale kāmaṃ appanā sampajjati. Iminā pana bhikkhunā tāvataken' eva tuṭṭhiṃ anāpajjitvā sīmasambhedaṃ kattukāmena tad-anantaraṃ atippiyasahāyake, atippiyasahāyakato majjhatte, majjhattato verīpuggale mettā bhāvetabbā. Bhāventena ca ekekasmiṃ koṭṭhāse muduṃ kammaniyaṃ cittaṃ katvā tad-anantare upasaṃharitabbaṃ. Yassa pana veripuggalo vā natthi mahāpurisajātikattā vā anatthaṃ karonte pi pare verisaññā va nuppajjati, tena: majjhatte me mettā-cittaṃ kammaniyaṃ jātaṃ, idāni naṃ verimhi upasaṃharāmī ti vyāpāro

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[1] *Pṭs.* ii, 130. [2] *Sn.* ver. 145; *Khp.* IX.
[3] *S.* i, 75; *Ud.* V. i. [4] S[h] *omits.*

va na kātabbo. Yassa pana atthi, taṃ sandhāya vuttaṃ: majjhattato verīpuggale mettā bhāvetabbā ti. Sace pan' assa verimhi cittaṃ upasaṃharato tena katāparādhānussaraṇena paṭighaṃ uppajjati, athā 'nena purimapuggalesu yattha katthaci punappunaṃ mettaṃ samāpajjitvā vuṭṭhahitvā punappunaṃ taṃ puggalaṃ mettāyantena paṭighaṃ vinodetabbaṃ. Sace evam pi vāyamato na nibbāti, atha

Kakacūpama-ovāda ādīnaṃ anussarato
paṭighassa pahānāya ghaṭitabbaṃ punappunaṃ,[1]

tañ ca kho iminā ākārena attānaṃ ovadanten' eva:—are! kujjhanapurisa! nanu vuttaṃ Bhagavatā: *ubhato daṇḍakena ce pi bhikkhave kakacena corā ocarakā angamangāni okanteyyuṃ, tatrā pi yo mano padoseyya, na me so tena sāsanakaro* ti[2] ca.

Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati,
kuddhaṃ appaṭikujjhanto, sangāmaṃ jeti dujjayaṃ.

Ubhinnam atthaṃ carati, attano ca parassa ca,
paraṃ sankupitaṃ ñatvā yo sato upasammatī[3] ti

ca;—*Satt' ime, bhikkhave, dhammā sapattakantā sapattakaraṇā kodhanaṃ āgacchanti itthiṃ vā purisaṃ vā. Katame satta? Idha, bhikkhave, sapatto sapattassa evam icchati:—Aho vatāyaṃ dubbaṇṇo assā ti! Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa vaṇṇavatāya nandati. Kodhano 'yaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto. Kiñcāpi so hoti sunahāto*[4] *suvilitto kappitakesamassu odātavatthavasano, atha kho so dubbaṇṇo va hoti kodhābhibhūto. Ayaṃ, bhikkhave, paṭhamo dhammo sapattakanto sapattakaraṇo kodhanaṃ āgacchati itthiṃ vā purisaṃ vā.*

Puna ca paraṃ, bhikkhave, sapatto sapattassa evam icchati:—aho vatāyaṃ dukkhaṃ passeyyā ti! . . . pe . . . na pacuratthо assā ti . . . pe . . . na bhogavā assā ti . . . pe . . . na yasavā assā ti . . . pe . . . na mittavā assā ti . . . pe . . .

[1] *Not traced.* [2] *M.* i, 129. Cf. *Thag.* 445.
[3] *S.* i, 62 f.; 222; *Thag.* ver. 441-44.
[4] Bhm sunhāto.

na kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjeyyā ti. Taṃ kissa hetu? Na, bhikkhave, sapatto sapattassa sugatigamanena nandati. Kodhano 'yaṃ, bhikkhave, purisapuggalo kodhābhibhūto kodhapareto kāyena duccaritaṃ carati, vācāya, manasā duccaritaṃ carati, so kāyena vācāya manasā duccaritaṃ caritvā kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati kodhābhibhūto ti[1] ca: *Seyyathāpi, bhikkhave, chavālātaṃ ubhato padittaṃ majjhe gūthagataṃ neva gāme katthatthaṃ pharati, na araññe katthatthaṃ pharati . . . tathūpamāhaṃ, bhikkhave, imaṃ [purisa-]puggalaṃ vadāmī ti* ca,[2] so dāni tvaṃ evaṃ kujjhanto na ceva Bhagavato sāsanakaro bhavissasi, paṭikujjhanto ca kuddhapurisato pi pāpiyo hutvā na dujjayaṃ sangāmaṃ jessasi. Sapattakaraṇe ca dhamme attā va attano karissasi. Chavālātūpamo ca bhavissasī ti. Tass' evaṃ ghaṭayato vāyamato sace taṃ paṭighaṃ vūpasammati, icc' etaṃ kusalaṃ. No ce vūpasammati, atha yo yo dhammo tassa puggalassa vūpasanto hoti parisuddho, anussariyamāno pasādaṃ āvahati, taṃ taṃ anussaritvā āghāto paṭivinetabbo.

Ekaccassa hi kāyasamācāro va upasanto hoti. Upasantabhāvo c' assa bahuṃ vattapaṭipattiṃ karontassa sabbajanena ñāyati. Vacīsamācāra-manosamācārā pana avūpasantā honti, tassa te acintetvā kāyasamācāravūpasamo yeva anussaritabbo. Ekaccassa vacīsamācāro va upasanto hoti, upasantabhāvo c' assa sabbajanena ñāyati. So hi pakatiyā ca paṭisanthārakusalo hoti sakhilo sukhasambhāso sammodako uttānamukho pubbabhāsī madhurena sarena dhammaṃ osāreti, parimaṇḍalehi padavyañjanehi dhammakathaṃ katheti. Kāyasamācāra-manosamācārā pana avūpasantā honti, tassa te acintetvā vacīsamācāravūpasamo yeva anussaritabbo. Ekaccassa manosamācāro va upasanto hoti, upasantabhāvo c' assa cetiyavandanādisu sabbajanassa pākaṭo hoti. Yo hi avūpasantacitto hoti, so cetiyaṃ vā bodhiṃ vā there vā vandamāno na sakkaccaṃ vandati, dham-

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[1] *A.* iv, 94-6.

[2] *A.* ii, 95; *Itv.* § 91; S^bh^ cāti.

masavaṇamaṇḍape[1] vikkhittacitto vā pacalāyanto vā nisīdati; upasantacitto pana okappetvā sakkaccaṃ[2] vandati, ohitasoto aṭṭhiṃkatvā kāyena vā vācāya vā cittappasādaṃ karonto dhammaṃ suṇāti. Iti ekaccassa manosamācāro va upasanto hoti, kāyavacīsamācārā avūpasantā honti, tassa te acintetvā manosamācāravūpasamo yeva anussaritabbo. Ekaccassa pana imesu tīsu dhammesu eko pi avūpasanto hoti, tasmiṃ puggale: kiñcāpi esa idāni manussaloke carati atha kho katipāhassa accayena aṭṭha mahāniraya-soḷasa-ussadanirayaparipūrako bhavissatī ti kāruññaṃ ṭhapetabbaṃ. Kāruññam pi hi paṭicca āghāto vūpasammati. Ekaccassa tayo pi 'me dhammā vūpasantā honti, tassa naṃ yaṃ icchati, taṃ taṃ anussaritabbaṃ, tādise hi puggale na dukkarā hoti mettābhāvanā ti. Imassa ca atth' assa āvibhāvatthaṃ: *pañc 'ime āvuso āghātapaṭivinayā, yattha bhikkhuno uppanno āghāto sabbaso paṭivinodetabbo* ti[3] idaṃ Pañcakanipāte Āghātapaṭivinayasuttaṃ vitthāretabbaṃ.

Sace pan' assa evam pi vāyamato āghāto uppajjati yeva, athā 'nena evaṃ attā ovaditabbo:—

Attano visaye dukkhaṃ katan te yadi verinā,
kiṃ tassā visaye dukkhaṃ sacitte kattum icchasi?
Bahūpakāraṃ hitvāna ñātivaggaṃ rudaṃ mukhaṃ
mahānatthakaraṃ kodhaṃ sapattaṃ na jahāsi kiṃ?
Yāni rakkhasi sīlāni, tesaṃ mūlanikantanaṃ
kodhaṃ nām' upalālesi[4]—ko tayā sadiso jaḷo?
Kataṃ anariyaṃ kammaṃ parena iti kujjhasi:
kin[5] nu tvaṃ tādisaṃ yeva so[6] sayaṃ kattum icchasi?
Dosetukāmo yadi taṃ, amanāpaṃ paro kari:
dosuppādena tass' eva kiṃ pūresi manorathaṃ?
Dukkhaṃ tassa ca nāma tvaṃ, kuddho kāhasi vā na vā,
attānaṃ pan' idān' eva kodhadukkhena bādhasi?
Kodhaṃ vā ahitaṃ maggaṃ ārūḷhā yadi verino,
kasmā tuvam pi kujjhanto tesaṃ yevā 'nusikkhasi?
Yaṃ dosaṃ tava nissāya sattunā appiyaṃ kataṃ,
tam eva dosaṃ chindassu kim aṭṭhāne vihaññasi?

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[1] Bhm °savana°. [2] Bhm *omit*. [3] *A*. iii, 185 f.
[4] Cf. *Jāt*. ii, 267. [5] Bhm kiṃ. [6] Bhm yo.

Khaṇikattā ca dhammānaṃ, yehi khandhehi te kataṃ
amanāpaṃ niruddhā te kassa dānī 'dha kujjhasi?
Dukkhaṃ karoti yo yassa, taṃ vinā kassa so kare;
sayam pi dukkhahetu tvam iti kiṃ tassa kujjhasī ti?

Sace pan' assa evaṃ attānaṃ ovadato pi paṭighaṃ neva vūpasammati, athā 'nena attano ca parassa ca kammassa katā paccavekkhitabbā. Tattha attano tāva ekaṃ paccavekkhitabbā: ambho! tvaṃ tassa kuddho kiṃ karissasi? nanu tav' eva c' etaṃ dosanidānaṃ kammaṃ anatthāya saṃvattissati? *Kammassako* hi tvaṃ, *kammadāyādo, kammayoni, kammabandhu kammappaṭisaraṇo,*[1] yaṃ kammaṃ karissasi tassa dāyādo bhavissasi, idañ ca te kammaṃ neva sammāsambodhiṃ, na paccekabodhiṃ, na sāvakabhūmiṃ, na brahmattasakkattacakkavattipadesarājādi-sampattīnaṃ aññataraṃ sampattiṃ sādhetuṃ samatthaṃ, atha kho sāsanato cāvetvā vighāsādādibhāvassa ceva nerayikādidukkhavisesānañ ca te saṃvattanikam idaṃ kammaṃ, so tvam idaṃ karonto ubhohi hatthehi vītaccike[2] vā angāre gūthaṃ vā gahetvā paraṃ paharitukāmo puriso viya attānam eva paṭhamaṃ dahasi ceva duggandhañ ca karosī ti. Evaṃ attano kammassa kataṃ paccavekkhitvā parassa pi evaṃ paccavekkhitabbā:—so pi tava kujjhitvā kiṃ karissati? Nanu etass' ev' etaṃ anatthāya saṃvattissati? kammassako hi ayam āyasmā kammadāyādo . . . pe[3] . . .? Yaṃ kammaṃ karissati, tassa dāyādo bhavissati? Idañ c' assa kammaṃ neva sammāsambodhiṃ, na paccekabodhiṃ, na sāvakabhūmiṃ, na brahmattasakkattacakkavattipadesarājādisampattīnaṃ aññataraṃ sampattiṃ sādhetuṃ samatthaṃ, atha kho sāsanato cāvetvā vighāsādādibhavassa ceva nerayikādidukkhavisesānañ c' assa saṃvattanikaṃ idaṃ kammaṃ. Svāyaṃ idaṃ karonto paṭivāte ṭhatvā paraṃ rajena okiritukāmo puriso viya attānaṃ yeva okiratī ti.[4]

Vuttaṃ h' etaṃ Bhagavatā:—

Yo appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa,

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[1] *M.* iii, 203. [2] Bhm vītaccite. Cf. *Jāt.* i, 153 f.
[3] *See n.* 1. [4] Bhm okirati.

tam eva bālaṃ pacceti pāpaṃ
sukhumo rajo paṭivātaṃ va khitto ti[1].

Sace pan' assa evaṃ kammassa katam pi paccavekkhato neva vūpasammati, athā 'nena Satthu pubbacariyaguṇā anussaritabbā.[2] Tatrāyaṃ paccavekkhaṇānayo:—'Ambho pabbajita! nanu te Satthā pubb' eva sambodhā anabhisambuddho Bodhisatto pi samāno cattāri asankheyyāni kappasatasahassañ ca pāramiyo pūrayamāno tattha tattha vadhakesu pi paccatthikesu cittaṃ nappadūsesi? Seyyathīdaṃ Sīlavajātake[3] tāva attano deviyā paduṭṭhena pāpaamaccena ānītassa paṭirañño tiyojanasataṃ rajjaṃ gaṇhantassa nisedhanatthāya uṭṭhitānaṃ amaccānaṃ āvudham pi chupituṃ na adāsi.[4] Puna saddhiṃ amaccasahassena āmakasusāne gaḷappamāṇaṃ bhūmiṃ khaṇitvā nikhaññamāno cittappadosamattam pi akatvā kuṇapakhādanatthaṃ āgatānaṃ singālānaṃ paṃsuviyūhanaṃ nissāya purisakāraṃ katvā paṭiladdhajīvito yakkhānubhāvena attano sirigabbhaṃ orūyha sirisayane sayitaṃ paccatthikaṃ disvā kopaṃ akatvā va aññamaññaṃ sapathaṃ katvā taṃ mittaṭṭhāne ṭhapayitvā āha:—

Āsiṃseth' eva puriso na nibbindeyya paṇḍito,
Passāmi vo 'ham attānaṃ yathā icchiṃ tathā ahun ti.

Khantivādī-jātake[5] dummedhena Kāsi-raññā:—kiṃ vādī tvaṃ, samaṇā ti puṭṭho: khantivādī nāmā 'han ti vutte sakaṇṭakāhi kasāhi tāḷetvā hatthapādesu chijjamānesu kopamattam pi na akāsi.[6]

Anacchariyañ c' etaṃ, yaṃ mahallako pabbajūpagato evaṃ kareyya, Cūḷadhammapālajātake[7] pana uttānaseyyako pi samāno:—

Candanarasānulittā bāhā chijjanti Dhammapālassa,
dāyādassa pathavyā, pāṇā me, deva, rujjhantī ti.

Evaṃ vippalapamānāya mātuyā pitarā Mahāpatāpena nāma raññā vaṃsakaḷīresu viya catūsu hatthapādesu chedāpitesu,

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[1] *Sn.* 662; *S.* i, 13; *Dhp.* 125. [2] S[bh] paccavekkhitabbā.
[3] Mahā sīlava-jātaka, vol. i, p. 128. [4] S[bh] nādāsi.
[5] No. 313, vol. iii, p. 39 f. [6] B[hm] nākāsi. [7] *Jāt.* iii, 178 f.

tāvatā pi santuṭṭhiṃ anāpajjitvā: sīsam assa chindathā ti āṇatte: ayaṃ 'dāni te cittasanniggaṇhaṇakālo,[1] idāni, ambho! Dhammapālasīsacchedāṇāpake pitari, sīsacchedake purise, paridevamānāya mātari, attani cā ti imesu catūsu samacitto hotī ti dalhaṃ samādānam adhiṭṭhāya paduṭṭhākāramattam pi na akāsi.

Idañ cā pi anacchariyam eva, yaṃ manussabhūto evam akāsi; tiracchānabhūto pi pana chaddanto nāma vāraṇo hutvā[2] visappītena sallena nābhiyaṃ viddho pi tāva anatthakārimhi luddake cittaṃ nappadūsesi. Yath' āha:—

Samappito[3] *puthusallena nāgo,*
aduṭṭhacitto luddakaṃ ajjhabhāsi:
kim atthiyaṃ, kassa vā, samma! hetu
mamaṃ vadhi? kassa vā 'yaṃ payogo? ti.

Evaṃ vatvā ca: Kāsi-rañño mahesiyā tava dantānam atthāya pesito 'mhi, bhadante! ti vutte tassā manorathaṃ pūrento chabbaṇṇarasminiccharaṇasamujjalitacārusobhe attano dante chetvā adāsi.

Mahākapi hutvā,[4] attanā yeva pabbatapapātato uddharitena purisena:—

Bhakkho ayaṃ manussānaṃ yath' ev' aññe vane migā,
yannūn' imaṃ vadhitvāna chāto, khādeyya vānaraṃ.

Asito[5] *va gamissāmi maṃsam ādāya sambalaṃ,*
kantāraṃ nittharissāmi pātheyyaṃ me bhavissatī ti.

Evaṃ cintetvā silaṃ ukkhipitvā matthake sampadālite, assupuṇṇehi nettehi taṃ purisaṃ udikkhamāno:—

Mā ayyosi me, bhadante! tvaṃ nām' etādisaṃ kari!
tvaṃ kho 'si nāma dīghāvu aññaṃ vāretum arahasī ti

vatvā tasmiṃ purise cittaṃ appadūsetvā attano ca dukkhaṃ acintetvā tam eva purisaṃ khemantabhūmiṃ sampāpesi.

Bhūridatto nāma nāgarājā hutvā uposathaṅgāni adhiṭ-

[1] Bh °pariggaṇhana°. [2] *Jāt.* v, 36 f. [3] Br samappīto.
[4] *Jāt.* iii, 369 f. 'Mahākapi Jātaka.'
[5] Bhm āhito. *So* Ṭīkā: āhito ti suhito (*Burmese ed.*).

ṭhāya vammikamuddhanisayamāno kapputṭhānaggisadisena osadhena sakalasarīre siñcayamāno pi, peḷāya pakkhipitvā sakala-Jambudīpe kīḷapiyamāno pi tasmiṃ brāhmaṇe manopadosamattam pi na akāsi. Yath' āha:—

Peḷāya pakkhipante pi maddante pi ca pāṇinā,
alampāne na kuppāmi sīlakhaṇḍabhayā mamā ti.

Campeyyo pi nāgarājā hutvā[1] ahituṇḍikena viheṭhıyamāno manopadosamattam pi na uppādesi. Yath' āha:—

Tadā pi maṃ dhammacāriṃ upavuttaṃ uposathaṃ
ahituṇḍiko gahetvāna rājadvāram pi kīḷati.

Yam so vaṇṇaṃ cintayati nīlaṃ pītañ ca lohitaṃ,
tassa cittānuvattanto homi cintitasannibho.

Thalaṃ kareyyaṃ udakaṃ, udakam pi thalaṃ kare ;
yadī 'haṃ tassa kuppeyyaṃ khaṇena chārikaṃ kare.

Yadi cittavasī hessaṃ,[2] *parihāyissāmi sīlato,*
sīlena parihīnassa uttamattho na sijjhatī ti.

Sankhapālanāgarājā hutvā tikhiṇāhi sattīhi aṭṭhasu ṭhānesu ovijjhitvā pahāramukhehi sakaṇṭakālatāyo[3] pavesetvā nāsāya daḷhaṃ rajjuṃ pakkhipitvā soḷasahi bhojaputtehi kājenādāya vayhamāno dharaṇītale ghaṃsiyamānasarīro[4] mahantaṃ dukkhaṃ paccanubhonto kujjhitvā olokitamatten' eva sabbe bhojaputte bhasmaṃ kātuṃ samattho pi samāno cakkhuṃ ummīletvā paduṭṭhākāramattam pi na akāsi. Yath' āha:

Cātuddasiṃ pañcadasiṃ, Aḷāra ! uposathaṃ niccam upavasāmi ;
ath' āgamuṃ soḷasa bhojaputtā rajjuṃ gahetvāna daḷhañ ca pāsaṃ.

Chetvāna nāsaṃ atikassa rajjuṃ, nayiṃsu maṃ samparigayha luddā ;
Etādisaṃ dukkham ahaṃ titikkhaṃ uposathaṃ appaṭikopayanto ti.

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[1] *Jāt.* iv, 454 f. (No. 506). [2] Cf. *Jāt.* iv, 415[85].
[3] *Jāt. has* sakaṇṭakākālavettamaṭṭhiyo; S[h] °kala°.
[4] S[bh] nighaṃ°.

Na kevalañ ca etān' eva, aññāni pi Mātuposakajātakādisu[1] anekāni acchariyāni akāsi. Tassa te idāni sabbaññutaṃ pattaṃ sadevake loke[2] kenaci appaṭisamakhantiguṇaṃ taṃ Bhagavantaṃ satthāraṃ apadisato paṭighacittaṃ nāma uppādetuṃ ativiya ayuttaṃ appatirūpan ti.

Sace pan' assa evaṃ satthu pubbacaritaguṇaṃ paccavekkhato pi dīgharattaṃ kilesānaṃ dāsavyaṃ upagatassa neva taṃ paṭighaṃ vūpasammati, athā 'nena anamataggiyāni paccavekkhitabbāni. Tatra hi vuttaṃ:—*na so, bhikkhave, satto sulabharūpo, yo na mātā bhūtapubbo, yo na pitā bhūtapubbo, yo na bhātā, yo na bhaginī, yo na putto, yo na dhītā bhūtapubbo* ti.[3] Tasmā tasmiṃ puggale evaṃ cittaṃ uppādetabbaṃ:—ayaṃ kira me atīte mātā hutvā dasamāse kucchiyā pariharitvā muttakarīsakheḷasinghāṇikādīni haricandanaṃ viya ajigucchamānā[4] apanetvā, ure nacchāpentī,[5] ankena pariharamānā[4] posesi; pitā hutvā ajapathasankupathādīni gantvā vāṇijjaṃ payojayamāno mayham atthāya jīvitam pi pariccajitvā ubhato vyūḷhe sangāme pavisitvā nāvāya mahāsamuddaṃ pakkhanditvā aññāni ca dukkarāni karitvā: puttake posessāmī ti tehi tehi upāyehi dhanaṃ saṃharitvā mam posesi; bhātā bhaginī putto dhītā ca hutvā [pi[6]], idañ c' idañ ca upakāraṃ akāsī ti tatra me nappatirūpaṃ manaṃ padūsetun ti.

Sace pana evam pi cittaṃ nibbāpetuṃ na sakkoti yeva, athā 'nena evaṃ mettānisaṃsā paccavekkhitabbā:—ambho pabbajita! nanu vuttaṃ Bhagavatā:—*mettāya kho, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yanīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekādas' ānisaṃsā pāṭikankhā. Katame ekādasa? Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvataṃ*[7] *cittaṃ samadhiyati, mukhavaṇṇo pasīdati, asammūḷho kālaṃ karoti, uttarim appaṭivijjhanto brahmalokūpago*

[1] *Jāt.* iv, 90 f. [2] Bhm sadevaloke. [3] *Not traced.*
[4] Bhm °māno. [5] Bhm nacchādento. [6] Sb *omits.*
[7] Bhm tuvaṭṭaṃ.

hotī ti.[1] Sace tvaṃ idaṃ cittaṃ na nibbāpessasi, imehi ānisaṃsehi paribāhiro bhavissasī ti.

Evam pi nibbāpetuṃ asakkontena pana dhātuvinibbhogo kātabbo:—Kathaṃ, ambho pabbajita! tvaṃ pana etassa kujjhamāno kassa kujjhasi, kiṃ kesānaṃ kujjhasi, udāhu lomānaṃ, nakhānaṃ . . . muttassa kujjhasi, athavā pana kesādisu pathavīdhātuyā kujjhasi, āpodhātuyā, tejodhātuyā, vāyodhātuyā kujjhasi, ye vā pañcakkhandhe, dvādasāyatanāni, aṭṭhārasa dhātuyo upādāya ayam āyasmā itthannāmo ti vuccati, tesu kiṃ rūpakkhandhassa kujjhasi, udāhu vedanā-, saññā-, sankhāra-, viññāṇakkhandhassa kujjhasi, kiṃ vā cakkhāyatanassa kujjhasi, kiṃ rūpāyatanassa kujjhasi . . . *pe* . . . kiṃ manāyatanassa kujjhasi, kiṃ dhammāyatanassa kujjhasi, kiṃ vā cakkhudhātuyā kujjhasi, kiṃ rūpadhātuyā, kiṃ cakkhuviññāṇadhātuyā . . . *pe* . . . kiṃ manodhātuyā, kiṃ dhammadhātuyā, kiṃ manoviññāṇadhātuyā ti. Evaṃ hi dhātuvinibbhogaṃ karoto āragge sāsapassa viya ākāse cittakammassa viya ca kodhassa patiṭṭhānaṭṭhānaṃ na hoti.

Dhātuvinibbhogaṃ pana kātuṃ asakkontena dānasaṃvibhāgo kātabbo, attano santakaṃ parassa dātabbaṃ, parassa santakaṃ attanā gahetabbaṃ. Sace pana paro bhinnājīvo hoti aparibhogārahaparikkhāro, attano santakam eva dātabbaṃ. Tass' evaṃ karoto ekanten' eva tasmiṃ puggale āghāto vūpasammati. Itarassa ca atītajātito paṭṭhāya anubandho pi kodho taṃ khaṇañ yeva vūpasammati, Cittalapabbatavihāre tikkhattuṃ vuṭṭhāpitasenāsanena[2] piṇḍapātikattherena[3]: ayaṃ, bhante, aṭṭha-kahāpaṇagghanako patto mama mātarā upāsikāya dinno dhammiyalābho mahāupāsikāya puññalābhaṃ karothā ti vatvā dinnaṃ pattaṃ laddhamahātherassa viya. Evaṃ mahānubhāvaṃ h' etaṃ dānaṃ nāma. Vuttam pi c' etaṃ:—

Adantadamanaṃ dānaṃ, dānaṃ sabbattha sādhakaṃ;
Dānena piyavācāya, unnamanti namanti cā ti.[4]

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[1] *A*. v, 342; *Pts*. ii, 130; cf. *Jāt*. ii, 60 f. (Araka-Jātaka); i, 81 f. [2] Sh uṭṭhā.° [3] Bhm piṇḍipāti°.

[4] *Not traced.* Ṭīkā:—unnamanti dāyakā, namanti paṭiggāhakā.

Tass' evaṃ verīpuggale vūpasantapaṭighassa yathā piyā-tippiyasahāyakamajjhattesu, evaṃ tasmim pi mettāvasena cittaṃ pavattati.

Athā 'nena punappunaṃ mettāyantena attani piyapuggale majjhatte verīpuggale ti catūsu janesu samacittataṃ sampādentena sīmasambhedo kātabbo. Tass' idaṃ lakkhaṇaṃ:—sace imasmiṃ puggale piya-majjhatta-verīhi saddhiṃ atta-catutthe ekasmiṃ padese nisinne corā āgantvā:—bhante, ekaṃ bhikkhuṃ amhākaṃ dethā ti vatvā:—kiṃ kāraṇā ti vutt' etaṃ: māretvā galalohitaṃ gahetvā balikaraṇatthāvā ti vadeyyuṃ,[1] tatra c' eso bhikkhu: asukaṃ vā asukaṃ vā gaṇhantū ti cinteyya, akato va hoti sīmasambhedo. Sace pi:—maṃ gaṇhantu, mā ime tayo ti pi cinteyya, akato va hoti sīmasambhedo. Kasmā? Yassa yassa hi gahaṇam icchati, tassa tassa ahitesī hoti, itaresaṃ yeva hitesī hoti. Yadā pana catunnaṃ janānam antare ekaṃ corānaṃ dātabbaṃ na passati attani ca tesu ca tīsu janesu samam eva cittaṃ pavatteti, kato hoti sīmasambhedo. Ten' āhu Porāṇā:—

Attani hitamajjhatte ahite ca catubbidhe
yadā passati nānattaṃ hitacitto va pāṇinaṃ,

Na nikāmalābhī mettāya kusalī ti pavuccati
yadā catasso sīmāyo sambhinnā honti bhikkhuno.

Samaṃ pharati mettāya, sabbaṃ lokaṃ sadevakaṃ,
mahāviseso purimena yassa sīmā na ñāyatī ti.[2]

Evaṃ sīmāsambhedasamakālam[3] eva ca iminā bhikkhunā nimittañ ca upacārañ ca laddhaṃ hoti. Sīmāsambhede[3] pana kate taṃ eva nimittaṃ āsevanto bhāvento bahulīkaronto appakasiren' eva pathavī-kasiṇe vuttanayen' eva appanaṃ pāpuṇāti. Ettāvatā 'nena adhigataṃ hoti pañcangavippahīnaṃ pañcangasamannāgataṃ tividhakalyāṇaṃ dasalakkhaṇasampannaṃ paṭhamajjhānaṃ mettāsahagataṃ. Adhigate ca tasmiṃ tad eva nimittaṃ āsevanto bhāvento bahulīkaronto anupubbena catukkanaye dutiyatatiyajjhānāni,

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[1] Cf. *Jāt.* i, 384; ii, 149; *Pss. of the Brethren*, p. 291.
[2] B^hm nāyatīti; *T.* ñāyatīti. [3] B^hm sīmasam°.

pañcakanaye dutiyatatiyacatutthajjhānāni ca pāpuṇāti. So hi paṭhamajjhānādīnaṃ aññataravasena *mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjena pharitvā viharati.*[1] Paṭhamajjhānādivasena appanāppattacittass' eva hi ayaṃ vikubbanā sampajjati.

Ettha ca *mettāsahagatenā* ti mettāya samannāgatena.

Cetasā ti cittena.

Ekaṃ disan ti ekam ekissā disāya paṭhamapariggahitaṃ sattam upādāya ekadisāpariyāpannasattapharaṇavasena[2] vuttaṃ.

Pharitvā ti phusitvā ārammaṇaṃ katvā.

Viharatī ti brahmavihārādhiṭṭhitaṃ iriyāpathavihāraṃ pavatteti.

Tathā dutiyan ti yathā puratthimādisu disāsu yaṃ kiñci ekaṃ disaṃ pharitvā viharati, tath' eva tadanantaraṃ dutiyaṃ tatiyaṃ catutthañ cā ti attho.

Iti *uddhan* ti eten' eva nayena purimaṃ disan ti vuttaṃ hoti.

Adho tiriyan ti adhodisam pi tiriyaṃ disam pi. Evam evaṃ[3] tattha ca *adho* ti heṭṭhā. *Tiriyan* ti anudisāsu. Evaṃ sabbadisāsu assamaṇḍale assam iva mettāsahagataṃ cittaṃ sāreti pi paccāsāreti pī ti. Ettāvatā ekamekaṃ[4] disaṃ pariggahetvā odhiso mettāpharaṇaṃ dassitaṃ.

Sabbadhī ti ādi pana anodhiso dassanatthaṃ vuttaṃ.

Tattha *sabbadhī* ti sabbattha.

Sabbattatāyā ti sabbesu hīnamajjhimukkaṭṭhamittasapattamajjhattādippabhedesu attatāya. Ayaṃ parasatto ti vibhāvaṃ akatvā attasamatāyā ti vuttaṃ hoti. Athavā sabbattatāyā ti sabbena cittabhāgena[5] īsakam pi bahi avikkhipamāno ti vuttaṃ hoti.

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[1] *D.* ii, 186; *S.* v, 115 f. [2] B^{hm} °disa°.

[3] So S^h. B^m, B^m *ending* °eva. S^b disampi evamevaṃ. So B^h *ending* °eva. [4] B^{hm} ekaṃ.

[5] S^h *cites* °bhāvena *from* Sammoha-vinodanī.

Sabbāvantan ti sabbasattavantaṃ, sabbasattayuttan ti attho.

Lokan ti sattalokaṃ.

Vipulenā ti evam ādipariyāyadassanato pan' ettha puna mettāsahagatenā ti vuttaṃ. Yasmā vā ettha odhiso pharaṇe viya puna tathā-saddo vā iti-saddo vā na vutto, tasmā puna mettāsahagatena cetasā ti vuttaṃ, nigamavasena[1] vā etaṃ vuttaṃ. *Vipulenā* ti ettha ca pharaṇavasena vipulatā daṭṭhabbā.

Bhūmivasena pana etaṃ *mahaggataṃ*.

Paguṇavasena ca appamāṇasattārammaṇavasena ca *appamāṇaṃ*.

Vyāpādapaccatthikappahānena *averaṃ*.

Domanassappahānato *avyāpajjaṃ* niddukkhan ti vuttaṃ hoti.

Ayaṃ mettāsahagatena cetasā ti ādinā nayena vuttāya vikubbanāya attho. Yathā cā 'yaṃ appanāppattacittass' eva vikubbanā sampajjati, tathā yam pi Paṭisambhidāyaṃ[2]:—*pañcah' ākārehi anodhiso pharaṇā mettā-cetaso vimutti, sattah' ākārehi odhiso pharaṇā mettā-cetovimutti, dasah' ākārehi disāpharaṇā*[3] *mettā-cetovimuttī* ti vuttaṃ, tam pi appanāppattacittass' eva sampajjatī ti veditabbaṃ.

Tattha ca *sabbe sattā averā avyāpajjā anīghā sukhī attānaṃ pariharantu, sabbe pāṇā, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpannā averā . . . pe . . . pariharantū ti*[2] imehi pañcah' ākārehi anodhiso pharaṇā mettācetovimutti veditabbā. *Sabbā itthiyo averā . . . pe . . . attānaṃ pariharantu, sabbe purisā, sabbe ariyā, sabbe anariyā, sabbe devā, sabbe manussā, sabbe vinipātikā averā . . . pe . . . pariharantū* ti[4] imehi sattah' ākārehi odhiso pharaṇā mettācetovimutti veditabbā.

Sabbe puratthimāya disāya sattā averā . . . pe . . . attānaṃ pariharantu. Sabbe pacchimāya disāya, sabbe uttarāya disāya, sabbe dakkhiṇāya disāya, sabbe puratthimāya anudisāya, sabbe pacchimāya anudisāya, sabbe uttarāya anudisāya, sabbe

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[1] *T.: nigaman* ti āha nigamanavasena vā etaṃ vuttan ti.

[2] *Pṭs.* ii, 130 (2). [3] *So all.* [4] *Ibid.*, p. 131.

dakkhiṇāya anudisāya. Sabbe heṭṭhimāya disāya, sabbe uparimāya disāya sattā averā . . . pe . . . pariharantu. Sabbe puratthimāya disāya pāṇā, bhūtā, puggalā, attabhāvapariyāpannā averā . . . pe . . . pariharantu. Sabbā puratthimāya disāya itthiyo, sabbe purisā, ariyā, anariyā, devā, manussā, vinipātikā averā . . . pe . . . pariharantu. Sabbā pacchimāya disāya, uttarāya, dakkhiṇāya, puratthimāya anudisāya, pacchimāya, uttarāya, dakkhiṇāya anudisāya, heṭṭhimāya disāya, uparimāya disāya itthiyo . . . pe . . . vinipātikā averā avyāpajjā anīghā sukhī attānaṃ pariharantū ti[1] imehi dasah' ākārehi disāpharaṇā mettācetovimutti veditabbā.

Tattha *sabbe* ti anavasesapariyādānam etaṃ.

Sattā ti rūpādisu khandhesu chandarāgena sattā visattā ti sattā. Vuttaṃ h' etaṃ Bhagavatā: *Rūpe kho, Rādha, yo chando yo rāgo yā nandi,*[2] *yā taṇhā, tatra satto, tatra visatto, tasmā satto ti vuccati, vedanāya, saññāya, sankhāresu, viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā satto ti vuccatī* ti.[3] Rūḷhīsaddena pana vītarāgesu pi ayaṃ vohāro vattati yeva, vilīvamaye pi vījanivisese[4] tālavaṇṭavohāro viya. Akkharacintakā[5] pana atthaṃ avicāretvā nāmamattam etan ti icchanti. Ye pi atthaṃ vicārenti, te satvā-yogena[6] sattā ti icchanti.

Pāṇanatāya *pāṇā;* assāsapassāsāyattavuttitāyā ti attho.

Bhūtattā *bhūtā;* sambhūtattā abhinibbattattā ti attho.

Pun ti vuccati nirayo, tasmiṃ *galantī* ti *puggalā;* gacchantī ti attho.

Attabhāvo vuccati sarīraṃ, khandhapañcakam eva vā, tam upādāya paññattimattasambhāvato. Tasmiṃ *attabhāve pariyāpannā* ti attabhāvapariyāpannā.

Pariyāpannā ti paricchinnā antogadhā ti attho. Yathā ca sattā ti vacanaṃ, evaṃ sesāni pi rūḷhīvasena āropetvā sabbān' etāni sabbasattavevacanānī ti veditabbāni. Kāmañ

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[1] *Pts.* ii, 131. [2] Bhm nandī. [3] *S.* iii, 190.
[4] Bhm bījanī°. [5] Cf. *P.V.A.* 120.
[6] *That is 'satvaṃ ayogato.' So the Ṭ. which defines 'satvaṃ'* (cf. *the term in* Sānkhyā) *as 'buddhiviriyaṃ tejo vā.'* Sbh *have* sa ttayogena.

ca aññāni pi:—*sabbe jantū, sabbe jīvā* ti ādīni sabbasattavevacanāni atthi; pākaṭavasena pana imān' eva pañca gahetvā *pañcah' ākārehi anodhiso pharaṇā mettācetovimuttī ti* vuttaṃ.

Ye pana *sattā, pāṇā* ti ādīnaṃ na kevalaṃ vacanamattato va, atha kho atthato pi nānattam eva iccheyyuṃ, tesaṃ anodhiso pharaṇā virujjhati. Tasmā tathā atthaṃ agahetvā imesu pañcasu ākāresu aññataravasena anodhiso mettā pharitabbā. Ettha ca *sabbe sattā averā* hontū ti ayam ekā appanā; *avyāpajjā hontū* ti ayam ekā appanā; *avyāpajjā* ti vyāpādarahitā. *Anīghā hontū* ti ayam ekā appanā, anīghā ti niddukkhā. *Sukhī attānaṃ pariharantū* ti ayam ekā appanā, tasmā imesu pi padesu yaṃ yaṃ pākaṭaṃ hoti, tassa tassa vasena mettā pharitabbā. Iti pañcasu ākāresu catunnaṃ appanānaṃ vasena anodhiso pharaṇe vīsati appanā honti. Odhiso pharaṇe pana sattasu ākāresu catunnaṃ vasena aṭṭhavīsati.

Ettha ca *itthiyo purisā* ti liṅgavasena vuttaṃ.

Ariyā anariyā ti ariyaputhujjanavasena.

Devā manussā vinipātikā ti upapattivasena.

Disā-pharaṇe pana:—*sabbe puratthimāya disāya sattā* ti ādinā nayena ekam ekissāya disāya vīsati vīsati katvā dve satāni, sabbā puratthimāya disāya itthiyo ti ādinā nayena ekam ekissāya disāya aṭṭhavīsati aṭṭhavīsati katvā asīti dve satānī ti cattāri satāni asīti ca appanā. Iti sabbāni pi Paṭisambhidāyaṃ vuttāni aṭṭhavīsādhikāni pañca appanāsatānī ti.

Iti etāsu appanāsu yassa kassaci vasena mettā-cetovimuttiṃ bhāvetvā ayaṃ yogāvacaro *sukhaṃ supatī* ti ādinā nayena vutte ekādas' ānisaṃse paṭilabhati.

(1) Tattha *sukhaṃ supatī* ti yathā sesā janā samparivattamānā kākacchamānā dukkhaṃ supanti, evaṃ asupitvā sukhaṃ supati. Niddam okkanto pi samāpattiṃ samāpanno viya hoti.

(2) *Sukhaṃ paṭibujjhatī* ti yathā aññe nitthunantā vijambhantā samparivattantā dukkhaṃ paṭibujjhanti, evam appaṭibujjhitvā vikasamānam iva padumaṃ sukhaṃ nibbikāraṃ paṭibujjhati.

(3) *Na pāpakaṃ supinaṃ passatī* ti supinaṃ passanto pi bhaddakaṃ eva supinaṃ passati, cetiyam vandanto viya pūjaṃ karonto viya dhammaṃ suṇanto viya ca hoti. Yathā pana aññe attānaṃ corehi samparivāritaṃ viya, vāḷehi upaddutaṃ viya, papāte patantaṃ viya ca passanti evaṃ pāpakaṃ supinaṃ na passati.

(4) *Manussānaṃ piyo hotī* ti ure āmuttamuttāhāro viya, sīse piḷandhamālā viya ca manussānaṃ piyo hoti manāpo.

(5) *Amanussānaṃ piyo hotī* ti yath' eva manussānaṃ, evaṃ amanussānaṃ pi piyo hoti, Visākhatthero viya. So kira Pāṭaliputte kuṭumbiyo ahosi. So tatth' eva vasamāno assosi, Tambapaṇṇidīpo kira cetiyamālālankatokāsā va pajjoto, icchiticchitaṭṭhāne yeva ettha sakkā nisīdituṃ vā nipajjituṃ vā, utusappāyaṃ senāsanasappāyaṃ puggalasappāyaṃ dhammasavaṇasappāyan ti sabbaṃ ettha sulabhan ti. So attano bhogakkhandhaṃ puttadārassa niyyādetvā dusante bandhena ekakahāpaṇen' eva gharā nikkhamitvā samuddatīre nāvaṃ uddikkhamāno ekamāsaṃ vasi. So vohārakusalatāya imasmiṃ ṭhāne bhaṇḍaṃ kiṇitvā asukasmiṃ vikkiṇanto dhammikāya vāṇijjāya, ten' ev' antaramāsena sahassaṃ abhisaṃhari.[1] Anupubbena Mahāvihāraṃ āgantvā pabbajjaṃ yāci. So pabbājanatthāya sīmaṃ nīto taṃ sahassatthavikaṃ ovaṭṭikantarena bhūmiyaṃ pātesi. Kiṃ etan ? ti ca vutte:—kahāpaṇasahassaṃ, bhante ti vatvā:—upāsaka! pabbajitakālato paṭṭhāya na sakkā vicāretuṃ. Idān' ev' etaṃ vicārehī ti vutte Visākhassa:—pabbajaṭṭhānaṃ āgatā mā rittahatthāgamiṃsū ti muñcitvā sīmamāḷake vippakiritvā pabbajitvā upasampanno. So pañca vasso hutvā dve mātikā paguṇaṃ[2] katvā pavāretvā attano sappāyaṃ kammaṭṭhānaṃ gahetvā ekekasmiṃ vihāre cattāro māse katvā samappavattavāsaṃ vasamāno cari. Evaṃ caramāno:—

Vanantare ṭhito thero Visākho gajjamānako,
attano guṇaṃ esanto imaṃ atthaṃ abhāsatha:
Yāvatā upasampanno, yāvatā idha āgato,
etth' antare khalitaṃ natthi. aho! lābhā te mārisā ti.

[1] Bhm °harati. [2] Bhm paguṇā.

So Cittalapabbatavihāraṃ gacchanto dvedhāpathaṃ patvā:—ayaṃ nu kho maggo udāhu ayan? ti cintayanto aṭṭhāsi. Ath' assa pabbate adhivatthā devatā hatthaṃ pasāretvā:—esa maggo ti vatvā dassesi. So Cittalapabbatavihāraṃ gantvā tattha cattāro māse vasitvā:—paccūse gamissāmī ti cintetvā nipajji. Cankamasīse maṇilarukkhe adhivatthā devatā sopānaphalake nisīditvā parodesi. Thero:—ko esā? ti āha. Ahaṃ, bhante, Maṇiliyā ti. Kissa rodasī ti? Tumhākaṃ gamanaṃ paṭiccā ti. Mayi idha vasante tumhākaṃ ko guṇā ti? Tumhesu, bhante, idha vasantesu amanussā aññamaññaṃ mettaṃ paṭilabhanti, te dāni tumhesu gatesu kalahaṃ karissanti, duṭṭhullam pi kathayissantī ti. Thero:—sace mayi idha vasante tumhākaṃ phāsu vihāro hoti, sundaran ti vatvā aññe pi cattāro māse tatth' eva vasitvā, puna tath' eva gamanacittaṃ uppādesi. Devatā pi puna tath' eva rodi. Eten' evūpāyena thero tath' eva vasitvā tatth' eva parinibbāyī ti. Evaṃ mettāvihārī bhikkhu amanussānaṃ piyo hoti.

(6) *Devatā rakkhantī* ti puttaṃ iva mātāpitaro devatā rakkhanti.

(7) *Nāssa aggi vā visaṃ vā satthaṃ vā kamatī* ti mettāvihārassa kāye, Uttarāya upāsikāya[1] viya aggi vā, Saṃyuttabhāṇaka-Cūḷa-Sivattherass' eva[2] visaṃ vā, Sankicca-sāmaṇerass' eva[3] satthaṃ vā na kamati, na pavisati. *Nāssa kāyaṃ vikopetī* ti vuttaṃ hoti. Dhenuvatthum pi c'ettha kathayanti. Ekā kira dhenu vacchakassa khīradhāraṃ muñcamānā aṭṭhāsi. Eko luddako:—taṃ vijjhissāmī ti hatthena samparivattetvā dīghadaṇḍasattiṃ muñci.[4] Sā tassā sarīraṃ āhacca tālapaṇṇaṃ viya pavaṭṭamānā gatā, neva upacārabalena, na appanābalena, kevalaṃ vacchake balavapiyacittatāya; evaṃ mahānubhāvā mettā ti.

(8) *Tuvaṭaṃ cittaṃ samādhiyatī* ti mettāvihārino khippam eva cittaṃ samādhiyati, natthi tassa dandhāyitattaṃ.

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[1] *Dhp. Comy.* iii, 302-14.

[2] *Not yet met with elsewhere.*

[3] *Dhp. Comy.* ii, 240-52; cf. *Pss. of the Brethren*, p. 266.

[4] S^bh khipi.

(9) Mukhavaṇṇo vippasīdatī ti bandhanāpamuttaṃ[1] tālapakkaṃ viya c' assa vippasannavaṇṇaṃ mukhaṃ hoti.

(10) *Asammūḷho*[2] *kālaṃ karotī* ti mettāvihārino sammohamaraṇaṃ nāma natthi, asammūḷho[2] va niddaṃ okkamanto viya kālaṃ karoti.

(11) *Uttariṃ appaṭivijjhanto* ti mettāsamāpattito uttariṃ arahattaṃ adhigantuṃ asakkonto, ito cavitvā suttappabuddho viya brahmalokaṃ upapajjatī ti.

Ayaṃ mettābhāvanāya[3] *vitthārakathā.*

2. *Karuṇābhāvanā*

Karuṇaṃ bhāvetukāmena pana nikkaruṇatāya ādīnavaṃ karuṇāya ca ānisaṃsaṃ paccavekkhitvā karuṇābhāvanā ārabhitabbā. Tañ ca pana ārabhantena paṭhamaṃ piyapuggalādisu na ārabhitabbā; piyo hi piyaṭṭhāne yeva tiṭṭhati. Atippiyasahāyako atippiyasahāyakaṭṭhāne yeva, majjhatto majjhaṭṭhāne yeva, appiyo appiyaṭṭhāne yeva, verī veriṭṭhāne yeva tiṭṭhati. Lingavisabhāga-kālankatā akhettam eva. *Kathañ ca bhikkhu karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathā pi nāma ekaṃ puggalaṃ duggataṃ durūpetaṃ disvā karuṇāyeyya, evameva sabbasatte karuṇāya pharatī* ti Vibhange pana vuttattā[4] sabbapaṭhamaṃ tāva kiñci-d-eva karuṇāyitabbaṃ virūpaṃ paramakicchappattaṃ duggataṃ durūpetaṃ kapaṇapurisaṃ chinnāhāraṃ kapallaṃ purato ṭhapetvā anāthasālāya nisinnaṃ hatthapādehi paggharantakimigaṇaṃ aṭṭassaraṃ karontaṃ disvā:—kicchaṃ vatāyaṃ satto āpanno! App' eva nāma[5] imamhā dukkhā mucceyyā ti karuṇā pavattetabbā.

Taṃ alabhantena sukhito pi pāpakārī puggalo vajjhena upametvā karuṇāyitabbo. Kathaṃ? Seyyathā pi saha bhaṇḍena gahitacoraṃ:—vadhetha nan! ti rañño āṇāya rājapurisā bandhitvā catukke catukke pahārasatāni dentā āghātanaṃ nenti. Tassa manussā khādanīyam pi bhojanīyam pi mālāgandhavilepanatambūlāni[6] pi denti. Kiñcāpi

[1] Bhm °pavuttaṃ. [2] Bhm Asammūḷho. [3] Bhm °nāyaṃ.
[4] *Vibh.* 273. [5] *T.* sādhu vata. [6] Bhm °tambulāni.

so tāni khādento ceva paribhuñjanto ca sukhito bhogasamappito[1] viya gacchati, atha kho taṃ neva[2] koci:—sukhito vatāyaṃ mahābhogo ti maññati:—aññadatthu ayaṃ varāko idāni marissati, yaṃ yad eva hi ayaṃ padaṃ nikkhipati, tena tena santike maraṇassa hotī ti taṃ jano karuṇāyati, evam eva karuṇā-kammaṭṭhānikena bhikkhunā sukhito pi puggalo evaṃ karuṇāyitabbo. Ayaṃ varāko kiñcāpi idāni sukhito susajjito bhoge paribhuñjati, atha kho tīsu dvāresu ekenā pi katassa kalyāṇakammassa abhāvā idāni apāyesu anappakaṃ dukkhaṃ domanassaṃ paṭisaṃvedissatī ti evaṃ taṃ puggalaṃ karuṇāyitvā tato paraṃ eten' evūpāyena piyapuggale, tato majjhatte, tato verimhī ti anukkamena karuṇā pavattetabbā.

Sace pan' assa pubbe vuttanayen' eva verimhi paṭigham uppajjati, taṃ mettāya[ṃ] vuttanayen' eva vūpasametabbaṃ. Yo pi c' ettha katakusalo hoti, tam pi ñātiroga-bhogavyāsanādīnaṃ aññatarena vyasanena samannāgataṃ disvā vā sutvā vā, tesaṃ abhāve pi vaṭṭadukkham anatikkantattā: dukkhito va ayan ti evaṃ sabbathā pi karuṇāyitvā vuttanayen' eva attani piyapuggale majjhatte verimhī ti catūsu janesu sīmasambhedaṃ katvā taṃ nimittaṃ āsevantena bhāventena bahulīkarontena mettāya[ṃ] vuttanayen' eva tika-catukkajjhānavasena appanā vaḍḍhetabbā.

Anguttaraṭṭhakathāyaṃ pana paṭhamaṃ verī puggalo karuṇāyitabbo, tasmiṃ cittaṃ muduṃ katvā duggato, tato piyapuggalo, tato attā ti ayaṃ kamo vutto. *So duggataṃ durūpetan* ti pāḷiyā na sameti, tasmā vuttanayen' ev' ettha bhāvanam ārabhitvā sīmāsambhedaṃ katvā appanā vaḍḍhetabbā.

Tato paraṃ pañcah' ākārehi anodhiso pharaṇā, sattah' ākārehi odhiso pharaṇā, dasah' ākārehi disāpharaṇā ti ayaṃ vikubbanā. *Sukhaṃ supatī* ti ādayo ānisaṃsā ca mettāyaṃ[2] vuttanayen' eva veditabbā ti.

Ayaṃ karuṇābhāvanāya vitthārakathā.

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[1] Bhm °samam[m]pito. [2] Sic *all editions.*

3. *Muditābhāvanā*

Muditābhāvanaṃ ārabhantenā pi na paṭhamaṃ piyapuggalādisu ārabhitabbā. Na hi piyo piyabhāvamatten' eva muditāya padaṭṭhānaṃ hoti, pag' eva majjhatta-verino. Lingavisabhāga-kālankatā akhettam eva.

Atippiyasahāyako pana siyā padaṭṭhānaṃ. Yo Aṭṭhakathāyaṃ soṇḍasahāyo ti vutto, so hi muditamudito va hoti. Paṭhamaṃ hasitvā pacchā katheti, tasmā so vā paṭhamaṃ muditāya pharitabbo, piyapuggalaṃ vā sukhitaṃ sajjitaṃ modamānaṃ disvā vā sutvā vā:—modati vatāyaṃ satto aho sādhu! aho suṭṭhū ti! muditā uppādetabbā. Imam eva hi atthavasaṃ paṭicca Vibhange vuttaṃ:—*kathañ ca bhikkhu muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathā pi nāma ekaṃ puggalaṃ piyaṃ manāpaṃ disvā mudito assa, evam eva sabbasatte muditāya pharatī* ti.[1] Sace pi 'ssa so soṇḍasahāyo vā piyapuggalo vā atīte sukhito ahosi, sampati pana duggato durūpeto, atītam eva c' assa[2] sukhitabhāvaṃ anussaritvā: esa atīte evaṃ mahābhogo mahāparivāro niccamudito ahosī ti tam ev' assa muditākāraṃ gahetvā muditā uppādetabbā.

Anāgate vā pana puna taṃ sampattiṃ labhitvā hatthikkhandha-assapiṭṭhi-suvaṇṇasivikādīhi vicarissatī ti anāgatam pi 'ssa muditākāraṃ gahetvā muditā uppādetabbaṃ. Evaṃ piyapuggale muditaṃ uppādetvā atha majjhatte, tato verimhī ti anukkamena muditā pavattetabbā.

Sace pan' assa pubbe vuttanayen' eva verimhi paṭigham uppajjati, taṃ mettāyaṃ vuttanayen' eva vūpasametvā, imesu ca tīsu janesu, attani cā ti catūsu janesu samacittatāya sīmāsambhedaṃ katvā taṃ nimittam āsevantena bhāventena bahulīkarontena mettāyaṃ vuttanayen' eva tikacatukkajjhānavasen' eva appanā vaḍḍhetabbā. Tato paraṃ:—pañcah' ākārehi anodhiso pharaṇā, sattah' ākārehi odhiso pharaṇā, dasah' ākārehi disāpharaṇā ti ayaṃ vikubbanā sukhaṃ supatī ti ādayo ānisaṃsā ca mettāyaṃ vuttanayen' eva veditabbā ti.

Ayaṃ muditābhāvanāya vitthārakathā.

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[1] *Vibh.* 274. [2] Sbh ev' assa.

4. *Upekkhābhāvanā*

Upekkhābhāvanaṃ bhāvetukāmena pana mettādisu paṭiladdhatika-catukkajjhānena paguṇatatiyajjhānā vuṭṭhāya: sukhitā hontū ti ādivasena sattakelāyana-[1]manasikārayuttattā paṭighānunayasamīpacārittā somanassayogenā oḷārikattā ca purimāsu ādīnavaṃ, santasabhāvattā upekkhāya ānisaṃsañ ca disvā yvāyaṃ[2] pakatimajjhatto puggalo, taṃ ajjhupekkhitvā upekkhā uppādetabbā. Tato piyapuggalādisu. Vuttaṃ h' etaṃ: *kathañ ca bhikkhu upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati? Seyyathā pi nāma ekaṃ puggalaṃ neva manāpaṃ amanāpaṃ disvā upekkhako assa, evam eva sabbe satte upekkhāya pharatī* ti,[3] tasmā vuttanayena majjhattapuggale upekkhaṃ uppādetvā atha: piyapuggale tato soṇḍasahāyake, tato verimhī ti evaṃ: imesu ca tīsu janesu attani cā ti sabbattha majjhattavasena sīmāsambhedaṃ katvā taṃ nimittaṃ āsevitabbaṃ bhāvetabbaṃ bahulīkatabbaṃ.

Tass' evaṃ karoto pathavīkasiṇe vuttanayen' eva catutthajjhānaṃ uppajjati. Kiṃ pan' etaṃ pathavīkasiṇādisu uppannatatiyajjhān' assā pi uppajjati, nuppajjati?[4] Nuppajjati.[5] Kasmā? Ārammaṇavisabhāgatāya. Mettādisu uppannatatiyajjhān' ass' eva pana uppajjati, ārammaṇasabhāgatāyā ti.

Tato parā[6] pana vikubbanā ca ānisaṃsapaṭilābho ca mettāyaṃ vuttanayen' eva veditabbo ti.

Ayaṃ upekkhābhāvanāya vitthārakathā.

5. *Pakiṇṇakakathā*[7]

Brahmuttamena kathite brahmavihāre ime iti viditvā
bhiyyo etesu ayaṃ pakiṇṇakakathā pi viññeyyā.

Etāsu hi mettā-karuṇā-muditā-upekkhāsu atthato tāva mejjatī ti *mettā*, siniyhatī ti attho. Mitte vā bhavā, mittassa

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[1] *T.*: sattesu mamāyanaṃ mamattakaraṇaṃ.
[2] S^bh^ yvāssa. [3] *Vibh.* 275. [4] S^bh^ *omit.*
[5] S^bh^ Nūpp°. [6] S^h^ paraṃ. [7] *Asl.* pp. 192-7.

vā esā pavattī ti pi mettā. Paradukkhe sati sādhūnaṃ hadayakampanaṃ karotī ti *karuṇā*. Kiṇāti vā paradukkhaṃ, hiṃsati vināsetī ti karuṇā. Kiriyati vā dukkhitesu pharaṇāvasena pasāriyatī ti karuṇā. Modanti tāya taṃ-samangino, sayaṃ vā modati, modanamattam eva vā tan ti *muditā* Averā hontū ti ādivyāpārappahānena majjhattabhāvūpagamanena ca upekkhatī ti *upekkhā*.

Lakkhaṇādito pan' ettha hitākārappavatti-lakkhaṇamettā, hitūpasaṃhārarasā, āghātavinayapaccupaṭṭhānā, sattānaṃ manāpabhāvadassanapadaṭṭhānā. Vyāpādūpasamo etissā sampatti. Sinehasambhavo vipatti.

Dukkhāpanayanākārappavatti-lakkhaṇā karuṇā, paradukkhāsahanarasā, avihiṃsā paccupaṭṭhānā, dukkhābhibhūtānaṃ anāthabhāvadassanapadaṭṭhānā. Vihiṃsūpasamo tassā sampatti. Sokasambhavo vipatti.

Pamodanalakkhaṇā muditā, anissāyanarasā, arativighātapaccupaṭṭhānā, sattānaṃ sampattidassanapadaṭṭhānā. Arativūpasamo tassā sampatti. Pahāsasambhavo vipatti.

Sattesu majjhattākārappavatti-lakkhaṇā upekkhā, sattesu samabhāvadassanarasā; paṭighānunayavūpasamapaccupaṭṭhānā, kammassakā sattā, te kassa ruciyā sukhitā vā bhavissanti: dukkhato vā muccissanti, pattasampattito vā na parihāyissantī ti evaṃ pavattakammassakatādassanapadaṭṭhānā. Paṭighānunayavūpasamo tassā sampatti. Gehasitāya aññāṇupekkhāya sambhavo vipatti.

Catunnam pi pan'etesaṃ brahmavihārānaṃ vipassanāsukhañ ceva bhavasampatti ca sādhāraṇappayojanaṃ, vyāpādādipaṭighāto āveṇikaṃ. Vyāpādapaṭighātappayojanā h' ettha mettā, vihiṃsā-aratirāgapaṭighātappayojanā itarā. Vuttam pi c' etaṃ:—*Nissaraṇaṃ h' etaṃ, āvuso, vyāpādassa yadidaṃ mettā-cetovimutti. . . . Nissaraṇaṃ h' etaṃ, āvuso, vihesā yadidaṃ karuṇā-cetovimutti. . . . Nissaraṇaṃ h' etaṃ āvuso aratiyā yadidaṃ muditā-cetovimutti. . . . Nissaraṇaṃ h' etaṃ, āvuso, rāgassa yadidaṃ upekkhā-cetovimuttī* ti.[1]

Ekekassa c'ettha āsannadūravasena dve dve paccatthikā. Mettā-brahmavihārassa hi samīpacāro viya purisassa sapatto

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[1] *D.* iii, 248.

guṇadassanasabhāgatāya rāgo āsannapaccatthiko. So lahuṃ otāraṃ labhati, tasmā tato suṭṭhu mettā rakkhitabbā. Pabbatādigahananissito viya purisassa sapatto sabhāgavisabhāgatāya, vyāpādo dūrapaccatthiko, tasmā tato nibbhayena mettāyitabbaṃ. Mettāyissati ca nāma kopañ ca karissatī ti aṭṭhānam etaṃ.

Karuṇābrahmavihārassa:—*cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ kantānaṃ piyānaṃ manāpānaṃ manoramānaṃ lokāmisapaṭisaṃyuttānaṃ appaṭilābhaṃ vā appaṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati domanassaṃ, yaṃ evarūpaṃ domanassaṃ, idaṃ vuccati gehasitaṃ domanassan* ti[1] ādinā nayena āgataṃ gehasitaṃ domanassaṃ vipattidassanasabhāgatāya āsannapaccatthikaṃ. Sabhāgavisabhāgatāya vihiṃsā dūrapaccatthikā; tasmā tato nibbhayena karuṇāyitabbaṃ. Karuṇañ ca nāma karissati pāṇi-ādīhi ca viheṭhissatī ti aṭṭhānam etaṃ.

Muditābrahmavihārassa *cakkhuviññeyyānaṃ rūpānaṃ iṭṭhānaṃ . . . pe . . . lokāmisapaṭisaṃyuttānaṃ paṭilābhaṃ vā paṭilābhato samanupassato pubbe vā paṭiladdhapubbaṃ atītaṃ niruddhaṃ vipariṇataṃ samanussarato uppajjati somanassaṃ, yaṃ evarūpaṃ somanassaṃ, idaṃ vuccati gehasitaṃ somanassan* ti ādinā nayena āgataṃ gehasitaṃ somanassaṃ sampattidassanasabhāgatāya āsannapaccatthikaṃ, sabhāgavisabhāgatāya arati dūrapaccatthikā, tasmā tato nibbhayena muditā bhāvetabbā. Pamudito ca nāma bhavissati pantasenāsanesu ca adhikusalesu dhammesu vā ukkaṇṭhissatī ti aṭṭhānaṃ etaṃ.

Upekkhābrahmavihārassa pana:—*cakkhunā rūpaṃ disvā uppajjati upekkhā bālassa mūḷhassa puthujjanassa, anodhijinassa avipākajinassa anādīnavadassāvino assutāvato puthujjanassa, yā evarūpā upekkhā,*[1] *rūpaṃ sā nātivattati, tasmā sā upekkhā gehasitā ti vuccatī* ti ādinā nayena āgatā gehasitā aññāṇupekkhā dosaguṇāvicāraṇavasena sabhāgattā āsannapaccatthikā. Sabhāgavisabhāgatāya rāgapaṭighā dūrapaccatthikā; tasmā tato nibbhayena upekkhitabbaṃ. Upek-

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[1] Cf. *M.* i., 364-7; *Vibh.* 382.

khissati ca nāma rajjissati ca paṭihaññissati cā ti aṭṭhānam etaṃ.

Sabbesam pi ca etesaṃ kattukamyatā[1] chando-ādi, nīvaraṇādi vikkhambhanaṃ majjhaṃ, appanā pariyosānaṃ. Paññattidhammavasena eko vā satto, aneke vā sattā ārammaṇaṃ. Upacāre vā appanāya vā pattāya ārammaṇavaḍḍhanaṃ.

Tatrāyaṃ vaḍḍhanakkamo, yathā hi kusalo kassako kasitabbaṭṭhānaṃ paricchinditvā kasati, evaṃ paṭhamam eva ekam āvāsaṃ paricchinditvā tattha sattesu imasmiṃ āvāse: sattā averā hontū ti ādinā nayena mettā bhāvetabbā. Tattha cittaṃ muduṃ kammanīyaṃ katvā dve āvāsā paricchinditabbā. Tato anukkamena tayo, cattāro, pañca, cha, satta, aṭṭha, nava, dasa, ekā racchā, upaḍḍhagāmo, gāmo, janapado, rajjaṃ, ekā disā ti evaṃ yāva ekaṃ cakkavāḷaṃ tato vā pana bhiyyo tattha tattha sattesu mettā bhāvetabbā. Tathā karuṇādayo ti. Ayam ettha ārammaṇavaḍḍhanakkamo.

Yathā pana kasiṇānaṃ nissando āruppā, samādhinissando nevasaññānāsaññāyatanaṃ vipassanānissando phalasamāpatti, samathavipassanānissando nirodhasamāpatti, evaṃ purimabrahmavihārattaya-nissando ettha upekkhābrahmavihāro. Yathā hi thambhe anussāpetvā talāsanghāṭaṃ anāropetvā na sakkā ākāse kūṭagopānasiyo ṭhapetuṃ, evaṃ purimesu tatiyajjhānaṃ vinā na sakkā catutthaṃ bhāvetun ti.

Ettha siyā:—kasmā pan' etā mettā, karuṇā, muditā, upekkhā brahmavihārā ti vuccanti? Kasmā ca catasso va? ko ca etāsaṃ kamo? Abhidhamme ca kasmā appamaññā ti vuttā ti?

Vuccate seṭṭhaṭṭhena tāva niddosabhāvena c' ettha brahmavihāratā veditabbā. Sattesu sammāpaṭipattibhāvena hi seṭṭhā ete vihārā. Yathā ca brahmāno niddosacittā viharanti, evaṃ etehi sampayuttā yogino brahmasamā hutvā viharantī ti seṭṭhaṭṭhena niddosabhāvena ca brahmavihārā ti vuccanti.

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[1] Br °kāmatā.

Kasmā ca catasso ti ādipañhassa pana idaṃ vissajjanaṃ:—

> Visuddhimaggādivasā catasso
> hitādi-ākāravasā panāyaṃ,
> kamo pavattanti ca appamāṇe
> tā gocare yena tad-[1]appamaññā.

Etāsu hi, yasmā mettā vyāpādabahulassa, karuṇā vihesābahulassa, muditā aratibahulassa, upekkhā rāgabahulassa Visuddhi-Maggo, yasmā ca hitūpasaṃhāra-ahitāpanayanasampattimodana-anābhogavasena[2] catubbidho yeva sattesu manasikāro,—yasmā ca yathā mātā dahara-gilāna-yobbanappatta-[3]sakiccapasutesu catūsu puttesu daharassa abhivuḍḍhikāmā hoti, gilānassa gelaññāpanayanakāmā, yobbanappattassa[3] yobbannasampattiyā[3] ciraṭṭhitikāmā, sakiccapasutassa kismiñci pariyāye avyāvaṭā hoti, tathā appamaññāvihārikenā pi sabbasattesu mettādivasena bhavitabbaṃ, tasmā ito Visuddhi-Maggādivasā catasso va appamaññā, yasmā catasso p' etā bhavetukāmena paṭhamaṃ hitākārappavattivasena sattesu paṭipajjitabbaṃ, hitākārappavattilakkhaṇā ca mettā. Tato evaṃ patthitahitānaṃ sattānaṃ dukkhābhibhavaṃ disvā vā sutvā vā sambhāvetvā vā dukkhāpanayanākārappavattivasena, dukkhāpanayanākārappavattilakkhaṇā ca karuṇā. Ath' evaṃ patthitahitānaṃ patthitadukkhāpagamānañ ca nesaṃ sampattiṃ disvā sampattipamodanavasena, pamodanalakkhaṇā ca muditā. Tato paraṃ pana kattabbābhāvato ajjhupekkhakattasankhātena majjhattākārena paṭipajjitabbaṃ, majjhattākārappavattilakkhaṇā ca upekkhā. Tasmā ito hitādi-ākāravasā pan' ayaṃ paṭhamaṃ mettā vuttā, atha karuṇā, muditā, upekkhā ti ayaṃ kamo veditabbo.

Yasmā pana sabbā p' etā appamāṇe gocare pavattanti, appamāṇā hi sattā etāsaṃ gocarabhūtā, ekasattassā pi ca ettake padese mettādayo bhāvetabbā ti evaṃ pamāṇaṃ agahetvā sakalapharaṇavasen' eva pavattā ti. Tena vuttaṃ:—

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[1] Tan ti tasmā. *T.*
[2] Cf. *Points of Controversy*, p. 221, *n*. 4.
[3] B[hm] yobbanna°.

Visuddhi-Maggādivasā catasso
hitādi-ākāravasā panāyaṃ,
kamo pavattanti ca appamāṇe
tā gocare yena tadappamaññā ti.

Evaṃ appamāṇagocaratāya ekalakkhaṇāsu cā pi etāsu purimā tisso tika-catukkajjhānikā va honti. Kasmā? Somanassāvippayogato. Kasmā panā 'yaṃ somanassena avippayogo ti? Domanassasamuṭṭhitānaṃ vyāpādādīnaṃ nissaraṇattā. Pacchimā pana avasesa-ekajjhānikā va. Kasmā? Upekkhāvedanāsampayogato, na hi sattesu majjhattākārappavattā brahmavihārupekkhā upekkhāvedanaṃ vinā vattatī ti.

Yo pan' evaṃ vadeyya:—yasmā Bhagavatā Aṭṭhakanipāte catūsu pi appamaññāsu avisesena vuttaṃ:—*tato tvaṃ bhikkhu imaṃ samādhiṃ savitakkam pi savicāraṃ bhāveyyāsi, avitakkam pi vicāramattaṃ bhāveyyāsi, avitakkam pi avicāraṃ bhāveyyāsi, sappītikam pi bhāveyyāsi, nippītikam pi bhāveyyāsi, sātasahagatam pi bhāveyyāsi, upekkhāsahagatam pi bhāveyyāsī* ti,[1] tasmā catasso appamaññā pi catukkapañcakajjhānikā ti, so: mā h' evan ti 'ssa vacanīyo. Evaṃ hi sati, kāyānupassanādayo pi catukkapañcakajjhānikā siyuṃ. Vedanādisu ca paṭhamajjhānam pi natthi, pageva dutiyādīni. Tasmā vyañjanacchāyāmattaṃ gahetvā mā Bhagavantaṃ abbhācikkhi, gambhīraṃ hi Buddhavacanaṃ; taṃ ācariye payirupāsitvā adhippāyato gahetabbaṃ. Ayaṃ hi tatrā 'dhippāyo:—*sādhu me bhante Bhagavā saṅkhittena dhammaṃ desetu, yam ahaṃ Bhagavato dhammaṃ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan* ti[2] evaṃ āyācitadhammadesanaṃ kira taṃ bhikkhuṃ, yasmā so pubbe pi dhammaṃ sutvā tatth' eva vasati, na samaṇadhammaṃ kātuṃ gacchati, tasmā naṃ Bhagavā:—evam eva pan' *idh' ekacce moghapurisā mañ ceva ajjhesanti, dhamme ca bhāsite mamañ ceva anubandhitabbaṃ maññantī* ti[2] apasādetvā puna yasmā so arahattassa upanissayasampanno, tasmā naṃ ovadanto

[1] *A.* iv, 300. *The four are not here 'called' either* Appamaññāyo, *or* Brahmavihārā; *simply* Mettā-cetovimutti, *etc.*
[2] *Ibid.* 299.

āha: *tasmātiha te bhikkhu evaṃ sikkhitabbaṃ:—ajjhattaṃ me cittaṃ ṭhitaṃ bhavissati susaṇṭhitaṃ, na c' uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassantī* ti. *Evaṃ hi te, bhikkhu, sikkhitabban* ti.[1] Iminā pan' assa ovādena niyakajjhattavasena cittekaggatāmatto mūlasamādhi vutto.

Tato ettaken' eva santuṭṭhim anāpajjitvā evaṃ so samādhi vaḍḍhetabbo ti dassetuṃ:—*yato kho te, bhikkhu, ajjhattaṃ cittaṃ thitaṃ hoti susaṇṭhitaṃ, na c' uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, tato te, bhikkhu, evaṃ sikkhitabbaṃ:—mettā me cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā ti. Evaṃ hi te bhikkhu sikkhitabban* ti[2] evam assa mettāvasena bhāvanaṃ vatvā puna:—*yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato tvaṃ, bhikkhu, imaṃ* [*mūla*-[3]]*samādhiṃ savitakkam pi savicāraṃ bhāveyyāsi . . . pe . . . upekkhā sahagatam pi bhāveyyāsī* ti[4] vuttam. Tass' attho: yadā te, bhikkhu, ayaṃ mūlasamādhi evaṃ mettāvasena bhāvito hoti, tadā tvaṃ tāvatakenā pi tuṭṭhim anāpajjitvā va imaṃ mūlasamādhiṃ aññesu pi ārammaṇesu catukkapañcakajjhānāni pāpayamāno savitakkam pi savicāran ti ādinā nayena bhāveyyāsī ti. Evaṃ vatvā ca puna karuṇādi-avasesabrahmavihārapubbangamam pi 'ssa aññesu ārammaṇesu catukkapañcakajjhānavasena bhāvanaṃ kareyyāsī ti dassento[5]:—*yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato te, bhikkhu, evaṃ sikkhitabbaṃ: karuṇā me cetovimuttī* ti[6] ādim āha.

Evaṃ mettādipubbangamaṃ catukkapañcakajjhānavasena bhāvanaṃ dassetvā puna kāyānupassanādipubbangamaṃ dassetuṃ:—*yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito hoti bahulīkato, tato te, bhikkhu, evaṃ sikkhitabbaṃ:—kāye kāyānupassī viharissāmī* ti[7] ādiṃ vatvā: *yato kho te, bhikkhu, ayaṃ samādhi evaṃ bhāvito bhavissati subhāvito, tato tvaṃ, bhikkhu, yena yen' eva gacchasi, phāsu yeva*[8] *gacchasi, yattha yatth' eva ṭhassasi, phāsu yeva ṭhassasi, yattha yatth'*

[1] *A.* iv, 299. [2] *Ibid.* f. [3] P.T.S. *ed. omits.*
[4] *Ibid.* 300. [5] Bhm dassentā. [6] *Ibid.*
[7] *Ibid.* [8] Sbh phāsuññeva *throughout.*

eva nisīdissasi, phāsu yeva nisīdissasi, yattha yatth' eva seyyaṃ kappessasi, phāsu yeva seyyaṃ kappessasī ti[1] arahattanikūṭena desanaṃ samāpesi.[2] Tasmā tika-catukkajjhānikā va mettādayo, upekkhā pana avasesa-ekajjhānikā vā ti veditabbā.

Tath' eva ca Abhidhamme vibhattā ti.

Evaṃ tika-catukkajjhānavasena ceva avasesa-ekajjhānavasena ca dvidhā-ṭhitānam pi etāsaṃ subhaparamādivasena aññamaññaṃ asadiso ānubhāvaviseso veditabbo. Haliddavasana-Suttasmiṃ[3] hi etā subhaparamādibhāvena visesetvā vuttā. Yath' āha:—*Subhaparamā 'haṃ, bhikkhave, mettaṃ cetovimuttiṃ vadāmi . . . Ākāsānañcāyatanaparamā 'haṃ, bhikkhave, karuṇaṃ cetovimuttiṃ vadāmi. . . . Viññāṇañcāyatanaparamā 'haṃ, bhikkhave, muditaṃ cetovimuttiṃ vadāmi. Ākiñcaññāyatanaparamā 'haṃ, bhikkhave, upekkhaṃ cetovimuttiṃ vadāmī* ti.

Kasmā pan' etā evaṃ vuttā ti? Tassa tassa upanissayattā. Mettāvihārissa hi sattā appaṭikūlā honti. Ath' assa appaṭikūlaparicayā appaṭikūlesu parisuddhavaṇṇesu nīlādisu cittaṃ upasaṃharato appakasiren' eva tattha cittaṃ pakkhandati. Iti mettā subhavimokkhassa upanissayo hoti, na tato paraṃ, tasmā subhaparamā ti vuttā.

Karuṇāvihārissa daṇḍābhighātādirūpanimittaṃ pattadukkhaṃ[4] samanupassantassa karuṇāya pavattisambhavato rūpe ādīnavo suparividito hoti. Ath' assa suparividitarūpādīnavattā[5] pathavīkasiṇādisu aññataraṃ ugghaṭetvā rūpanissaraṇe ākāse cittaṃ upasaṃharato appakasiren' eva tattha cittaṃ pakkhandati. Iti karuṇā ākāsānañcāyatanassa upanissayo hoti, na tato paraṃ, tasmā ākāsānañcāyatanaparamā ti vuttā.

Muditāvihārissa pana tena tena pāmojjakāraṇena uppannapāmojjasattānaṃ viññāṇaṃ samanupassantassa muditāya pavattisambhavato viññāṇaggahaṇaparicitaṃ cittaṃ hoti. Ath' assa anukkamādhigataṃ ākāsanañcāyatanaṃ atikkamma ākāsanimittagocare viññāṇe cittaṃ upasaṃharato appa-

[1] *A*. iv, 301. [2] B[hm] samādapeti.
[3] *Called in* P.T.S. *ed.* Mettaṃ; *S*. v. 119 f.
[4] B[m] satta°. [5] S[bh] *omit* su-.

kasiren' eva tattha cittaṃ pakkhandatī ti muditā viññāṇañcāyatanassa upanissayo hoti, na tato paraṃ, tasmā viññāṇañcāyatanaparamā ti vuttā.

Upekkhāvihārissa pana:—*sattā sukhitā vā hontu, dukkhato vā vimuccantu, sampattasukhato vā mā vimuccantū* ti ābhogābhāvato, sukhadukkhādiparamatthagāhavimukhabhāvato avijjamānaggahaṇadukkhaṃ cittaṃ hoti. Ath' assa paramatthagāhato vimukhabhāvaparicitacittassa paramatthato avijjamānaggahaṇadukkhacittassa ca anukkamādhigataṃ viññāṇañcāyatanaṃ samatikkamma sabhāvato avijjamāne paramatthabhūtassa viññāṇassa abhāve cittaṃ upasaṃharato appakasiren' eva tattha cittaṃ pakkhandati. Iti upekkhā ākiñcaññāyatanassa upanissayo hoti, na tato paraṃ, tasmā ākiñcaññāyatanaparamā ti vuttā ti.

Evaṃ subhaparamādivasena etāsaṃ ānubhāvaṃ viditvā puna sabbā p'etā dānādīnaṃ sabbakalyāṇadhammānaṃ paripūrikā ti veditabbā. Sattesu hi hitajjhāsayatāya, sattānaṃ dukkhāsahanatāya, sattasampattivisesānaṃ[1] ciraṭṭhitikāmatāya, sabbasattesu ca pakkhapātābhāvena samappavattacittā mahāsattā:—imassa dātabbaṃ, imassa na dātabban ti vibhāgaṃ akatvā sabbasattānaṃ sukhanidānaṃ dānaṃ denti. Tesaṃ upaghātaṃ parivajjayantā sīlam samādhiyanti, sīlaparipūraṇatthaṃ nekkhammaṃ bhajanti, sattānaṃ hitāhitesu asammohatthāya paññaṃ pariyodapenti, sattānaṃ hitasukhatthāya niccaṃ viriyam ārabhanti, uttamaviriyavasena vīrabhāvaṃ pattā pi ca sattānaṃ nānappakārakaṃ aparādhaṃ khamanti:—idaṃ vo dassāma karissāmā ti katam paṭiññaṃ na visaṃvādenti, tesaṃ hitasukhāya avicalādhiṭṭhānā honti, tesu avicalāya mettāya pubbakārino honti, upekkhāya paccupakāraṃ nāsiṃsantī ti[2] evam pāramiyo pūretvā yāva Dasabala-catuvesārajja-cha-asādhāraṇañāṇa-aṭṭhārasa-Buddha-Dhammappabhede sabbe pi kalyāṇadhamme paripūrentī ti evaṃ dānādi sabbakalyāṇadhammaparipūrikā etā va hontī ti.

Iti sādhujanapāmojjatthāya kate Visuddhi Magge samādhibhāvanādhikāre Brahmavihāraniddeso nāma navamo paricchedo.

[1] Bhm pattasampatti°. [2] Bhm nāsisantīti.

X

DASAMA-PARICCHEDO

ĀRUPPA-NIDDESO

1. *Ākāsānañcāyatanakammaṭṭhānaṃ*

Brahmavihārānantaraṃ uddiṭṭhesu pana catūsu āruppesu, ākāsānañcāyatanaṃ tāva bhāvetukāmo: dissante kho pana rūpādhikaraṇaṃ daṇḍādāna-satthādānā-kalahaviggahavivādā[1] natthi kho pan' etaṃ sabbaso āruppe ti so iti paṭisankhāya *rūpānaṃ yeva nibbidāya virāgāya nirodhāya paṭipanno hotī* ti vacanato[2] etesaṃ daṇḍādānādīnañ ceva cakkhusotarogādīnañ ca ābādhasahassānaṃ vasena karajarūpe ādīnavaṃ disvā, tassa samatikkamāya, ṭhapetvā paricchinnākāsakasiṇaṃ, navasu paṭhavīkasiṇādisu aññatarasmiṃ catutthajjhānaṃ uppādeti.

Tassa kiñcāpi rūpāvacaracatutthajjhānavasena karajarūpaṃ atikkantaṃ hoti, atha kho kasiṇarūpam pi yasmā tappaṭibhāgam eva, tasmā tam pi samatikkamitukāmo hoti. Kathaṃ ? Yathā ahibhīruko puriso araññe sappena anubandho vegena palāyitvā palātaṭṭhāne lekhācittaṃ[3] tālapaṇṇaṃ vā valliṃ vā rajjuṃ vā phalitāya vā pana paṭhaviyā phalitantaraṃ disvā bhāyat' eva uttasat' eva, neva naṃ dukkhitukāmo hoti;—yathā ca, anatthakārinā verīpurisena saddhiṃ, ekagāme vasamāno puriso, tena vadhabandhagehajhāpanādīhi upadduto, aññaṃ gāmaṃ vasanatthāya gantvā, tatrā pi verinā samānarūpa-saddasamudācāraṃ[4] purisaṃ disvā bhāyat' eva uttasat' eva, neva naṃ dakkhitukāmo hoti:—tatr' idaṃ opamma-saṃsandanaṃ:—tesaṃ hi purisānaṃ ahinā verinā vā upaddutakālo viya bhikkhuno

[1] Cf. *D.* iii, 289 (iv); *A.* iv, 400 f.

[2] *Not traced.* S[h] *makes this and the previous quotation continuous, but gives no reference.*

[3] *So all editions. See below.*

ārammaṇavasena karajarūpasamangikālo, tesaṃ vegena palāyana-aññagāmagamanāni viya bhikkhuno rūpāvacara-catutthajjhānavasena karajarūpasamatikkamanakālo; tesaṃ palātaṭṭhāne ca aññagāme ca lekhācitta[1]-tālapaṇṇādīni ceva verīsadisaṃ purisañ ca disvā bhayasantāsa-adassanakāmatā viya bhikkhuno: kasiṇarūpam pi tappaṭibhāgam eva idan ti sallakkhetvā, tam pi samatikkamitukāmatā. Sūkarābhihata-sunakha-pisāca-bhīrukādikā pi c' ettha upamā veditabbā.

Evaṃ so tasmā catutthajjhānassa ārammaṇabhūtā kasiṇarūpā nibbijja pakkamitukāmo pañcah' ākārehi ciṇṇavasī hutvā, paguṇarūpāvacaracatutthajjhānato vuṭṭhāya:—tasmiṃ jhāne idaṃ mayā nibbinnaṃ rūpaṃ ārammaṇaṃ karotī ti ca: āsannasomanassapaccatthikan ti ca: santavimokkhato oḷarikan ti ca ādīnavaṃ passati.

Angoḷārikatā pan' ettha natthi. Yath' eva h' etaṃ rūpaṃ duvangikaṃ, evaṃ āruppāni pī ti. So tattha evaṃ ādīnavaṃ disvā nikantiṃ pariyādāya ākāsānañcāyatanaṃ santato anantato manasikaritvā, cakkavāḷapariyantaṃ vā yattakaṃ icchati tattakaṃ vā kasiṇaṃ pattharitvā, tena phuṭṭhokāsaṃ: ākāso! ākāso! ti: ananto ākāso ti vā ti manasikaronto ugghaṭeti kasiṇaṃ. Ugghaṭento[2] hi neva kilañjaṃ viya saṃvelleti, na kapālato pūvaṃ viya uddharati, kevalaṃ pana taṃ neva āvajjeti[3] na manasikaroti na paccavekkhati. Anāvajjento amanasikaronto apaccavekkhanto ca aññadatthu tena phuṭṭhokāsaṃ: ākāso! ākāso! ti manasikaronto kasiṇaṃ ugghaṭeti nāma.

Kasiṇam pi ugghāṭiyamānaṃ neva ubbaṭṭati[4] na vivaṭṭati. Kevalam imassa amanasikārañ ca ākāso! ākāso! ti manasikārañ ca paṭicca ugghāṭitaṃ nāma hoti. Kasiṇugghāṭim-ākāsamattaṃ paññāyati. Kasiṇugghātim-ākāsan ti vā kasiṇaphuṭṭhokāso ti vā kasiṇavivittākāsan ti vā sabbam etaṃ ekam eva. So taṃ kasiṇugghāṭim-ākāsanimittaṃ

[1] Bhm °citra°. Cf. *above*.

[2] Bhm ugghaṭeti. Kasiṇaṃ ugghaṭento.

[3] Bhm avajjati, anāvajjanto.

[4] Bhm uppaṭṭati.

ākāso! ākāso! ti punappunaṃ āvajjeti, takkāhataṃ vitakkāhataṃ karoti. Tass' evaṃ punappunaṃ āvajjayato takkāhataṃ vitakkāhataṃ karoto nīvaraṇāni vikkhambhenti,[1] sati santiṭṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati bhāveti bahulīkaroti. Tass' evaṃ punappunaṃ āvajjayato manasikaroto pathavīkasiṇādisu rūpāvacaracittaṃ viya ākāse ākāsānañcāyatanacittaṃ appeti. Idhā pi hi purimabhāge tīṇi cattāri vā javanāni kāmāvacarāni upekkhāvedanā-sampayuttān' eva honti, catutthaṃ pañcamaṃ vā arūpāvacaraṃ.

Sesaṃ pathavīkasiṇe vuttanayam eva. Ayaṃ pana viseso:—evam uppanne arūpāvacaracitte so bhikkhu, yathā nāma yānapaṭṭoli[2]-kumbhimukhādīnaṃ aññataraṃ nīlapilotikāya vā pītalohitodātādīnaṃ vā aññatarāya pilotikāya bandhitvā pekkhamāno puriso vātavegena vā aññena vā kenaci apanītāya pilotikāya ākāsaṃ yeva pekkhamāno tiṭṭheyya, evam eva pubbe kasiṇamaṇḍalaṃ jhānacakkhunā pekkhamāno viharitvā ākāso! ākāso! ti iminā parikammamanasikārena sahasā apanīte tasmiṃ nimitte ākāsaṃ yeva pekkhamāno viharati.

Ettāvatā c' esa: *sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā:—ananto ākāso ti ākāsānañcāyatanaṃ upasampajja viharatī* ti[3] vuccati.

Tattha *sabbaso* ti sabbākārena; sabbāsaṃ vā anavasesānan ti attho.

Rūpasaññānan ti saññāsīsena vuttarūpāvacarajjhānānañ ceva tad-ārammaṇānañ ca, rūpāvacarajjhānam pi hi *rūpan* ti vuccati. *Rūpī rūpāni passatī* ti[4] ādisu, tassa ārammaṇam pi *bahiddhā rūpāni passati suvaṇṇadubbaṇṇānī* ti[5] ādisu, tasmā idha rūpe saññā rūpasaññā ti evaṃ saññāsīsena vuttarūpāvacarajjhānass' etaṃ adhivacanaṃ. Rūpaṃ saññā assā ti rūpasaññaṃ, rūpaṃ assa nāman ti vuttaṃ hoti. Pathavīkasiṇādi-bhedassa tad-ārammaṇassa c' etaṃ adhivacanan ti veditabbaṃ.

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[1] S[bh] vikkhambhanti. Cf. below, 332 f. [2] B[hm] yānapputoli.
[3] *D.* ii, 112. [4] *Ibid.*, 111. [5] *Ibid.* 110.

Samatikkamā ti[1] virāgā nirodhā ca. Kiṃ vuttaṃ hoti? Etāsaṃ kusalavipākakiriyavasena pañcadasannaṃ jhānasankhātānaṃ rūpasaññānam etesañ ca pathavīkasiṇādivasena navannaṃ ārammaṇasankhātānaṃ rūpasaññānaṃ sabbākārena anavasesānaṃ vā virāgā ca nirodhā ca virāgahetuñ ceva nirodhahetuñ ca ākāsānañcāyatanaṃ upasampajja viharati. Na hi sakkā sabbaso anatikkantarūpasaññena etaṃ upasampajja viharitun ti.

Tattha yasmā ārammaṇe avirattassa saññāsamatikkamo na hoti, samatikkantāsu ca saññāsu ārammaṇaṃ samatikkantam eva hoti, tasmā, ārammaṇasamatikkamaṃ avatvā, *tattha katamā rūpasaññā? Rūpāvacarasamāpattiṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā saññā sañjānanā sañjānitattaṃ: imā vuccanti rūpasaññāyo. Imā rūpasaññāyo atikkanto hoti vītikkanto samatikkanto, tena vuccati: sabbaso rūpasaññānaṃ samatikkamā* ti evaṃ Vibhange[2] saññānaṃ yeva samatikkamo vutto. Yasmā pana ārammaṇasamatikkamena pattabbā etā samāpattiyo, na ekasmiṃ yeva ārammaṇe paṭhamajjhānādīni viya, tasmā ayaṃ ārammaṇasamatikkamavasenā pi atthavaṇṇanā katā ti veditabbā.

Paṭighasaññānaṃ atthangamā ti cakkhādīnaṃ vatthūnaṃ, rūpādīnaṃ ārammaṇānañ ca paṭighātena samuppannā saññā paṭighasaññā. Rūpasaññādīnaṃ etaṃ adhivacanaṃ. Yath' āha: *tattha katamā paṭighasaññā?*[3] *Rūpasaññā saddasaññā gandhasaññā rasasaññā phoṭṭhabbasaññā:—imā vuccanti paṭighasaññāyo* ti.[4]

Tāsaṃ kusalavipākānaṃ pañcannaṃ, akusalavipākānaṃ **pañcannan** ti sabbaso dasannam pi paṭighasaññānaṃ atthangamā pahānā asamuppādā appavattiṃ katvā ti vuttaṃ hoti. Kāmañ c' etā paṭhamajjhānādīni samāpannassā pi na santi. Na hi tasmiṃ samaye pañcadvāravasena cittaṃ pavattati. Evam sante pi aññattha pahīnānaṃ sukhadukkhānaṃ catutthajjhāne viya, sakkāyadiṭṭhādīnaṃ tatiyamagge

[1] With the following cf. *Asl.* 201 f.
[2] *Vibh.* 261. [3] *So all editions. Vibh.* °saññāyo.
[4] *So all editions. Vibh. ibid.*

viya ca imasmiṃ jhāne ussāhajananatthaṃ imassa jhānassa pasaṃsāvasena etāsam ettha vacanaṃ veditabbaṃ. Atha vā kiñcāpi tā rūpāvacaraṃ samapannassā pi na santi. Atha kho nappahīnattā[1] na santi, na hi rūpavirāgāya rūpāvacarabhāvanā saṃvattati, rūpāyattā ca etāsam pavatti; ayaṃ pana bhāvanā rūpavirāgāya saṃvattati, tasmā tā ettha pahīnā ti vattuṃ vaṭṭati. Na kevalañ ca vattuṃ; ekaṃsen' eva evaṃ dhāretum pi vaṭṭati. Tāsaṃ hi ito pubbe appahīnattā yeva paṭhamaṃ jhānaṃ samāpannassa *saddo kaṇṭako* ti[2] vutto Bhagavatā. Idha ca pahīnattā yeva arūpasamāpattīnaṃ āneñjatā santavimokkhatā ca vuttā. Āḷāro ca Kāḷāmo arūpasamāpanno pañcamattāni sakaṭasatāni nissāya nissāya atikkamantāni neva addasa, na pana saddaṃ assosī ti.[3]

Nānattasaññānaṃ amanasikārā ti nānatte vā gocare pavattānaṃ saññānaṃ, nānattānaṃ vā saññānaṃ. Yasmā hi etā: *tattha*[4] *katamā nānattasaññā? Asamāpannassa*[5] *manodhātusamangissa vā manoviññāṇadhātusamangissa vā saññā sañjānanā sañjānitattaṃ:—imā vuccanti nānattasaññāyo* ti evaṃ Vibhange vibhajitvā vuttā idha adhippetā asamāpannassa manodhātu-manoviññāṇadhātusangahitā saññā rūpasaddādibhede nānatte nānāsabhāve gocare pavattanti. Yasmā c' etā aṭṭha kāmāvacarakusalasaññā, dvādasākusalasaññā, ekādasakamāvacarakusalavipākasaññā, dve kusalavipākasaññā, ekādasa kāmāvacarakiriyāsaññā ti evaṃ catucattāḷīsam pi saññā nānattā nānāsabhāvā aññamaññaṃ asadisā, tasmā nānattasaññā ti vuttā.

Tāsaṃ sabbaso nānattasaññānaṃ amanasikārā anāvajjanā asamannāhārā appaccavekkhaṇā, yasmā tā nāvajjeti[6] na manasikaroti na paccavekkhati, tasmā ti vuttaṃ hoti. Yasmā c' ettha purimā rūpasaññā paṭighasaññā ca iminā jhānena nibbatte bhave pi na vijjanti, pageva tasmiṃ bhave imaṃ jhānaṃ upasampajja viharaṇakāle, tasmā tāsaṃ samatik-

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[1] Bhm napah°. [2] Cf. *A.* v, 133; *K.V.* 203.
[3] *D.* ii, 130; *Asl.* 202 f. [4] *Vibh.* 261 f.
[5] *So all editions.* P.T.S. *ed.*:—°saññāyo? Yā asamāpannassa. [6] *Asl.* (P.T.S. *ed.*) °jjati.

kamā atthangamā ti dvedhā pi abhāvo yeva vutto. Nānattasaññāsu pana yasmā aṭṭha kāmāvacarakusalasaññā, navakiriyasaññā, dasākusalasaññā ti imā sattavīsati saññā iminā jhānena nibbatte bhave vijjanti, tasmā tāsaṃ *amanasikārā* ti vuttan ti veditabbaṃ. Tatrā pi hi imaṃ jhānaṃ upasampajja viharanto tāsaṃ amanasikārā yeva upasampajja viharati, tā pana manasikaronto asamāpanno hotī ti. Sankhepato c' ettha *rūpasaññānaṃ samatikkamā* ti iminā sabbarūpāvacaradhammānaṃ pahānaṃ vuttaṃ.

Paṭighasaññānaṃ atthangamā nānattasaññānaṃ amanasikārā ti iminā sabbesaṃ kāmāvacaracittacetasikānaṃ pahānañ ca amanasikāro ca vutto ti veditabbo.

Ananto ākāso ti ettha nā 'ssa uppādanto vā vayanto vā paññāyatī ti ananto. *Ākāso* ti kasiṇugghāṭim-ākāso vuccati. Manasikāravasenā pi c' ettha anantā veditabbā. Ten' eva Vibhange vuttaṃ[1]:—*tasmiṃ ākāse cittaṃ ṭhapeti saṇṭhapeti anantaṃ pharati, tena vuccati ananto ākāso* ti.

Ākāsānañcāyatanaṃ upasampajja viharatī ti ettha pana nāssa anto ti anantaṃ. Ākāsaṃ anantaṃ ākāsānantaṃ. Ākāsānantaṃ eva ākāsānañcaṃ. Taṃ ākāsānañcaṃ adhiṭṭhānaṭṭhena āyatanaṃ assa sasampayuttadhammassa jhānassa, devānaṃ devāyatanaṃ ivā ti ākāsānañcāyatanaṃ. *Upasampajja viharatī* ti taṃ ākāsānañcāyatanaṃ patvā nipphādetvā tad-anurūpena iriyāpathavihārena viharati.

Ayaṃ ākāsānañcāyatanakammaṭṭhāne vitthārakathā.

2. *Viññāṇañcāyatanakammaṭṭhānaṃ*

Viññāṇañcāyatanaṃ bhāvetukāmena pana pañcah' ākārehi ākāsānañcāyatanasamāpattiyaṃ ciṇṇavasībhāvena āsannarūpāvacarajjhānapaccatthikā ayaṃ samāpatti, no ca viññāṇañcāyatanaṃ iva santāti ākāsānañcāyatane ādīnavaṃ disvā, tattha nikantiṃ pariyādāya, viññāṇañcāyatanaṃ santato manasikaritvā taṃ ākāsaṃ pharitvā pavattaviññāṇaṃ:—viññāṇaṃ! viññāṇan! ti punappunaṃ āvajjitabbaṃ, manasikātabbaṃ, paccavekkhitabbaṃ, takkāhataṃ vitakkāhataṃ kātabbaṃ.

[1] *Vibh.* 262.

Anantaṃ anantan ti pana na manasikātabbaṃ. Tass' evaṃ tasmim nimitte punappunaṃ cittaṃ cārentassa nīvaraṇāni vikkhambhenti,[1] sati santiṭṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati bhāveti bahulīkaroti. Tass' evaṃ karoto ākāse ākāsānañcāyatanaṃ viya ākāsaphuṭṭhe viññāṇe viññāṇañcāyatanacittaṃ appeti. Appanānayo pan' ettha vuttanayen' eva veditabbo.

Ettāvatā c' esa: *sabbaso ākāsānañcāyatanaṃ samatikkamma: —anantaṃ viññāṇan ti viññāṇañcāyatanaṃ upasampajja viharatī* ti[2] vuccati. Tattha *sabbaso* ti idaṃ vuttanayam eva. *Ākāsānañcāyatanaṃ samatikkammā* ti ettha pana pubbe vuttanayena jhānam pi ākāsānañcāyatanaṃ ārammaṇam pi. Ārammaṇam pi hi purimanayen' eva ākāsānañcañ ca taṃ paṭhamassa āruppajjhānassa ārammaṇattā devānaṃ devāyatanaṃ viya adhiṭṭhānaṭṭhena āyatanañ cā ti ākāsānañcāyatanaṃ. Tathā ākāsānañcañ ca taṃ tassa jhānassa sañjāti hetuttā. Kambojā assānaṃ āyatanan ti ādīni viya sañjāti desaṭṭhena āyatanañ cā ti ākāsānañcāyatanaṃ; evam etaṃ jhānañ ca ārammaṇañ cā ti ubhayam pi appavattikaraṇena ca amanasikaraṇena ca samatikkamitvā va, yasmā idaṃ viññāṇañcāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayam p' etaṃ ekajjhaṃ katvā ākāsānañcāyatanaṃ samatikkammā ti idaṃ vuttan ti veditabbaṃ.

Anantaṃ viññāṇan ti taṃ yeva: ananto ākāso ti evaṃ pharitvā pavattaviññāṇaṃ: anantaṃ viññāṇaṃ! anantaṃ viññāṇan! ti evaṃ manasikaronto ti vuttaṃ hoti. Manasikāravasena vā anantaṃ; so hi taṃ ākāsārammaṇaṃ viññāṇaṃ anavasesato manasikaronto: anantan ti manasikaroti.

Yaṃ pana Vibhange vuttaṃ:—*anantaṃ viññāṇan ti, taṃ yeva ākāsaṃ viññāṇena phuṭaṃ manasikaroti anantaṃ pharati; tena vuccati anantaṃ viññāṇan* ti.[3] Tattha *viññāṇenā* ti upayogatthe karaṇavacanaṃ veditabbaṃ; evaṃ hi Aṭṭhakathācariyā tassa atthaṃ vaṇṇayanti:—anantaṃ pharati taṃ yeva ākāsaṃ phuṭaṃ viññāṇaṃ manasikarotī ti vuttaṃ hoti.

Viññāṇañcāyatanaṃ upasampajja viharatī ti ettha pana

[1] Sbh Bm vikkhambhanti. Cf. *above*, p. 328.
[2] *D.* ii, 112.
[3] *Vibh.* 262.

nā 'ssa anto ti anantaṃ. Anantam eva ānañcaṃ. Viññāṇaṃ ānañcaṃ, viññāṇānañcan ti avatvā, viññāṇañcan ti vuttaṃ. Ayaṃ h' ettha rūḷhisaddo.

Taṃ viññāṇañcaṃ adhiṭṭhānaṭṭhena āyatanam assa sasampayuttadhammassa jhānassa devānaṃ devāyatanam ivā ti viññāṇañcāyatanaṃ. Sesaṃ purimasadisam evā ti.

Ayaṃ viññāṇañcāyatanakammaṭṭhāne vitthārakathā.

3. *Ākiñcaññāyatanakammaṭṭhānaṃ*

Ākiñcaññāyatanaṃ bhāvetukāmena pana pañcah' ākārehi viññāṇañcāyatanasamāpattiyaṃ ciṇṇavasībhāvena:—āsanna-akāsānañcāyatanapaccatthikā ayaṃ samāpatti, no ca ākiñcaññāyatanam iva santāti viññāṇañcāyatane ādīnavaṃ disvā, tattha nikantiṃ pariyādāya, ākiñcaññāyatanaṃ santato manasikaritvā tass' eva viññāṇañcāyatanārammaṇabhūtassa ākāsānañcāyatanaviññāṇassa abhāvo suññatā vivittākāro manasikātabbo. Kathaṃ? Taṃ viññāṇaṃ amanasikaritvā: natthi! nathī ti! vā suññaṃ! suññan! ti vā vivittaṃ! vivittan! ti vā punappunaṃ āvajjitabbaṃ, manasikātabbaṃ, paccavekkhitabbaṃ, takkāhataṃ vitakkāhataṃ kātabbaṃ. Tass' evaṃ tasmiṃ nimittacittaṃ cārentassa nīvaraṇāni vikkhambhenti,[1] sati santiṭṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati bhāveti bahulīkaroti. Tass' evaṃ karoto ākāse phuṭe mahaggataviññāṇe viññāṇañcāyatanaṃ viya tass' eva ākāsaṃ pharitvā pavattassa mahaggataviññāṇassa suñña-vivitta-natthibhāve ākiñcaññāyatanacittaṃ appeti.

Etthā pi ca appanānayo vuttanayen' eva veditabbo. Ayaṃ pana viseso:—tasmiṃ hi appanācitte uppanne, so bhikkhu, yathā nāma puriso maṇḍalamālādisu kenacideva karaṇīyena sannipatitaṃ bhikkhusaṅghaṃ disvā, katthaci gantvā, sannipātakiccāvasāne va uṭṭhāya pakkantesu bhikkhūsu āgantvā, dvāre ṭhatvā, puna taṃ ṭhānaṃ olokento suññam eva passati, vivittam eva passati, nā 'ssa evaṃ hoti: ettakā nāma bhikkhū kālaṅkatā vā, disāpakkantā vā ti, atha kho: suññam idaṃ

[1] S^bh B^m °bhanti. *See above*, p. 332.

vivittan ti natthibhāvam eva passati, evam eva pubbe ākāse pavattitaviññāṇaṃ viññāṇañcāyatanajjhānacakkhunā passanto viharitvā: natthi! natthī ti ādinā parikammamanasikārena antarahite tasmiṃ viññāṇe tassa apagamasankhātaṃ abhāvam eva passanto viharati.

Ettāvatā c' esa: *sabbaso viññāṇañcāyatanaṃ samatikkamma natthi kiñcī ti ākiñcaññāyatanaṃ upasampajja viharatī* ti[1] vuccati.

Idhā pi *sabbaso* ti idaṃ vuttanayam eva.

Viññāṇañcāyatanan ti etthā pi ca pubbe vuttanayen' eva jhānaṃ pi viññāṇañcāyatanaṃ ārammaṇaṃ pi, ārammaṇam pi hi purimanayen' eva viññāṇañcañ ca taṃ dutiyassa āruppajjhānassa ārammaṇattā devānaṃ devāyatanaṃ viya adhiṭṭhānaṭṭhena āyatanañ cā ti viññāṇañcāyatanaṃ. Tathā viññāṇañcañ ca taṃ tass' eva jhānassa sañjātihetuttā. Kambojā assānaṃ āyatanan ti ādīni viya sañjāti desaṭṭhena āyatanañ cā ti viññāṇañcāyatanaṃ; evaṃ etaṃ jhānañ ca ārammaṇañ cā ti ubhayam pi appavatti karaṇena ca amanasikareṇa ca samatikkamitvā, yasmā idaṃ akiñcāññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayam p' etaṃ ekajjhaṃ katvā viññāṇañcāyatanaṃ samatikkammā ti idaṃ vuttan ti veditabbaṃ.

Natthi kiñcī ti natthi! natthi! suññaṃ! suññaṃ! vivittaṃ! vivittan! ti evaṃ manasikaronto ti vuttaṃ hoti. Yam pi Vibhange vuttaṃ: *natthi kiñcī ti taṃ yeva viññāṇaṃ abhāveti, vibhāveti, antaradhāpeti, natthi-kiñcī ti passati, tena vuccati natthi kiñcī* ti.[2] Taṃ kiñcāpi khayato sammasanaṃ viya vuttaṃ, atha khvassa evam eva attho daṭṭhabbo. Taṃ hi viññāṇaṃ anāvajjento, amanasikaronto, appaccavekkhanto, kevalam assa natthibhāvaṃ, suññabhāvaṃ, vivittabhāvam eva manasikaronto abhāveti, vibhāveti, antaradhāpetī ti vuccati na aññathā ti.

Ākiñcaññāyatanaṃ upasampajja viharatī ti ettha pana nā 'ssa kiñcanan ti akiñcanaṃ, antamaso bhangamattam pi assa avasiṭṭhaṃ natthī ti vuttaṃ hoti. Akiñcanassa bhāvo ākiñcaññaṃ; ākāsānañcāyatanaviññāṇāpagamass' etaṃ adhiva-

[1] *D.* ii, 112. [2] *Vibh.* 262.

canaṃ. Taṃ ākiñcaññaṃ adhiṭṭhānaṭṭhena āyatanam assa jhānassa devānaṃ devāyatanam ivā ti ākiñcaññāyatanaṃ. Sesaṃ purimasadisam evā ti.

Ayaṃ ākiñcaññāyatanakammaṭṭhāne vitthārakathā.

4. *Nevasaññā-nāsaññāyatana-kammaṭṭhānaṃ*

Nevasaññā-nāsaññāyatanaṃ bhāvetukāmena pana pañcah' ākārehi ākiñcaññāyatanasamāpattiyaṃ ciṇṇavasibhāvena: āsannaviññāṇañcāyatanapaccatthikā ayaṃ samāpatti, no ca nevasaññā-nāsaññāyatanaṃ viya santāti vā saññā rogo, saññā gaṇḍo, saññā sallaṃ;[1] etaṃ santaṃ, etaṃ paṇītaṃ yadidaṃ nevasaññā-nāsaññā ti vā evaṃ ākiñcaññāyatane ādīnavaṃ upari ānisaṃsañ ca disvā, ākiñcaññāyatane nikantiṃ pariyādāya, nevasannā-nāsaññāyatanaṃ santato manasikaritvā sā va abhāvaṃ ārammaṇaṃ katvā, pavattitā ākiñcaññāyatanasamāpatti santa! santā! ti punappunaṃ āvajjitabbā, manasikātabbā, paccavekkhitabbā, takkāhatā vitakkāhatā kātabbā. Tass' evaṃ tasmiṃ nimitte punappunaṃ mānasaṃ cārentassa nīvaraṇāni vikkhambhenti,[2] sati santiṭṭhati, upacārena cittaṃ samādhiyati. So taṃ nimittaṃ punappunaṃ āsevati, bhāveti, bahulīkaroti. Tass' evaṃ karoto, viññāṇāpagame ākiñcāyatanaṃ viya, ākiñcaññāyatanasamāpatti saṅkhātesu catūsu khandhesu nevasaññā-nāsaññāyatanacittaṃ appeti. Appanānayo pan' ettha vuttanayen' eva veditabbo.

Ettāvatā c' esa:—*sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññā-nāsaññāyatanaṃ upasampajja viharatī* ti[3] vuccati.

Idhā,pi *sabbaso* ti idaṃ vuttanayam eva.

Ākiñcaññāyatanaṃ samatikkammā ti etthā pi pubbe vuttanayen' eva jhānam pi ākiñcaññāyatanaṃ ārammaṇam pi. Ārammaṇam pi hi purimanayen' eva ākiñcaññañ ca taṃ tatiyassa āruppajjhānassa ārammaṇattā devānaṃ devāyatanaṃ viyā adhiṭṭhānaṭṭhena āyatanañ cā ti ākiñcaññāyatanaṃ. Tathā ākiñcaññañ ca taṃ tass' eva jhānassa sañjātihetuttā

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[1] Cf. *M.* i, 435 ff.; *A.* iv, 422 ff.

[2] S[bh] B[m] °bhanti. Cf. p. 332.

[3] *D.* ii, 112.

Kambojā assānaṃ āyatanan ti ādīni viya sañjāti desaṭṭhena āyatanañ cā ti pi ākiñcaññāyatanaṃ; evam etaṃ jhānañ ca ārammaṇañ cā ti ubhayam pi appavattikaraṇena ca amanasikaraṇena samatikkamitvā va, yasmā idaṃ nevasaññā-nāsaññāyatanaṃ upasampajja vihātabbaṃ, tasmā ubhayam p' etaṃ ekajjhaṃ katvā ākiñcaññāyatanaṃ samatikkammā ti idaṃ vuttan ti veditabbaṃ.

Nevasaññānāsaññāyatanan ti ettha pana yāya saññāya bhāvato taṃ nevasaññā-nāsaññāyatanan ti vuccati. Yathā paṭipannassa sā saññā hoti, taṃ tāva dassetuṃ Vibhange: *nevasaññī nāsaññī* ti uddharitvā *taṃ yeva ākiñcaññāyatanaṃ santato manasikaroti sankhārāvasesasamāpattiṃ bhāveti, tena vuccati nevasaññī nāsaññī* ti[1] vuttaṃ.

Tattha *santato manasikarotī ti* santā vatā 'yaṃ samāpatti. Yatra hi nāma natthibhāvam pi ārammaṇaṃ karitvā ṭhassatī ti evaṃ santārammaṇatāya taṃ santā ti manasikaroti. Santato ce manasikaroti, kathaṃ samatikkamo hotī ti? Asamāpajjitukāmatāya. So hi kiñcāpi taṃ santato manasikaroti, atha khvassa: aham etaṃ āpajjissāmi, samāpajjissāmi, adhiṭṭhahissāmi, vuṭṭhahissāmi, paccavekkhissāmī ti esa ābhogo, samannāhāro. manasikāro na hoti. Kasmā? Ākiñcaññāyatanato nevasaññā-nāsaññāyatanassa santatarapaṇītataratāya. Yathā hi rājā mahacca rājānubhāvena hatthikkhandhavaragato nagaravīthiyaṃ vicaranto dantakārādayo sippike ekaṃ vatthaṃ daḷhaṃ nivāsetvā, ekena sīsaṃ veṭhetvā, danta-cuṇṇādīhi samokiṇṇagatte anekāni dantavikati ādīni sippāni karonte disvā:—aho vata re! chekā ācariyā īdisāni pi nāma sippāni karissantī ti evaṃ tesaṃ chekatāya tussati, na c' assa evaṃ hoti:—aho vatā 'haṃ rajjaṃ pahāya evarūpo sippiko bhaveyyan ti! Taṃ kissa hetu? Rajjasiriyā mahānisaṃsatāya. So sippino samatikkamitvā va gacchati, evam eva c' esa, kiñcāpi taṃ samāpattiṃ santato manasikaroti, atha khvassa:—aham etaṃ samāpattiṃ āpajjissāmi, samāpajjissāmi, adhiṭṭhahissāmi, vuṭṭhahissāmi, paccavekkhissāmī ti neva esa ābhogo, samannāhāro, manasikāro hoti. So taṃ santato manasikaronto pubbe vuttanayena

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[1] *Vibh.* 263.

taṃ paramasukhumaṃ appanāppattaṃ saññaṃ pāpuṇāti, yāya neva saññī nāsaññī nāma hoti, sankhārāvasesasamāpattiṃ bhāvetī ti vuccati.

Sankhārāvasesasamāpattin ti accantasukhumabhāvappattaṃ sankhāraṃ catutthāruppasamāpattiṃ.

Idāni yan taṃ evam adhigatāya saññāya vasena *nevasaññā-nāsaññāyatanan* ti vuccati, taṃ atthato dassetuṃ: *nevasaññā-nāsaññāyatanan ti nevasaññā-nāsaññāyatanaṃ samāpannassa vā upapannassa vā diṭṭhadhammasukhavihārissa vā cittacetasikā dhammā* ti[1] vuttaṃ.

Tesu idha samāpannassa cittacetasikā dhammā adhippetā. Vacanattho pan' ettha oḷārikāya saññāya abhāvato sukhumāya ca bhāvato nev' assa sasampayuttadhammassa jhānassa saññā nāsaññā ti[2] nevasaññā-nāsaññaṃ, nevasaññā-nāsaññañ ca taṃ manāyatanadhammāyatanapariyāpannattā āyatanañ cā ti nevasaññā-nāsaññāyatanaṃ. Atha vā yā yam ettha saññā, sā paṭusaññākiccaṃ kātuṃ asamatthatāya neva-saññā, sankhārāvasesasukhumabhāvena vijjamānattā nāsaññā ti nevasaññā-nāsaññā. Nevasaññā-nāsaññā ca sā sesadhammānaṃ[3] adhiṭṭhānaṭṭhena āyatanañ cā ti nevasaññā-nāsaññāyatanaṃ. Na kevalañ c' ettha saññā va edisī, atha kho vedanā pi neva vedanā nāvedanā, cittam pi neva cittaṃ nācittaṃ, phasso pi neva phasso nāphasso:—esa nayo sesasampayuttadhammesu, saññā sīsena panā' yaṃ desanākatā ti veditabbā.

Pattamakkhanatelappabhutīhi ca upamāhi esa attho vibhāvetabbo. Sāmaṇero kira telena pattaṃ makkhetvā ṭhapesi, taṃ yāgupānakāle thero:—pattam āharā ti āha. So:—patte telam atthi, bhante ti āha. Tato:—āhara, sāmaṇera, telaṃ, nāḷiṃ pūressāmī ti vutte:—natthi, bhante, telan ti āha. Tattha yathā anto vutthattā yāguyā saddhiṃ akappiyaṭṭhena telam atthī ti hoti, nāḷipūraṇādīnaṃ vasena natthī ti hoti, evaṃ sā pi saññā paṭusaññākiccaṃ kātuṃ asamatthatāya neva saññā, sankhārāvasesasukhumabhāvena vijjamānattā nāsaññā hoti.

Kiṃ pan' ettha saññākiccan ti? Ārammaṇasañjānanañ ceva vipassanāya ca visayabhāvam upagantvā nibbidājananaṃ.

[1] *Vibh.* 263. [2] B[hm] nāsannan. [3] S[h] avasesa°.

Dahanakiccam iva hi sukhodake tejodhātu sañjānanakiccam p' esā paṭuṃ kātuṃ na sakkoti, sesasamāpattīsu saññā viya vipassanāya visayabhāvaṃ[1] upagantvā nibbidājananam pi kātuṃ na sakkoti. Aññesu hi khandhesu akatābhiniveso bhikkhu nevasaññā-nāsaññāyatanakkhandhe sammasitvā nibbidaṃ pattuṃ samattho nāma natthi, api ca āyasmā Sāriputto, pakativipassako pana mahāpañño Sāriputtasadiso va sakkuṇeyya; so pi: evaṃ kira 'me[2] dhammā ahutvā sambhonti, hutvā paṭiventī ti evaṃ kalāpasammasanavasen' eva, no anupadadhammavipassanāvasena. Evaṃ sukhumattaṃ gatā esā samāpatti.

Yathā ca pattamakkhanatelūpamāya, evaṃ maggudakūpamāya pi ayam attho vibhāvetabbo. Maggappaṭipannassa kira therassa purato gacchanto sāmaṇero thokam udakaṃ disvā:—udakaṃ, bhante! upāhanā omuñcathā ti āha. Tato therena:—sace udakam atthi, āhara nahānasāṭikaṃ; nahāhissāmā ti vutte:—natthi, bhante ti āha. Tattha yathā upāhanatemanamattaṭṭhena udakam atthī ti hoti, nahāyanaṭṭhena natthī ti hoti, evam pi sā paṭusaññākiccaṃ kātuṃ asamatthatāya neva-saññā, sankhārāvasesasukhumabhāvena vijjamānattā nāsannā hoti.

Na kevalañ ca etāh' eva; aññāhi pi anurūpāhi upamāhi esa attho vibhāvetabbo.

Upasampajja viharatī ti idaṃ vuttanayam evā ti.

Ayaṃ nevasaññā-nāsaññāyatanakammaṭṭhāne vitthārakathā.

5. *Pakiṇṇakakathā*

Asadisarūpo nātho āruppaṃ yaṃ catubbidhaṃ āha,
taṃ iti ñatvā tasmiṃ pakiṇṇakakathā pi viññeyyā.

Āruppasamāpattiyo hi:—

Ārammaṇātikkamato catasso pi bhavant' imā,
angātikkamam etāsaṃ na icchanti vibhāvino.

Etāsu hi rūpanimittātikkamato paṭhamā, ākāsātikkamato dutiyā, ākāse pavattitaviññāṇātikkamato tatiyā, ākāse pavattitaviññāṇassa apagamātikkamato catutthī ti sabbathā ārammaṇātikkamato catasso pi bhavant' imā āruppasamāpattiyo veditabbā.

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[1] *So all.* Cf. *Expositor*, 279, *n.* [2] Bhm kir' ime.

Angātikkamaṃ pana etāsaṃ na icchanti paṇḍitā. Na hi rūpāvacarasamāpattīsu viya etāsu angātikkamo atthi; sabbāsu pi hi etāsu upekkhā cittekaggatā ti dve eva jhānangāni honti. Evaṃ sante pi:—

Suppaṇītatarā honti pacchimā pacchimā idha;
upamā tattha viññeyyā pāsādatalasāṭikā.

Yathā hi catubhūmikassa pāsādassa heṭṭhimatale dibbanaccagītavāditasurabhigandhamālābhojanasayanacchādanādivasena paṇītā pañcakāmaguṇā paccupaṭṭhitā assu, dutiye tato paṇītatarā, tatiye tato paṇītatarā, catutthe sabbapaṇītatarā, tattha kiñcāpi tāni cattāri pi pāsādatalān' eva, natthi nesaṃ pāsādatalabhāvena viseso. Pañcakāmaguṇasamiddhavisesena pana heṭṭhimato heṭṭhimato uparimaṃ uparimaṃ paṇītataraṃ hoti,—yathā ca ekāya itthiyā kantitathūla saṇha-saṇhatara-saṇhatamasuttānaṃ catuppala-tippala-dvipala-ekapalasāṭikā assu, āyāmena ca vitthārena ca samappamāṇā; tattha kiñcāpi tā sāṭikā catasso pi āyāmato ca vitthārato ca samappamāṇā, natthi tasaṃ pamāṇato viseso, sukhasamphassasukhumabhāva-mahagghabhāvehi pana purimāya purimāya pacchimā pacchimā paṇītatarā honti, evam eva kiñcāpi catūsu etāsu upekkhā cittekaggatā ti etāni dve yeva angāni honti, atha kho bhāvanāvisesena tesaṃ angānaṃ paṇīta-paṇītatarabhāvena suppaṇītatarā honti pacchimā pacchimā idhā 'ti veditabbā.

Evam anupubbena paṇīta-paṇītatarā[1] c' etā:—

Asucimhi maṇḍape laggo eko, taṃ nissito paro,
añño bahi anissāya, taṃ taṃ nissāya cāparo.
ṭhito catūhi etehi purisehi yathākkamaṃ
samānatāya ñātabbā catasso pi vibhāvino.

Tatrā 'yam atthayojanā:—asucimhi kira dese eko maṇḍapo. Ath' eko puriso āgantvā taṃ asuciṃ jigucchamāno taṃ maṇḍapaṃ hatthehi ālambitvā, tattha laggo laggito viya aṭṭhāsi. Athā 'paro āgantvā taṃ maṇḍape laggaṃ purisaṃ nissito; ath' añño, āgantvā cintesi: yo esa maṇḍapalaggo, yo ca taṃ nissito, ubho p' ete duṭṭhitā, dhuvo ca nesaṃ maṇḍapapāte pāto.[2] Handāhaṃ bahi yeva tiṭṭhāmī ti. So

[1] Bm paṇīta-paṇītā. [2] Sh pāto ti.

taṃ nissitaṃ anissāya bahi yeva aṭṭhāsi. Athā 'paro āgantvā maṇḍapalaggassa ca tan-nissitassa ca akhemabhāvaṃ cintetvā: bahiṭṭhitañ ca suṭṭhitan ti mantvā taṃ nissāya aṭṭhāsi.

Tattha asucimhi dese maṇḍapo viya kasiṇugghāṭimākāsaṃ daṭṭhabbaṃ. Asucijigucchāya maṇḍapalaggo puriso viya rūpanimittajigucchāya ākāsārammaṇaṃ ākāsānañcāyatanaṃ. Maṇḍapalaggaṃ purisaṃ nissito viya ākāsārammaṇam ākāsānañcāyatanaṃ ārabbha pavattaṃ viññāṇañcāyatanaṃ. Tesaṃ dvinnam pi akhemabhāvaṃ cintetvā anissāya taṃ maṇḍapalaggaṃ bahiṭṭhito viya ākāsānañcāyatanam ārammaṇaṃ akatvā tad-abhāvārammaṇaṃ ākiñcaññāyatanaṃ. Maṇḍapalaggassa tan-nissitassa ca akhemataṃ cintetvā: bahiṭṭhitañ ca sutthito ti mantvā taṃ nissāya ṭhito viya viññāṇābhāvasankhāte bahipadese ṭhitaṃ ākiñcaññāyatanaṃ ārabbha pavattaṃ nevasaññā-nāsaññāyatanaṃ daṭṭhabbaṃ. Evaṃ pavattamānañ ca[1]:—

Ārammaṇaṃ karot' eva, aññābhāvena taṃ idaṃ.
diṭṭhadosam pi rājānaṃ vuttihetu jano yathā.[2]

Idaṃ hi nevasaññā-nāsaññāyatanaṃ āsannaviññāṇañcāyatanapaccatthikā ayaṃ samāpattī ti evaṃ diṭṭhadosam pi taṃ ākiñcaññāyatanaṃ aññassa ārammaṇassa abhāvā ārammaṇaṃ karot' eva. Yathā kiṃ? Diṭṭhadosam pi rājānaṃ vuttihetu yathā jano. Yathā hi asaṃyataṃ pharusakāyavacī-manosamācāraṃ kiñci sabbadisampatiṃ rājānaṃ pharusasamācāro ayan ti evaṃ diṭṭhadosam pi aññattha vuttiṃ alabhamāno jano vuttihetuṃ nissāya vattati, evaṃ diṭṭhadosam pi taṃ ākiñcaññāyatanaṃ aññaṃ ārammaṇaṃ alabhamānam idaṃ nevasaññā-nāsaññāyatanaṃ ārammaṇaṃ karot' eva.

Evaṃ kurumānañ ca:—

Arūḷho dīghanisseṇiṃ yathā nisseṇibāhukaṃ;
pabbataggañ ca ārūḷho yathā pabbatamatthakaṃ;
yathā vā giriṃ ārūḷho attano yeva jaṇṇukaṃ
olubbhati tath' ev' etaṃ jhānam olubbha vattatī ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge samādhibhāvanādhikāre Āruppaniddeso nāma dasamo paricchedo.

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[1] Bhm vattamān°. [2] Sbh yathā jano.

XI

EKĀDASAMO PARICCHEDO

SAMĀDHI-NIDDESO

1. *Āhāre paṭikūlasaññā-bhāvanā*

Idāni āruppānantaraṃ *ekā saññā* ti evaṃ uddiṭṭhāya āhāre paṭikūlasaññāya[1] bhāvanā-niddeso anuppatto.

Tattha āharatī ti āhāro. So catubbidho kabaḷinkārāhāro,[2] phassāhāro, manosañcetanāhāro, viññāṇāhāro ti.[3] Ko pan' ettha *kim āharatī* ti? (1) Kabaḷinkārāhāro ojaṭṭhamakaṃ rūpaṃ āharati. (2) Phassāhāro tisso vedanā āharati. (3) Manosañcetanāhāro tīsu bhavesu paṭisandhiṃ āharati. (4) Viññāṇāhāro paṭisandhikkhaṇe nāmarūpaṃ āharati.

Tesu kabalinkārāhāre nikantibhayaṃ, phassāhāre upagamanabhayaṃ, manosañcetanāhāre upapattibhayaṃ, viññāṇāhāre paṭisandhibhayaṃ. Evaṃ sappaṭibhayesu ca tesu kabalinkārāhāro Puttamaṃsūpamena[4] dīpetabbo, phassāhāro Niccammagāvūpamena,[5] manosañcetanāhāro Angārakāsūpamena,[6] viññāṇāhāro Sattisūlūpamenā ti.[7]

Imesu pana catūsu āhāresu asitapītakhāyitasāyitappabhedo kabalinkāro āhāro va imasmiṃ atthe āhāro ti adhippeto. Tasmiṃ āhāre paṭikūlākāraggahaṇavasena uppannā saññā āhāre paṭikūlasaññā. Taṃ āhāre paṭikūlasaññaṃ bhāvetukāmena kammaṭṭhānaṃ uggahetvā uggahato ekapadam pi avirajjhantena rahogatena patisallīnena[8] asitapītakhāyitasā-

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[1] Cf. *A.* iv, 46 f.; *D.* iii, 289, 291. S^bh paṭikkūla°.
[2] B^hm kabaḷīkārāhāro *always.*
[3] *D.* iii, 228, 276; *M.* i, 48; *S.* ii, 11; *A.* v, 52.
[4] *S.* ii, 98.
[5] *Ibid.* 99.
[6] *Ibid.*
[7] *S.* i, 128; *M.* i, 130; 364 f.
[8] B^hm paṭi°.

yitappabhede kabalinkārāhāre dasah' ākārehi paṭikūlatā paccavekkhitabbā. Seyyathīdaṃ, (1) gamanato, (2) pariyesanato, (3) paribhogato, (4) āsayato, (5) nidhānato, (6) aparipakkato, (7) paripakkato, (8) phalato, (9) nissandato, (10) sammakkha nato ti.

1. Tattha gamanato ti evaṃ mahānubhāve nāma sāsane pabbajitena sakalarattiṃ Buddhavacanasajjhāyaṃ vā samaṇadhammaṃ vā katvā kālass' eva vuṭṭhāya cetiyangaṇabodhiyangaṇavattaṃ katvā, pānīyaṃ paribhojanīyaṃ upaṭṭhapetvā, pariveṇaṃ sammajjitvā, sarīraṃ paṭijaggitvā, āsanaṃ āruyha vīsa-tiṃsa vāre kammaṭṭhānaṃ manasikaritvā uṭṭhāya, pattacīvaraṃ gahetvā, nijanasambādhāni[1] pavivekasukhāni chāyūdakasampannāni sucīni sītalāni ramaṇīyabhūmibhāgāni tapovanāni pahāya, ariyaṃ vivekaratiṃ anapekkhitvā, susānābhimukhena singālena viya, āhāratthāya gāmābhimukhena gantabbaṃ. Evaṃ gacchatā ca mañcamhā vā pīṭhamhā vā otaraṇato paṭṭhāya pādarajagharagolikavaccādi samparikiṇṇaṃ paccattharaṇaṃ akkamitabbaṃ hoti. Tato appekadā mūsikajaṭukavaccādīhi upahatattā anto gabbhato paṭikūlataraṃ pamukhaṃ daṭṭhabbaṃ hoti. Tato ulūkapārāpatādi[2] paccasammakkhitattā uparimatalato paṭikūlataraṃ heṭṭhimatalaṃ. Tato kadāci kadāci vāteritehi purāṇatiṇapaṇṇehi gilānasāmaṇerānaṃ muttakarīsakheḷasinghāṇikāhi vassakāle udakacikkhallādīhi ca sankiliṭṭhattā heṭṭhimatalato paṭikūlataraṃ pariveṇaṃ. Pariveṇato paṭikūlatarā vihāraracchā daṭṭhabbā hoti. Anupubbena pana bodhiñ ca cetiyañ ca vanditvā vitakkamāḷake ṭhitena muttarāsisadisaṃ cetiyaṃ morapiñjakalāpamanoharaṃ bodhiṃ devavimānasampattisassirīkaṃ senāsanañ ca anapaloketvā:—evarūpaṃ nāma ramaṇīyaṃ padesaṃ piṭṭhiṃ katvā, āhārahetu gantabbaṃ bhavissatī ti pakkamitvā gāmamaggaṃ paṭipannena khāṇukaṇṭakamaggo pi udakavegabhinnavisamamaggo pi daṭṭhabbo hoti. Tato, gaṇḍaṃ paṭicchādentena viya nivāsanaṃ nivāsetvā, vaṇacoḷakaṃ[3] bandhantena viya kāyabandhanaṃ bandhitvā, aṭṭhisanghātaṃ paṭicchādentena viya cīvaraṃ pārupitvā, bhesajjakapā-

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[1] Sbh nijjana°. [2] Bhm °pārāvatādi. [3] Sbh vana°

laṃ nīharantena viya pattaṃ nīharitvā; gāmadvārasamīpaṃ pāpuṇantena hatthikuṇapa-assakuṇapa-gokuṇapa-mahiṃsakuṇapa-manussakuṇapa-ahikuṇapa-kukkurakuṇapāni pi daṭṭhabbāni bhavanti. Na kevalañ ca daṭṭhabbāni; gandho pi nesaṃ ghānaṃ[1] paṭihanamāno adhivāsetabbo hoti. Tato gāmadvāre ṭhatvā caṇḍahatthi-assādiparissayaparivajjanatthaṃ gāmaracchā oloketabbā honti. Icc' etaṃ paccattharaṇādi anekakuṇapapariyosānaṃ paṭikūlaṃ āhārahetu akkamitabbañ ca daṭṭhabbañ ca ghāyitabbañ ca hoti:—Aho vata bho paṭikūlo āhāro ti! evaṃ gamanato paṭikūlatā paccavekkhitabbā.

2. Kathaṃ [pana[2]] pariyesanato? Evaṃ gamanapaṭikūlaṃ adhivāsetvā pi gāmaṃ paviṭṭhena sanghāṭipārutena kapaṇamanussena viya kapālahatthena gharapaṭipāṭiyā gāmavīthīsu caritabbaṃ hoti. Yattha vassakāle akkanta-akkantaṭṭhāne[3] yāva piṇḍikamaṃsā pi udakacikkhalle pādā pavisanti. Ekena hatthena pattaṃ gahetabbaṃ hoti, ekena cīvaraṃ ukkhipitabbaṃ, gimhakāle vātavegena samuṭṭhitehi paṃsutiṇarajehi okiṇṇasarīrena caritabbaṃ. Taṃ taṃ gehadvāraṃ patvā macchadhovana - maṃsadhovana - taṇḍuladhovana[4] - kheḷasinghāṇikasunakhasūkaravaccādīhi sammissāni kimikulāni nīlamakkhikaparikiṇṇāni oligallāni ceva candanikaṭṭhānāni ca daṭṭhabbāni honti akkamitabbāni pi. Yato tā makkhikā uṭṭhahitvā sanghāṭiyam pi patte pi sīse pi nilīyanti. Gharaṃ paviṭṭhassā pi keci denti, keci na denti, dadamānā pi ekacce hiyyo pakkabhattam pi purāṇakhajjakam pi pūtikummāsasūpādīni pi dadanti, adadamānā pi kecid-eva:—aticchatha, bhante ti vadanti; keci pana apassamānā viya tuṇhī honti; keci aññena mukham pi karonti; keci:—gaccha re muṇḍakā! ti ādīhi pharusavācāhi samudācaranti. Evaṃ kapaṇamanussena viya gāme piṇḍāya caritvā nikkhamitabban ti. Icc' etaṃ gāmappavesanato paṭṭhāya yāva nikkhamanā udakacikkhallādipaṭikūlaṃ āhārahetu akkamitabbañ ceva daṭṭhabbañ ca adhivāsetabbañ ca hoti. Aho vata bho paṭikūlo āhāro! ti evaṃ pariyesanato paṭikūlatā paccavekkhitabbā.

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[1] Sbh ghāṇaṃ. [2] Sbh *omit*.
[3] Sbh akkantakk°. [4] Bhm kaṇḍūva°.

3. Kathaṃ paribhogato? Evaṃ pariyiṭṭhāhārena pana bahi gāme phāsukaṭṭhāne sukhanisinnena yāva tattha hatthaṃ na otāreti, tāva tathārūpaṃ garuṭṭhāniyaṃ bhikkhuṃ vā lajjiṃ manussaṃ vā disvā nimantetum pi sakkā hoti; bhuñjitukāmatāya pan' ettha hatthe otāritamatte: gaṇhathā ti vadantena viya lajjitabbaṃ hoti. Hatthaṃ pana otāretvā maddantassa pañcanguli-anusārena sedo paggharamāno sukkathaddhabhattam pi temento muduṃ karoti. Atha tasmiṃ parimaddanamattenā pi sambhinnasobhe[1] ālopaṃ katvā mukhe ṭhapite heṭṭhimadantā udukkhalakiccaṃ sādhenti, uparimā musalakiccaṃ, jivhā hatthakiccaṃ. Taṃ tattha suvāṇadoṇiyaṃ[2] suvāṇapiṇḍaṃ[2] iva dantamusalehi koṭṭetvā, jivhāya samparivattiyamānaṃ jivhagge tanupasannakheḷo makkheti, vemajjhato paṭṭhāya bahalakheḷo makkheti, dantakaṭṭhena asampattaṭṭhāne dantagūthako makkheti. So evaṃ vicuṇṇitamakkhito tan-khaṇaṃ yeva antarahitavaṇṇagandhasankhāraviseso suvāṇadoṇiyaṃ ṭhitasuvāṇavamathu viya paramajegucchabhāvaṃ upagacchati. Evarūpo pi samāno cakkhussa āpāthaṃ atītattā ajjhoharitabbo hotī ti evaṃ paribhogato paṭikūlatā paccavekkhitabbā.

4. Kathaṃ āsayato? Evaṃ paribhogaṃ upagato ca pan' esa anto pavisamāno, yasmā Buddha-paccekabuddhānaṃ pi rañño pi cakkavattissa pittasemhapubbalohitāsayesu catūsu aññataro āsayo hoti yeva, mandapuññānaṃ pana cattāro āsayā honti, tasmā yassa pittāsayo adhiko hoti, tassa bahalamadhukatelamakkhito viya paramajeguccho hoti. Yassa semhāsayo adhiko hoti, tassa nāgabalapaṇṇarasamakkhito viya. Yassa pubbāsayo adhiko hoti, tassa pūtitakkamakkhito viya. Yassa lohitāsayo adhiko hoti, tassa rajanamakkhito viya paramajeguccho hotī ti evaṃ āsayato paṭikūlatā paccavekkhitabbā.

5. Kathaṃ nidhānato? So imesu catūsu āsayesu aññatarena āsayena makkhito anto udaraṃ pavisitvā, neva suvaṇṇabhājane na maṇirajatādi-bhājanesu nidhānaṃ gacchati. Sace pana dasavassikena ajjhoharīyati,[3] dasa vassāni adhotavacca-

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[1] Bhm sambhinda°. [2] Bhm suvāna°.
[3] Bhm °hariyati.

kūpasadise okāse patiṭṭhahati. Sace [pana[1]] vīsa-, tiṃsa-, cattālīsa-, paññāsa-, saṭṭhi-, sattati-, asīti-, navuti-vassikena, sace vassasatikena ajjhoharīyati,[2] vassasataṃ adhotavaccakūpasadise okāse patiṭṭhahatī ti evaṃ nidhānato paṭikūlatā paccavekkhitabbā.

6. Kathaṃ aparipakkato? So panā 'yam āhāro evarūpe okāse nidhānam upagato yāva aparipakko hoti, tāva tasmiṃ yeva yathāvuttappakāre paramandhakāratimise nānākuṇapagandhavāsitapavanavicarite atiduggandhajegucche padese, yathā nāma nidāghe akālameghena ativuṭṭhamhi caṇḍālagāmadvāre āvāṭe patitāni tiṇapaṇṇakilañjakhaṇḍa-ahikukkuramanussakuṇapādīni suriyātapena santattāni pheṇabubbulakācitāni[3] tiṭṭhanti, evam eva taṃ divasam pi hiyyo pi tato purime divase pi ajjhohaṭo sabbo ekato hutvā semhapaṭalapariyonaddho kāyaggisantāpakuthito kuthanasañjātapheṇabubbuḷakācito[3] paramajegucchabhāvaṃ upagantvā tiṭṭhatī ti, evam aparipakkato paṭikūlatā paccavekkhitabbā.

7. Kathaṃ paripakkato? So tattakāyagginā paripakko samāno na suvaṇṇarajatādidhātuyo viya suvaṇṇarajatādibhāvaṃ upagacchati. Pheṇabubbulake pana muñcanto muñcanto saṇhakaraṇīyaṃ piṃsitvā[4] nāḷike pakkhipamānapaṇḍumattikā viya karīsabhāvaṃ upagantvā, pakkāsayaṃ muttabhāvaṃ upagantvā, muttavatthiñ ca pūretī ti evaṃ paripakkato paṭikūlato paṭikūlatā paccavekkhitabbā.

8. Kathaṃ phalato? Sammā paripaccamāno ca panā 'yaṃ kesalomanakhadantādīni nānākuṇapāni nipphādeti; asammā paripaccamāno daddukaṇḍukacchukuṭṭhakilāsasosakāsātisārappabhutīni rogasatani:—idam assa phalan ti evaṃ phalato paṭikūlatā paccavekkhitabbā.

9. Kathaṃ nissandato? Ajjhohariyamāno c' esa ekena dvārena pavisitvā nissandamāno akkhimhā akkhigūthako, kaṇṇamhā kaṇṇagūthako ti ādinā pakārena anekehi dvārehi nissandati, ajjhoharaṇasamaye c' esa mahāparivārenā pi ajjhoharīyati,[2] nissandanasamaye pana uccārapassāvādibhāvaṃ upagato ekaken' eva nīharīyati, paṭhamadivase ca

[1] Bhm *omit*. [2] Bhm °hariyati.
[3] Bhm °pupphuḷak°. [4] Bhm °karaṇiyaṃ pisitvā.

naṃ paribhuñjanto haṭṭhapahaṭṭho pi hoti, udaggudaggo pītisomanassajāto; dutiyadivase nissandanto pihitanāsiko hoti, vikuṇitamukho, jegucchī mankubhūto. Paṭhamadivase ca naṃ ratto giddho gadhito mucchito pi ajjhoharitvā, dutiyadivase ekarattivāsena viratto aṭṭiyamāno harāyamāno jigucchamāno nīharati. Ten' āhu Porāṇā:—

Annaṃ pānaṃ khādanīyaṃ, bhojanañ ca mahārahaṃ
ekadvārena pavisitvā, nava dvārehi sandati.

Annaṃ pānaṃ khādanīyaṃ bhojanañ ca mahārahaṃ
bhuñjati saparivāro nikkhāmento nilīyati.

Annaṃ pānaṃ khādanīyaṃ bhojanañ ca mahārahaṃ
bhuñjati abhinandanto nikkhāmento jigucchati.

Annaṃ pānaṃ khādanīyaṃ bhojanañ ca mahārahaṃ
ekarattiparivāsā: sabbaṃ bhavati pūtikan ti.

Evaṃ nissandato paṭikūlatā paccavekkhitabbā.

10. Kathaṃ sammakkhaṇato? Paribhogakāle pi c' esa hattha-oṭṭhajivhā-tālūni sammakkheti; tāni tena sammakkhitattā paṭikūlāni honti, yāni dhotāni pi gandhaharaṇatthaṃ punappunaṃ dhovitabbāni honti. Paribhutto samāno yathā nāma odane paccamāne thusakaṇakuṇḍakādīni[1] uttaritvā ukkhalimukhavaṭṭi pidhāṇiyo makkhanti, evam eva sakalasarīrānugatena kāyagginā pheṇuddehakaṃ paccitvā uttaramāno dante dantamalabhāvena sammakkheti, jivhātāluppabhutīni kheḷasemhādibhāvena, akkhikaṇṇanāsa-adho-maggādike akkhigūthaka-kaṇṇagūthaka-singhāṇikā-muttakarīsādibhāvena sammakkheti, yena sammakkhitāni imāni dvārāni, divase divase dhoviyamānāni pi neva sucīni na manoramāni honti. Yesu ekaccaṃ dhovitvā hattho puna udakena dhovitabbo hoti, ekaccaṃ dhovitvā:—dvattikkhattum gomayena pi mattikāya pi gandhacuṇṇena pi dhovito paṭikulyatā[2] na vigacchatī ti evaṃ sammakkhaṇato paṭikūlatā paccavekkhitabbā.

Tass' evaṃ dasah' ākārehi paṭikūlataṃ paccavekkhato takkāhataṃ vitakkāhataṃ karontassa paṭikūlākāravasena kaba-

[1] B^hm thūsakaṇakoṇḍ°.
[2] *So* S^bh B^m *here only.* B^h °kullatā *always.*

linkārāhāro pākaṭo hoti. So tam nimittaṃ punappunaṃ āsevati bhāveti bahulīkaroti. Tass' evaṃ karoto nīvaraṇāni vikkhambhenti.[1] Kabaḷinkārāhārassa sabhāvadhammatāya gambhīrattā appanaṃ appanattena upacārasamādhinā cittaṃ samādhiyati; paṭikūlākāraggahaṇavasena pan' ettha saññā pākaṭā hoti; tasmā idaṃ kammaṭṭhānaṃ āhāre paṭikūlasaññā icc' eva sankhaṃ gacchati.[2] Imañ ca pana āhāre paṭikūlasaññaṃ anuyuttassa bhikkhuno rasataṇhāya cittaṃ paṭilīyati, paṭikuṭṭati,[3] paṭivaṭṭati; so, kantāranittharaṇaṭṭhiko viya, puttamaṃsaṃ vigatamado, āhāraṃ āhāreti yāvad eva dukkhassa nittharaṇatthāya. Ath' assa appakasiren' eva kabaḷinkārāhārapariññāmukhena pañcakāmaguṇiko rāgo pariññaṃ gacchati. So pañcakāmaguṇapariññā mukhena rūpakkhandhaṃ parijānāti; aparipakkādipaṭikūlabhāvavasena c' assa kāyagatā-sati-bhāvanā pi pāripūriṃ gacchati; asubhasaññāya anulomapaṭipadaṃ paṭipanno hoti. Imaṃ pana paṭipattiṃ nissāya diṭṭh' eva dhamme amatapariyosānataṃ anabhisambhuṇanto sugatiparāyano hotī ti.

Ayaṃ āhāre paṭikūla-saññābhāvanāya vitthārakathā.

2. *Catudhātuvavatthānassa bhāvanā*

Idāni āhāre paṭikūlasaññānantaraṃ *ekaṃ vavatthānan* ti evaṃ uddiṭṭhassa catudhātuvavatthānassa bhāvanā-niddeso anuppatto.

Tattha *vavatthānan* ti sabhāvūpalakkhaṇavasena sanniṭṭhānaṃ. Catunnaṃ dhātūnaṃ vavatthānaṃ catudhātuvavatthānaṃ. Dhātumanasikāro dhātukammaṭṭhānaṃ catudhātuvavatthānan ti atthato ekaṃ; tatridaṃ[4] dvidhā āgataṃ, sankhepato ca vitthārato ca. Sankhepato mahāsatipaṭṭhāne[5] āgataṃ; vitthārato Mahāhatthipadūpame,[6] Rāhulovāde,[7] Dhātuvibhange[8] ca. Taṃ hi:—*seyyathāpi,*[6] *bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe*[9]

[1] Sbh Bm °bhanti. [2] Sbh gataṃ. [3] Bhm °kuṭati.
[4] Sbh tayidaṃ. [5] *D.* ii, 290 ff. *etc., etc.*
[6] *M.* i, 184 ff. [7] *Ibid.* 421 ff. [8] *Ibid.* iii, 237 ff.
[9] Sbh cātummahā°.

bilaso paṭivibhajitvā[1] *nisinno assa, evam eva kho, bhikkhave, bhikkhu imam eva kāyaṃ yathā-ṭhitaṃ yathā-paṇihitaṃ dhātuso paccavekkhati: atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū* ti. Evaṃ tikkhapaññassa dhātukammaṭṭhānikassa vasena Mahāsatipaṭṭhāne sankhepato āgataṃ.

Tass' attho:—yathā cheko goghātako vā tass' eva vā bhattavetanabhato antevāsiko gāviṃ vadhitvā vinivijjhitvā, catasso disāgatānaṃ mahāpathānaṃ vemajjhaṭṭhānasankhāte catumahāpathe[2] koṭṭhāsaṃ katvā, nisinno assa, evam eva bhikkhu catunnaṃ iriyāpathānaṃ yena kenaci ākārena ṭhitattā yathā-ṭhitaṃ, yathā-ṭhitattā va yathā-paṇihitaṃ kāyaṃ:—atthi imasmiṃ kāye pathavīdhātu . . . *pe* . . . vāyodhātū ti evaṃ dhātuso paccavekkhati. Kiṃ vuttaṃ hoti? Yathā goghātakassa gāviṃ posentassa pi āghātanaṃ āharantassa pi āharitvā tattha bandhitvā ṭhapentassa pi vadhantassa pi vidhitaṃ mataṃ passantassa pi:—tāvad-eva gāvī ti saññā na antaradhāyati, yāva naṃ padāletvā bilaso na vibhajati, vibhajitvā nisinnassa pana gāvīsaññā antaradhāyati, maṃsasaññā pavattati, nā 'ssa evaṃ hoti: ahaṃ gāviṃ vikkiṇāmi; ime gāviṃ harantī ti, atha khvassa: ahaṃ maṃsaṃ vikkiṇāmi, ime pi maṃsaṃ harant' icc' eva hoti,—evam eva imassā pi bhikkhuno pubbe bālaputhujjanakāle gihibhūtassa pi pabbajitassa pi tavad-eva: satto ti vā, poso ti vā, puggalo ti vā saññā na antaradhāyati, yāva imam eva kāyaṃ yathā-ṭhitaṃ yathā-paṇihitaṃ ghanavinibbhogaṃ katvā, dhātuso na paccavekkhati. Dhātuso paccavekkhato pana sattasaññā antaradhāyati, dhātuvasen' eva cittaṃ santiṭṭhati. Ten' āha Bhagavā: *seyyathāpi, bhikkhave, dakkho goghātako vā . . . pe . . . nisinno assa, evam eva kho, bhikkhave, bhikkhu . . . pe . . . vāyodhātū* ti.

Mahāhatthipadūpame pana[3]:—*katamā c' āvuso, ajjhattikā pathavīdhātu? Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, seyyathīdaṃ: kesā lomā . . . pe . . . udariyaṃ karīsaṃ, yaṃ vā pan' aññam pi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ, ayaṃ vuccati, āvuso, ajjhattikā*

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[1] S^b B^{hm} bhajitvā. P.T.S. *ed.* paṭivibhajitvā.
[2] S^{bh} cātummahā°.
[3] *M.* i, 185.

pathavīdhātū ti ca. Katamā c' āvuso ajjhattikā apodhātu? Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathīdaṃ: pittaṃ . . . pe . . . muttaṃ, yaṃ vā pan' aññam pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccat' āvuso, ajjhattikā āpodhatū ti ca. Katamā c' āvuso, ajjhattikā tejodhātu? Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathīdaṃ: yena ca santappati, yena ca jīrati, yena ca pariḍayhati, yena ca asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ gacchati, yaṃ vā pan' aññam pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccat' āvuso, ajjhattikā tejodhātū ti ca. Katamā c' āvuso, ajjhattikā vāyodhātu? Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathīdaṃ: uddhangamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhāsayā vātā, angamangānusārino vātā, assāso passāso, iti vā, yaṃ vā pan' aññam pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccat' āvuso, ajjhattikā vāyodhātū ti ca nātitikkhapaññassa dhātukammaṭṭhānikassa vasena vitthārato āgataṃ. Yathā c' ettha, evaṃ Rāhulovāda-Dhātuvibhangesu pi.[1]

Tatrā 'yaṃ anuttānapadavaṇṇanā:—*ajjhattaṃ paccattan* ti idaṃ tāva ubhayam pi *niyakassa* adhivacanaṃ. Niyakaṃ nāma attanijātaṃ sasantāna-pariyāpannan ti attho. Tayidaṃ yathā loke itthīsu kathā *adhitthī* ti vuccati, evaṃ attani pavattattā, ajjhattaṃ attānaṃ paṭicca pavattattā *paccattan* ti pi vuccati.

Kakkhaḷan ti thaddhaṃ. *Kharigatan* ti pharusaṃ. Tattha paṭhamaṃ lakkhaṇavacanaṃ, dutiyaṃ ākāravacanaṃ. Kakkhaḷalakkhaṇā hi pathavīdhātu; sā pharusākārā hoti, tasmā kharigatan ti vuttā.

Upādinnan ti daḷhaṃ ādinnaṃ. Ahaṃ, maman ti evaṃ daḷhaṃ ādinnaṃ, gahitaṃ, parāmaṭṭhan ti attho.

Seyyathīdan ti nipāto. Tassa taṃ katamaṃ ti ceti attho. Tato taṃ dassento:—*kesā lomā* ti ādīni āha. Ettha ca, *matthalungaṃ* pakkhipitvā, vīsatiyā ākārehi pathavīdhātu niddiṭṭhā ti veditabbā.

Yaṃ vā pan' aññam pi kiñcī ti avasesesu tīsu koṭṭhāsesu pathavīdhātu sangahītā.[2]

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[1] *M.* i, 421 ff.; iii, 237 ff.   [2] Bhm °hitā.

Vissandanabhāvena taṃ taṃ ṭhānaṃ appotī ti *āpo*. Kammasamuṭṭhānādivasena nānāvidhesu āpesu gatan ti *āpogataṃ*. Kin taṃ? Āpodhātuyā ābandhanalakkhaṇaṃ.

Tejanavasena *tejo*. Vuttanayen' eva tejesu gatan ti *tejogataṃ*. Kin taṃ? Uṇhattalakkhaṇaṃ.

Yena cā ti yena tejodhātugatena kupitena[1] ayaṃ kāyo santappati ekāhikajarādibhāvena usumajāto hoti.

Yena ca jīratī ti yena ayaṃ kāyo jīrati, indriyavekallataṃ balaparikkhayaṃ valiphalitādibhāvañ ca pāpuṇāti.

Yena ca pariḍayhatī ti yena kupitena[1] ayaṃ kāyo ḍayhati, so ca puggalo: ḍayhāmi! ḍayhāmī ti kandanto satadhotasappigosītacandanādilepañ[2] ceva tālavaṇṭavātañ ca paccāsiṃsati.[3]

Yena ca asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ gacchatī ti yen' etaṃ asitaṃ vā odanādi[4] pītaṃ vā pānakādi khāyitaṃ vā piṭṭhakhajjakādi sāyitaṃ vā ambapakka-madhuphāṇitādi sammāparipākaṃ gacchati, rasādibhāvena vivekaṃ gacchatī ti attho. Ettha ca purimā tayo tejodhātu catusamuṭṭhānā,[5] pacchimo kammasamuṭṭhāno va.

Vāyanavasena *vāyo*. Vuttanayen' eva vāyesu gatan ti *vāyogataṃ*. Kin taṃ? Vitthambhanalakkhaṇaṃ.

Uddhaṅgamā vātā ti uggārahikkādi pavattakā uddhaṃ ārohaṇavātā.

Adhogamā vātā ti uccārapassāvādi-nīharaṇakā adho orohaṇavātā.

Kucchisayā vātā ti antānaṃ bahi vātā.

Koṭṭhāsayā vātā ti antānaṃ anto vātā.

Aṅgamaṅgānusārino vātā, ti dhamanijālānusārena sakalasarīre aṅgamaṅgāni anusaṭā samiñjanapasāraṇādi nibbattakā vātā.

Assāso ti anto pavisananāsikavāto.

Passāso ti bahinikkhamananāsikavāto.

Ettha ca purimā pañca catusamuṭṭhānā, assāsapassāsā cittasamuṭṭhānā va.

1 B^hm kuppitena. 2 S^h °sīsa°; S^b °sisa°; B^h °sita°.
3 B^hm °sisati. 4 S^h °pakkādi-.
5 B^hm *omit* catu.

Sabbattha *yaṃ vā pan' aññam pi kiñcī* ti iminā padena avasesakoṭṭhāsesu āpodhātu ādayo sangahītā.

Iti vīsatiyā ākārehi pathavīdhātu, dvādasahi āpodhātu, catūhi tejodhātu, chahi vāyodhātū ti dvācattāḷīsāya ākārehi catasso dhātuyo vitthāritā hontī ti ayaṃ tāv' ettha pāḷivaṇnanā.

Bhāvanānayo pan' ettha tikkhapaññassa bhikkhuno kesā pathavīdhātu, lomā pathavīdhātū ti evaṃ vitthārato dhātupariggaho papañcato upaṭṭhāti. Yaṃ thaddhalakkhaṇaṃ, ayaṃ pathavīdhātu, yaṃ ābandhanalakkhaṇaṃ, ayaṃ āpodhātu, yaṃ paripācanalakkhaṇaṃ, ayaṃ tejodhātu, yaṃ vitthambhanalakkhaṇaṃ, ayaṃ vāyodhātū ti evaṃ manasikaroto pan' assa kammaṭṭhānaṃ pākaṭaṃ hoti. Nātitikkhapaññassa pana evaṃ manasikaroto andhakāraṃ avibhūtaṃ hoti, purimanayena vitthārato manasikarontassa pākaṭaṃ hoti. Kathaṃ? Yathā dvīsu bhikkhūsu bahupeyyālaṃ[1] tantiṃ sajjhāyantesu, tikkhapañño bhikkhu sakiṃ vā dvakkhattuṃ vā peyyālamukhaṃ vitthāretvā, tato paraṃ ubhato koṭivasen' eva sajjhāyaṃ karonto gacchati, tatra nātitikkhapañño evaṃ vattā hoti: kiṃ sajjhāyo nāma esa oṭṭhapariyāhatamattaṃ kātuṃ na deti? Evaṃ sajjhāye kariyamāne:—kadā tan ti paguṇā bhavissatī ti. So āgatāgataṃ peyyālamukhaṃ vitthāretvā va sajjhāyaṃ karoti. Tam enaṃ itaro evam āha:—kiṃ sajjhāyo nām' esa pariyosānaṃ gantuṃ na deti? evaṃ sajjhāye kariyamāne: kadā tan ti pariyosānaṃ gamissatī ti. Evam eva tikkhapaññassa kesādivasena vitthārato dhātupariggaho papañcato upaṭṭhāti. Yaṃ thaddhalakkhaṇaṃ, ayaṃ pathavīdhatū ti ādinā nayena sankhepato manasikaroto kammaṭṭhānaṃ pākaṭaṃ hoti. Itarassa tatha manasikaroto andhakāraṃ avibhūtaṃ hoti. Kesādivasena vitthārato manasikarontassa pākaṭaṃ hoti. Tasmā imaṃ kammaṭṭhānaṃ bhāvetukāmena tikkhapaññena tāva rahogatena patisallīnena sakalam pi attano rūpakāyaṃ āvajjetvā[2]: yo imasmiṃ kāye thaddhabhāvo vā kharabhāvo vā, ayaṃ pathavīdhātu; yo ābandhanabhāvo

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[1] S^b bahuṃ peyy°. [2] S^h °jitvā.

vā dravabhāvo vā, ayaṃ āpodhātu; yo paripācanabhāvo vā uṇhabhāvo vā, ayaṃ tejodhātu; yo vitthambhanabhāvo vā samudīraṇabhāvo vā, ayaṃ vāyodhātū ti evaṃ sankhittena dhātuyo pariggahetvā punappunaṃ: pathavīdhātu āpodhatū ti dhātumattato nissattato nijjīvato āvajjitabbaṃ manasikātabbaṃ paccavekkhitabbaṃ.

Tass' evaṃ vāyamamānassa na ciren' eva dhātuppabhedā va bhāsanapaññāpariggahito sabhāvadhammārammaṇattā appanaṃ appatto upacāramatto samādhi uppajjati.

Atha vā pana ye ime catunnaṃ mahābhūtānaṃ nissattabhāvadassanatthaṃ Dhammasenāpatinā: *aṭṭhiñ ca paṭicca nahāruñ ca paṭicca maṃsañ ca paṭicca cammañ ca paṭicca ākāso parivārito rūpan tveva sankhaṃ gacchatī* ti[1] cattāro koṭṭhāsā vuttā. Tesu taṃ taṃ antarānusārinā ñāṇahatthena vinibbhujjitvā vinibbhujjitvā:—yo etesu thaddhabhāvo vā kharabhāvo vā, ayaṃ pathavīdhātū ti purimanayen' eva dhātuyo pariggahetvā punappunaṃ: pathavīdhātu, āpodhātū ti dhātumattato nissattato nijjivato āvajjitabbaṃ manasikātabbaṃ paccavekkhitabbaṃ. Tass' evaṃ vāyamamānassa na ciren' eva dhātuppabhedā va bhāsanapaññā pariggahito sabhāvadhammārammaṇattā appanaṃ appatto upacāramatto samādhi uppajjati.

Ayaṃ sankhepato āgate catudhātuvavatthāne bhāvanānayo.

Vitthārato āgate pana evaṃ veditabbo:—idaṃ kammaṭṭhānaṃ bhāvetukāmena hi nātitikkhapaññena yoginā ācariyasantike dvācattālisāya ākārehi vitthārato dhātuyo uggaṇhitvā, vuttappakāre senāsane viharantena katasabbakiccena rahogatena patisallīnena (1) sasambhārasankhepato, (2) sasambhāravibhattito, (3) salakkhaṇasankhepato, (4) salakkhaṇavibhattito ti evaṃ catūh' ākārehi kammaṭṭhānaṃ bhāvetabbaṃ.

Tattha (1) kathaṃ sasambhārasankhepato bhāveti? Idha bhikkhu vīsatiyā koṭṭhāsesu thaddhākāraṃ pathavīdhātū ti vavatthapeti; dvādasasu koṭṭhāsesu yūsagataṃ udakasankhātaṃ ābandhanākāraṃ āpodhātū ti vavatthapeti; catūsu koṭ-

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[1] *M.* i. 190.

ṭhāsesu paripācanakaṃ tejaṃ tejodhātū ti vavatthapeti; chasu koṭṭhāsesu vitthambhanākāraṃ vāyodhātū ti vavatthapeti. Tass' evaṃ vavatthāpayato yeva dhātuyo pākaṭā honti. Tā punappunaṃ āvajjato manasikaroto vuttanayen' eva upacārasamādhi uppajjati.

(2) Yassa pana evaṃ bhāvayato kammaṭṭhānaṃ na ijjhati, tena sasambhāravibhattito bhāvetabbaṃ. Kathaṃ? Tena [hi] bhikkhunā yaṃ taṃ kāyagatāsati-kammaṭṭhānaniddese sattadhā uggahakosallaṃ, dasadhā manasikārakosallañ ca vuttaṃ, dvattiṃsākāre tāva taṃ sabbaṃ aparihāpetvā tacapañcakādīnaṃ anulomapaṭilomato vacasā sajjhāyaṃ ādiṃ katvā sabbaṃ tattha vuttavidhānaṃ kātabbaṃ.

Ayam eva hi viseso:—tattha vaṇṇa-saṇṭhāna-disokāsaparicchedavasena kesādayo manasikaritvā pi paṭikūlavasena cittaṃ ṭhapetabbaṃ, idha [pana] dhātuvasena. Tasmā vaṇṇādivasena pañcadhā pañcadhā kesādayo manasikaritvā avasāne evaṃ manasikāro pavattetabbo:—ime *kesā* nāma sīsakaṭāhapaliveṭhanacamme jātā. Tattha yathā vammikamatthake jātesu kuṇṭhatiṇesu na vammikamatthako jānāti: mayi kuṇṭhatiṇāni jātānī ti, na pi kuṇṭhatiṇāni jānanti: mayaṃ vammikamatthake jātānī ti, evam eva na sīsakaṭāhapaliveṭhanacammaṃ jānāti: mayi kesā jātā ti, na pi kesā jānanti: mayaṃ sīsakaṭāhaveṭhanacamme jātā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti kesā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Lomā sarīraveṭhanacamme jātā. Tattha yathā suññagāmaṭṭhāne jātesu dabbatiṇakesu na suññagāmaṭṭhānaṃ jānāti: mayi dabbatiṇakāni jātānī ti, na pi dabbatiṇakāni jānanti: mayaṃ suññagāmaṭṭhāne jātānī ti, evam eva na sarīraveṭhanacammaṃ jānāti: mayi lomā jātā ti, na pi lomā jānanti: mayaṃ sarīraveṭhanacamme jātā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti lomā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātūti.

Nakhā aṅgulīnaṃ aggesu jātā. Tattha yathā kumārakesu daṇḍakehi madhukaṭṭhike vijjhitvā kīḷantesu na daṇḍakā

jānanti: amhesu madhukaṭṭhikā ṭhapitā ti, na pi madhukaṭṭhikā jānanti: mayaṃ daṇḍakesu ṭhapitā ti, evam eva na anguliyo jānanti: amhākaṃ aggesu nakhā jātā ti, na pi nakhā jānanti: mayaṃ angulīnaṃ aggesu jātā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti nakhā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Dantā hanukaṭṭhikesu jātā. Tattha yathā vaḍḍhakīhi pāsāṇa-udukkhalakesu kenacid-eva silesajātena bandhitvā ṭhapitatthambhesu na udukkhalā jānanti: amhesu thambhā ṭhitā ti, na pi thambhā jānanti: mayaṃ udukkhalesu ṭhitā ti, evam eva na hanukaṭṭhīni jānanti: amhesu dantājātā ti, na pi dantā jānanti: mayaṃ hanukaṭṭhīsu jātā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti dantā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Taco sakalasarīraṃ pariyonandhitvā ṭhito. Tattha yathā allagocammapariyonaddhāya mahāvīṇāya na mahāvīṇā jānāti: ahaṃ allagocammena pariyonaddhā ti, na pi allagocammaṃ jānāti: mayā mahāvīṇā pariyonaddhā ti, evam eva na sarīraṃ jānāti: ahaṃ tacena pariyonaddhan ti, na pi taco jānāti: mayā sarīraṃ pariyonaddhan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti taco nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Maṃsaṃ aṭṭhisanghāṭaṃ anulimpitvā ṭhitaṃ. Tattha yathā mahāmattikalittāya bhittiyā na bhitti jānāti: ahaṃ mahāmattikāya littā ti, na pi mahāmattikā jānāti: mayā bhitti littā ti, evam eva na aṭṭhisanghāṭo jānāti: ahaṃ nava pesi-satappabhedena maṃsena litto ti, na pi maṃsaṃ jānāti: mayā aṭṭhisanghāṭo litto ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti maṃsaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Nahārū[1] sarīrabbhantare aṭṭhīni ābandhamānā ṭhitā. Tattha yathā vallīhi vinaddhesu kuṭṭadārūsu na kuṭṭadārūni

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[1] B^h nhāru; B^m nhārū.

jānanti: mayaṃ vallīhi vinaddhānī ti, na pi valliyo jānanti: amhehi kuṭṭadārūni vinaddhānī ti, evam eva na aṭṭhīni jānanti: mayaṃ nahārūhi ābaddhānī ti, na pi nahārū jānanti: āmhehi aṭṭhīni ābaddhānī ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti nahārū[1] nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Aṭṭhīsu paṇhikaṭṭhi gopphakaṭṭhiṃ ukkhipitvā ṭhitaṃ, gopphakaṭṭhi janghaṭṭhiṃ ukkhipitvā ṭhitaṃ, janghaṭṭhi ūraṭṭhiṃ[2] ukkhipitvā ṭhitaṃ, ūraṭṭhi[2] kaṭiṭṭhiṃ pakkhipitvā ṭhitaṃ, kaṭiṭṭhi piṭṭhikaṇṭakaṃ ukkhipitvā ṭhitaṃ, piṭṭhikaṇṭako gīvaṭṭhiṃ ukkhipitvā ṭhito, gīvaṭṭhisīsaṭṭhiṃ ukkhipitvā ṭhitaṃ; sīsaṭṭhi gīvaṭṭhike patiṭṭhitaṃ, gīvaṭṭhi piṭṭhikaṇṭake patiṭṭhitaṃ, piṭṭhikaṇṭako kaṭiṭṭhimhi patiṭṭhito, kaṭiṭṭhi ūraṭṭhike patiṭṭhitaṃ, uraṭṭhi janghaṭṭhike patiṭṭhitaṃ, janghaṭṭhi gopphakaṭṭhike patiṭṭhitaṃ, gopphakaṭṭhi paṇhikaṭṭhike patiṭṭhitaṃ.

Tattha yathā iṭṭhakadārugomayādi-sañcayesu na heṭṭhimā heṭṭhimā jānanti: mayaṃ uparime uparime ukkhipitvā ṭhitā ti, na pi uparimā uparimā jānanti: mayaṃ heṭṭhimesu heṭṭhimesu patiṭṭhitā ti, evam eva na paṇhikaṭṭhi jānāti: ahaṃ gopphakaṭṭhiṃ ukkhipitvā ṭhitan ti, na gopphakaṭṭhi jānāti: ahaṃ janghaṭṭhiṃ ukkhipitvā ṭhitan ti, na janghaṭṭhi jānāti: ahaṃ ūruṭṭhiṃ ukkhipitvā ṭhitan ti, na ūraṭṭhi jānāti: āhaṃ kaṭiṭṭhiṃ ukkhipitvā ṭhitan ti, na kaṭiṭṭhi jānāti: ahaṃ piṭṭhikaṇṭakaṃ ukkhipitvā ṭhitan ti, na piṭṭhikaṇṭako jānāti: ahaṃ gīvaṭṭhim ukkhipitvā ṭhitan ti, na gīvaṭṭhi jānāti: ahaṃ sīsaṭṭhiṃ ukkhipitvā ṭhitan ti, na sīsaṭṭhi jānāti: ahaṃ gīvaṭṭhimhi patiṭṭhitan ti, na gīvaṭṭhi jānāti: ahaṃ piṭṭhikaṇṭake patiṭṭhitan ti, na piṭṭhikaṇṭako jānāti: ahaṃ kaṭiṭṭhimhi patiṭṭhito ti, na kaṭiṭṭhi jānāti: ahaṃ ūruṭṭhimhi patiṭṭhitan ti, na ūraṭṭhi jānāti: ahaṃ janghaṭṭhimhi patiṭṭhitan ti, na janghaṭṭhi jānāti: ahaṃ gopphakaṭṭhimpi patiṭṭhitan ti, na gopphakaṭṭhi jānāti: ahaṃ paṇhikaṭṭhimhi patiṭṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti aṭṭhi nāma imas-

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[1] B^hm nhāru. [2] B^h uruṭṭhi[ṃ].

miṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Aṭṭhimiñjaṃ tesaṃ tesaṃ aṭṭhīnaṃ abbhantare ṭhitaṃ. Tattha yathā veḷupabbādīnaṃ[1] anto pakkhittasinnavettaggādisu, na veḷupabbādīni[1] jānanti: amhesu vettaggādīni pakkhittānī ti, na pi vettaggādīni jānanti: mayaṃ veḷupabbādisu ṭhitānī ti, evam eva na aṭṭhīni jānanti: amhākaṃ anto miñjaṃ ṭhitan ti, na pi miñjaṃ jānāti: ahaṃ aṭṭhīnaṃ anto ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti aṭṭhimiñjaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Vakkaṃ galavāṭakato nikkhantena ekamūlena thokaṃ gantvā dvidhā bhinnena thūlanahārunā vinibaddhaṃ hutvā hadayamaṃsaṃ parikkhipitvā ṭhitaṃ. Tattha yathā vaṇṭūpanibaddhe ambaphaladvaye na vaṇṭaṃ jānāti: mayā ambaphaladvayaṃ upanibaddhan ti, na pi ambaphaladvayaṃ jānāti: ahaṃ vaṇṭena upanibaddhan ti, evam eva na thūlanahāru jānāti: mayā vakkaṃ upanibaddhan ti, na pi vakkaṃ jānāti: ahaṃ thūlanahārunā upanibaddhan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti vakkaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Hadayaṃ sarīrabbhantare uraṭṭhi-[2]pañjaramajjhaṃ nissāya ṭhitaṃ. Tattha yathā jiṇṇasandamānikapañjaraṃ nissāya ṭhapitāya maṃsapesiyā na jiṇṇasandamānikapañjarabbhantaraṃ jānāti: maṃ nissāya maṃsapesi ṭhitā ti, na pi maṃsapesi jānāti: ahaṃ jiṇṇasandamānikapañjaraṃ nissāya ṭhitā ti, evam eva na uraṭṭhi-pañjarabbhantaraṃ jānāti: maṃ nissāya hadayaṃ ṭhitan ti, na pi hadayaṃ jānāti: ahaṃ uraṭṭhipañjaraṃ nissāya ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti hadayaṃ nāma imasmim sarīre pāṭiyekko koṭṭhāso acetano avyākata suñño nissatto thaddho pathavīdhātū ti.

Yakanaṃ anto sarīre dvinnaṃ thanānam abbhantare dakkhiṇapassaṃ nissāya ṭhitaṃ. Tattha yathā ukkhalikapālapassamhi lagge yamakamaṃsapiṇḍe na ukkhalikapālapassaṃ jānāti: mayi yamakamaṃsapiṇḍo laggo ti, na pi yamakamaṃ-

[1] S[h] vettha°. [2] *So also* B[h].

sapiṇḍo jānāti: ahaṃ ukkhalikapālapasse laggo ti, evam eva na thanānam abbhantare dakkhiṇapassaṃ jānāti: maṃ nissāya yakanaṃ ṭhitan ti, na pi yakanaṃ jānāti: ahaṃ thanānam abbhantare dakkhiṇapassaṃ nissāya ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti yakanaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Kilomakesu paṭicchannakilomakaṃ hadayañ ca vakkañ ca parivāretvā ṭhitaṃ. Appaṭicchannakilomakaṃ sakalasarīre cammassa heṭṭhato maṃsaṃ pariyonandhitvā ṭhitaṃ. Tattha yathā pilotikapaliveṭhite[1] maṃse na maṃsaṃ jānāti: ahaṃ pilotikāya paliveṭhitan[1] ti, na pi pilotikā jānāti: mayā maṃsaṃ paliveṭhitan[1] ti, evam eva na vakkahadayāni sakalasarīre ca maṃsaṃ jānāti: ahaṃ kilomakena paṭicchannan ti, na pi kilomakaṃ jānāti: mayā vakkahadayāni sakalasarīre ca maṃsaṃ paṭicchannan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti kilomakaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Pihakaṃ hadayassa vāmapasse udarapaṭalassa matthakapassaṃ nissāya ṭhitaṃ. Tattha yathā koṭṭhamatthakapassaṃ[2] nissāya ṭhitāya gomayapiṇḍiyā na koṭṭhamatthakapassaṃ[2] jānāti: gomayapiṇḍi maṃ nissāya ṭhitā ti, na pi gomayapiṇḍi jānāti: ahaṃ koṭṭhamatthakapassaṃ[2] nissāya ṭhitā ti, evam eva na udarapaṭalassa matthakapassaṃ jānāti: pihakaṃ maṃ nissāya ṭhitan ti, na pi pihakaṃ jānāti: ahaṃ udarapaṭalassa matthakapassaṃ maṃ nissāya ṭhitan ti Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti pihakaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Papphāsaṃ sarīrabbhantare dvinnaṃ thanānam antare hadayañ ca yakanañ ca uparichādetvā olambantaṃ ṭhitaṃ. Tattha yathā jiṇṇakoṭṭhabbhantare lambamāne sakuṇakulavake na jiṇṇakoṭṭhabbhantaraṃ jānāti: mayi sakuṇakulāvako lambamāno ṭhito ti, na pi sakuṇakulāvako jānāti: ahaṃ jiṇṇakoṭṭhabbhantare lambamāno ṭhito ti, evam eva

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[1] B[hm] pali°. [2] S[bh] koṭṭhaka°.

na taṃ sarīrabbhantaraṃ jānāti: mayi papphāsaṃ lambamānaṃ ṭhitan ti, na pi papphāsaṃ jānāti: ahaṃ evarūpe sarīrabbhantare lambamānaṃ ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti papphāsaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Antaṃ galavāṭakakarīsamaggapariyante sarīrabbhantare ṭhitaṃ. Tattha yathā lohitadoṇikāya obhujitvā ṭhapite chinnasīsadhamani[1]-kaḷebare na lohitadoṇi jānāti: mayi dhamanikaḷe varaṃ ṭhitan ti, na pi dhamanikaḷebaraṃ jānāti: ahaṃ lohitadoṇiyā ṭhitan ti, evam eva na sarīrabbhantaraṃ jānāti: mayi antaṃ ṭhitan ti, na pi antaṃ jānāti: ahaṃ sarīrabbhantare ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti antaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Antaguṇaṃ antantare ekavīsatibhoge bandhitvā ṭhitaṃ. Tattha yathā pādapuñchanarajjumaṇḍalakaṃ sibbetvā ṭhitesu rajjukesu na pādapuñchanarajjumaṇḍalakaṃ jānāti: rajjukā maṃ sibbitvā ṭhitā ti, na pi rajjukā jānanti: mayaṃ pādapuñchanarajjumaṇḍalakaṃ sibbitvā ṭhitā ti, evam eva na antaṃ jānāti: antaguṇaṃ maṃ ābandhitvā ṭhitan ti, na pi antaguṇaṃ jānāti: ahaṃ antaṃ ābandhitvā ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti antaguṇaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Udariyaṃ udare ṭhitaṃ asitapītakhāyitasāyitaṃ. Tattha yathā suvāṇadoṇiyaṃ[2] ṭhite suvāṇavamathumhi na suvāṇadoṇi jānāti: mayi suvāṇavamathu ṭhito ti; na pi suvāṇavamathu jānāti: ahaṃ suvāṇadoṇiyaṃ ṭhito ti, evam eva na udaraṃ jānāti: mayi udariyaṃ ṭhitan ti; na pi udariyaṃ jānāyi: ahaṃ udare ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti udariyaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Karīsaṃ pakkāsayasankhāte aṭṭhangulaveḷupabbasadise[3]

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[1] S^bh °dhammani^c. [2] B^hm °vāṇā-. [3] S^h °veṭṭhapabba°.

antapariyosāne ṭhitaṃ. Tattha yathā veḷupabbe[1] omadditvā pakkhittāya saṇhapaṇḍumattikāya na veḷupabbaṃ[1] jānāti: mayi paṇḍumattikā ṭhitā ti, na pi paṇḍumattikā jānāti: ahaṃ veḷupabbe[1] thitā ti, evaṃ eva na pakkāsayo jānāti: mayi karīsaṃ ṭhitan ti, na pi karīsaṃ jānāti: ahaṃ pakkāsaye ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti karīsaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Matthalungaṃ sīsakaṭāhabbhantare ṭhitaṃ. Tattha yathā purāṇalābukaṭāhe pakkhittāya piṭṭhapiṇḍiyā na lābukaṭāhaṃ jānāti: mayi piṭṭhapiṇḍi ṭhitā ti, na pi piṭṭhapiṇḍi jānāti: ahaṃ lābukaṭāhe ṭhitā ti, evaṃ eva na sīsakaṭāhabbhantaraṃ jānāti: mayi matthalungaṃ ṭhitan ti, na pi matthalungaṃ jānāti: ahaṃ sīsakatāhabbhantare ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti matthalungaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto thaddho pathavīdhātū ti.

Pittesu abaddhapittaṃ jīvitindriyappaṭibaddhaṃ sakalasarīraṃ vyāpetvā ṭhitaṃ; baddhapittaṃ pittakosake ṭhitaṃ. Tattha yathā pūvaṃ vyāpetvā ṭhite tele na pūvaṃ jānāti: telaṃ maṃ vyāpetvā ṭhitan ti, na pi telaṃ jānāti: ahaṃ pūvaṃ vyāpetvā ṭhitan ti, evaṃ eva na sarīraṃ jānāti: abaddhapittaṃ vyāpetvā ṭhitan ti, na pi abaddhapittaṃ jānāti: ahaṃ sarīraṃ vyāpetvā ṭhitan ti. Yathā vassodakena puṇṇe kosātakī-[2]kosake na kosātakī[2] kosako jānāti: mayi vassodakaṃ ṭhitan ti, na pi vassodakaṃ jānāti: ahaṃ kosātakī-kosake ṭhitan ti, evaṃ eva na pittakosako jānāti: mayi bandhapittaṃ ṭhitan ti, na pi bandhapittaṃ jānāti: ahaṃ pittakosake ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti pittaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Semhaṃ ekapattapūrappamāṇaṃ[3] udarapaṭale ṭhitaṃ. Tattha yathā upari sañjātapheṇapaṭalāya candanikāya na candanikā jānāti: mayi pheṇapaṭalaṃ ṭhitan ti, na pi pheṇa-

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[1] Sh °veṭṭhapabba°. [2] Bhm kosātaki.
[3] Bhm ekapattha°.

paṭalaṃ jānāti: ahaṃ candanikāya ṭhitan ti, evam eva na udarapaṭalaṃ jānāti: mayi semhaṃ ṭhitan ti, na pi semhaṃ jānāti: ahaṃ udarapaṭale ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti semhaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Pubbo anibaddhokāso yattha yatth' eva khāṇukaṇṭakappaharaṇa-aggijālādīhi abhihate sarīrappadese lohitaṃ saṇṭhahitvā paccati, gaṇḍapiḷakādayo[1] vā uppajjanti, tattha tattha tiṭṭhati. Tattha yathā pharasuppahārādivasena paggharitaniyyāse rukkhe na rukkhassa pahārādippadesā jānanti, amhesu niyyāso ṭhito ti, na pi niyyāso jānāti: ahaṃ rukkhassa pahārādippadesesu ṭhito ti, evam eva na sarīrassa khāṇukaṇṭakādīhi abhihatappadesā jānanti: amhesu pubbo ṭhito ti, na pi pubbo jānāti: ahaṃ tesu padesesu ṭhito ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti pubbo nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Lohitesu saṃsaraṇalohitaṃ pittaṃ viya sakalasarīraṃ vyāpetvā ṭhitaṃ. Sannicitalohitaṃ yakanaṭṭhānassa heṭṭhābhāgaṃ pūretvā ekapattapūramattaṃ[2] vakkahadayayakanapapphāsāni tementaṃ ṭhitaṃ. Tattha saṃsaraṇalohite abaddhapittasadiso va vinicchayo; itaraṃ pana yathā jajjarakapāle ovaṭṭhe udake heṭṭhā leḍḍu-khaṇḍādīni temayamāne na leḍḍu-khaṇḍādīni jānanti: mayaṃ udakena temiyamānā ti, na pi udakaṃ jānāti: ahaṃ leḍḍu-khaṇḍādīni tememī ti, evam eva na yakanassa heṭṭhābhāgaṭṭhānaṃ vakkādīni vā jānanti: mayi lohitaṃ ṭhitaṃ amhe vā temayamānaṃ ṭhitan ti, na pi lohitaṃ jānāti: ahaṃ yakanassa heṭṭhābhāgaṃ pūretvā vakkādīni temayamānaṃ ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti lohitaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto abandhanākāro āpodhātū ti.

Sedo aggisantāpādikālesu kesalomakūpavivarāni pūretvā tiṭṭhati ceva paggharati ca. Tattha yathā udakā abbūḷha-[3]

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1 Bhm °piḷakādayo. 2 Bhm ekapattha°.
3 Bm abbhulham.

mattesu bhisamuḷālakumudanāḷakalāpesu na bhisādikalāpavivarāni jānanti: amhehi udakaṃ paggharatī ti, na pi bhisādikalāpavivarehi paggharantaṃ udakaṃ jānāti: ahaṃ bhisādikalāpavivarehi paggharāmī ti, evam eva na kesalomakūpavivarāni jānanti: amhehi sedo paggharatī ti, na pi sedo jānāti: ahaṃ kesalomakūpavivarehi paggharāmī ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti sedo nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Medo thūlassa sakalasarīraṃ pharitvā kisassa janghamaṃsādīni nissāya ṭhito patthinnasineho.[1] Tattha yathā haliddipilotikapaṭicchanne na maṃsapuñjā jānāti: maṃ nissāya haliddipilotikā ṭhitā ti, na pi haliddipilotikā jānāti: ahaṃ maṃsapuñjaṃ nissāya ṭhitā ti, evam eva na sakalasarīre janghādisu vā ṭhitaṃ maṃsaṃ jānāti: maṃ nissāya medo ṭhito ti, na pi medo jānāti: ahaṃ sakalasarīre janghādisu vā maṃsaṃ nissāya ṭhito ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti medo nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto patthinnayūso ābandhanākāro āpodhātū ti.

Assu yadā sañjāyati, tadā akkhikūpake pūretvā tiṭṭhati vā paggharati vā. Tattha yathā udakapuṇṇesu taruṇatālaṭṭhikūpakesu na taruṇatālaṭṭhi-[2]kūpakā jānanti: amhesu udakaṃ ṭhitan ti, na pi taruṇatālaṭṭhi-kūpakesu udakam jānāti: ahaṃ taruṇatālaṭṭhikūpakesu ṭhitan ti, evam eva na akkhikūpakā jānanti: amhesu assu ṭhitan ti, na pi assu jānāti: ahaṃ akkhikūpakesu ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti assu nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Vasā aggisantāpādikāle hatthatala-hatthapiṭṭhi-pādatala-pādapiṭṭhi-nāsapuṭanalāṭa-aṃsakūṭesu ṭhitavilīnasneho.[3] Tattha yathā pakkhittatele ācāme[4] na ācāmo jānāti: maṃ telaṃ ajjhottharitvā ṭhitan ti, na pi telaṃ jānāti: ahaṃ ācāmaṃ ajjhottharitvā ṭhitan ti, evam eva na hatthatalādippadeso

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[1] S[b] sneho. [2] Cf. *Therīg. Comy.* 101 (P.T.S. *ed.*).
[3] *So all editions.* [4] Cf. *D.* i, 166.

jānāti: maṃ vasā ajjhottharitvā ṭhitā ti, na pi vasā jānāti: ahaṃ hatthatalādippadesaṃ ajjhottharitvā thitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti vasā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Khelo tathārūpe kheḷuppattipaccaye sati ubhohi kapolapassehi orohitvā jivhātale tiṭṭhati. Tattha yathā abbocchinna-udakanissande nadītīrakūpake na kūpatalaṃ jānāti: mayi udakaṃ santiṭṭhatī ti, na pi udakaṃ jānāti: ahaṃ kūpatale santiṭṭhāmī ti, evam eva na jivhātalaṃ jānāti: mayi ubhohi kapolapassehi orohitvā kheḷo ṭhito ti, na pi kheḷo jānāti: ahaṃ ubhohi kapolapassehi otaritvā jivhātale ṭhito ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti kheḷo nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Singhāṇikā yadā sañjāyati, tadā nāsapuṭe pūretvā tiṭṭhati vā paggharati vā. Tattha yathā pūtidadhi bharitāya sippikāya na sippikā jānāti: mayi pūtidadhi ṭhitan ti, na pi pūtidadhi jānāti: ahaṃ sippikāya ṭhitan ti, evam eva na nāsapuṭā jānanti: amhesu singhāṇikā ṭhitā ti, na pi singhāṇikā jānāti: ahaṃ nāsapuṭesu ṭhitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti singhāṇikā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāsó acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.

Lasikā aṭṭhikasandhīnaṃ abbhañjanakiccaṃ sādhayamānā asītisatasandhīsu ṭhitā. Tattha yathā telabbhañjite akkhe na akkho jānāti: maṃ telaṃ abbhañjitvā ṭhitan ti, na pi telaṃ jānāti: ahaṃ akkhaṃ abbhañjitvā ṭhitan ti, evam eva na asītisatasandhayo jānanti: lasikā amhe abbhañjitvā ṭhitā ti, na pi lasikā jānāti: ahaṃ asītisatasandhayo abbhañjitvā ṭhitā ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti lasikā nāma imasmiṃ sarīre pāṭiyekko kotthāso acetano avyākato suñño nissatto yūsabhūto ābandhanakāro āpodhātū ti.

Muttaṃ vatthissa abhantare ṭhitaṃ. Tattha yathā candanikāya pakkhitte adhomukhe ravaṇaghaṭe na ravaṇaghaṭo jānāti: mayi candanikāraso ṭhito ti, na pi candanikāraso jānāti: ahaṃ ravaṇaghaṭe ṭhito ti, evam eva na vatthi jānāti:

mayi muttaṃ ṭhitan ti, na pi muttaṃ jānāti: ahaṃ vatthimhi ṭhitan ti. Aññamaññaṃ ābhogapaccavekkhaṇarahitā ete dhammā. Iti muttaṃ nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto yūsabhūto ābandhanākāro āpodhātū ti.[1]

Evaṃ kesādisu manasikāraṃ pavattetvā yena santappati: ahaṃ imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto paripācanākāro tejodhātū ti, yena jīrayati, yena pariḍayhati, yena asitapītakhāyitasāyitaṃ sammāpariṇāmaṃ gacchati, ayaṃ imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto paripācanākāro tejodhātū ti: —evaṃ tejokoṭṭhāsesu manasikāro pavattetabbo.

Tato uddhaṅgame vāte uddhaṅgamavasena pariggahetvā, adhogame adhogamavasena, kucchisaye kucchisayavasena, koṭṭhāsaye koṭṭhāsayavasena, aṅgamaṅgānusārino aṅgamaṅgānusāravasena, assāsapassāse assāsapassāsavasena pariggahetvā uddhaṅgamā vātā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto vitthambhanākāro vāyodhātū ti; adhogamā vātā nāma, kucchisayā vātā nāma, koṭṭhāsayā vātā nāma, aṅgamaṅgānusārino vātā nāma, assāsapassāsā vātā nāma imasmiṃ sarīre pāṭiyekko koṭṭhāso acetano avyākato suñño nissatto vitthambhanākāro vāyodhātū ti:—evaṃ vāyo koṭṭhāsesu manasikāro pavattetabbo.

Tass' evaṃ pavattamanasikārassa dhātuyo pākaṭā honti, tā punappuna āvajjato manasikaroto vuttanayen' eva upacārasamādhi uppajjati. Yassa pana evaṃ bhāvayato kammaṭṭhānaṃ na ijjhati, tena salakkhaṇa-saṅkhepato bhāvetabbaṃ. Kathaṃ? (1) Vīsatiyā koṭṭhāsesu thaddhalakkhaṇaṃ pathavīdhātū ti vavatthapetabbaṃ; tatth' eva ābandhanalakkhaṇaṃ āpodhātū ti, paripācanalakkhaṇaṃ tejodhātū ti, vitthambhanalakkhaṇaṃ vāyodhātū ti. (2) Dvādasasu koṭṭhāsesu ābandhanalakkhaṇaṃ āpodhātūti vavatthapetabbaṃ; tatth' eva paripācanalakkhaṇaṃ tejodhātū ti, vitthambhanalakkhaṇaṃ vāyodhātū ti, thaddhalakkhaṇaṃ pathavīdhātū ti. (3) Catūsu koṭṭhāsesu paripācanalakkhaṇaṃ tejodhātū ti vavatthapetabbaṃ; tena avinibhuttaṃ vitthambhanalakkhaṇaṃ

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[1] *With foregoing* pp. 353-63 cf. Kāyagatāsati, pp. 239-65.

vāyodhātū ti, thaddhalakkhaṇaṃ pathavīdhātū ti, ābandhanalakkhaṇaṃ āpodhātū ti. (4) Chasu koṭṭhāsesu viṭṭhambhanalakkhaṇaṃ vāyodhātū ti vavatthapetabbaṃ. Tatth' eva thaddhalakkhaṇaṃ pathavīdhātū ti, ābandhanalakkaṇaṃ āpodhātū ti, paripācanalakkhaṇaṃ tejodhātū ti. Tass' evaṃ vavatthāpayato dhātuyo pākaṭā honti; tā punappuna āvajjato manasikaroto vuttanayen' eva upacārasamādhi uppajjati.

Yassa pana evam pi bhāvayato kammaṭṭhānaṃ na ijjhati, tena salakkhaṇa-vibhattito bhāvetabbaṃ. Kathaṃ? Pubbe vuttanayen' eva kesādayo pariggahetvā kesamhi thaddhalakkhaṇaṃ pathavīdhātū ti vavatthapetabbaṃ; tatth' eva ābandhanalakkhaṇaṃ āpodhātū ti, paripācanalakkhaṇaṃ tejodhātū ti, vitthambhanalakkhaṇaṃ vāyodhātū ti:—evaṃ sabbakoṭṭhāsesu ekekasmiṃ koṭṭhāse catasso catasso dhātuyo vavatthapetabbā. Tass' evaṃ vavatthāpayato dhātuyo pākaṭā honti; tā punappuna āvajjato manasikaroto vuttanayen' eva upacārasamādhi uppajjati.

Api ca kho pana (1) vacanatthato, (2) kalāpato, (3) cuṇṇato, (4) lakkhaṇādito, (5) samuṭṭhānato, (6) nānattekattato, (7) vinibbhogāvinibbhogato, (8) sabhāgavisabhāgato, (9) ajjhattikabāhiravisesato, (10) sangahato, (11) paccayato, (12) asamannāhārato, (13) paccayavibhāgato ti imehi pi ākārehi dhātuyo manasikātabbā.

Tattha (1) *vacanatthato* manasikarontena patthaṭattā pathavī; appoti, āpiyati, appāyatī ti vā āpo; tejatī ti tejo; vāyatī ti vāyo. Avisesena pana salakkhaṇadhāraṇato dukkhādānato dukkhādhānato ca dhātū ti. Evaṃ visesasāmaññavasena vacanatthato manasikātabbā.

(2) *Kalāpato* ti yā *ayaṃ kesā lomā* ti ādinānayena vīsatiyā ākārehi pathavīdhātu, pittaṃ semhan ti ca ādinānayena dvādasah' ākārehi āpodhātu niddiṭṭhā. Tattha yasmā:—

Vaṇṇo gandho raso ojā, catasso cāpi dhātuyo
aṭṭhadhammasamodhānā hoti kesā ti sammuti:
tesaṃ yeva vinibbhogā natthi kesā ti sammutī ti,

tasmā[1] kesā pi aṭṭhadhammakalāpamattam eva; tathā lomā-

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[1] Bhm sammuti. Tasmā.

dayo ti. Yo pan' ettha kammasamuṭṭhāno koṭṭhāso, so jīvitindriyena ca bhāvena ca saddhiṃ dasadhammakalāpo pi hoti. Ussadavasena pana pathavīdhātu āpodhātū ti saṅkhaṃ gato. Evaṃ kalāpato manasikātabbā.

(3) *Cuṇṇato* ti imasmiṃ hi sarīre majjhimena pamāṇena pariggayhamānā paramāṇubhedasañcuṇṇā sukhumarajabhūtā pathavīdhātu doṇamattā siyā, sā tato upaḍḍhappamāṇāya āpodhātuyā saṅgahitā, tejodhātuyā anupālitā, vāyodhātuyā vitthambhitā na vikirati, na viddhaṃsati, avikiriyamānā aviddhaṃsiyamānā anekavidhaṃ itthipurisaliṅgādi-bhāvavikappaṃ upagacchati, aṇuthūla-dīgharassathirakathinādi-bhāvañ ca pakāseti. Yūsagatā ābandhanākārabhūtā pan' ettha āpodhātu pathavīpatiṭṭhitā tejānupālitā vāyovitthambhitā na paggharati, na parissavati, apaggharamānā aparissavamānā pīṇita-pīṇitabhāvaṃ[1] dasseti. Asitapītādipācakā c' ettha usumākārabhūtā uṇhattalakkhaṇā tejodhātu pathavīpatiṭṭhitā āposaṅgahitā vāyovitthambhitā imaṃ kayaṃ paripāceti; vaṇṇasampattiñ c' assa āvahati; tāya ca pana paripācito ayaṃ kāyo na pūtibhāvaṃ dasseti. Aṅgamaṅgānusaṭā c' ettha samudīraṇavitthambhanalakkhaṇā vāyodhātu pathavīpatiṭṭhitā āposaṅgahitā tejānupālitā imaṃ kāyaṃ vitthambheti. Tāya ca pana vitthambhito ayaṃ kāyo na paripatati, ujukaṃ saṇṭhāti. Aparāya vāyodhātuyā samabbhāhato gamanaṭṭhānanissajjasayana-iriyāpathesu viññattiṃ dasseti, sammiñjeti,[2] sampasāreti, hatthapādaṃ lāḷeti. Evam eva taṃ itthipurisādibhāvena bālajanavañcanaṃ māyārūpasadisaṃ dhātuyantaṃ pavattatī ti evaṃ cuṇṇato manasikātabbā.

(4) *Lakkhaṇādito* ti pathavīdhātu kiṃ lakkhaṇā ? kiṃ rasā ? kiṃ paccupaṭṭhānā ti evaṃ catasso pi dhātuyo āvajjetvā:—pathavīdhātu kakkhaḷattalakkhaṇā, patiṭṭhānarasā, sampaṭicchanapaccupaṭṭhānā; āpodhātu paggharaṇalakkhaṇā, brūhanarasā, saṅgahapaccupaṭṭhānā; tejodhātu uṇhattalakkhaṇā, paripācanarasā, maddavānuppadānapaccupaṭṭhānā; vāyodhātu vitthambhanalakkhaṇā, samudīraṇarasā, abhinīhārapaccupaṭṭhānā ti evaṃ lakkhaṇādito manasikātabbā.

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[1] Bhm piṇitapiṇita°. [2] Bhm samiñjeti.

(5) *Samuṭṭhānato* ti ye ime pathavīdhātu-ādīnaṃ vitthārato dassanavasena kesādayo dvācattāḷīsa koṭṭhāsā dassitā. Tesu udariyaṃ, karīsaṃ, pubbo, muttan ti ime cattāro koṭṭhāsā utusamuṭṭhānā va; assu, sedo, kheḷo singhāṇikā ti ime cattāro utucittasamuṭṭhānā; asitādi-paripācako tejo kammasamuṭṭhāno va; assāsapassāsā cittasamuṭṭhānā va; avasesā sabbe pi catusamuṭṭhānā ti:—evaṃ samuṭṭhānato manasikātabbā.

(6) *Nānattekattato* ti sabbāsam pi dhātūnaṃ salakkhaṇādito nānattaṃ aññān' eva hi pathavīdhātuyā lakkhaṇarasapaccupaṭṭhānāni, aññāni āpodhātu-ādīnaṃ:—evaṃ lakkhaṇādivasena pana kammasamuṭṭhānādivasena ca nānattabhūtānam pi etāsaṃ rūpa-mahābhūta-dhātu-dhamma-aniccādivasena *ekattaṃ* hoti. Sabbā pi hi dhātuyo ruppanalakkhaṇaṃ anatītattā *rūpāni;* mahantapātubhāvādīhi kāraṇehi *mahābhūtāni.*

Mahantapātubhāvādīhī ti etāhi dhātuyo *mahantapātubhāvato, mahābhūtasāmaññato, mahāparihārato, mahāvikārato, mahattā bhūtattā* cā ti imehi kāraṇehi mahābhūtānī ti vuccanti. Tattha *mahantapātubhāvato* ti etāni hi anupādinnasantāne pi upādinnasantāne pi mahantāni pātubhūtāni. Tesaṃ anupādinnasantāne:—

Duve satasahassāni cattāri nahutāni ca,
ettakaṃ bahalattena sankhātā 'yaṃ vasundharā ti.

ādinā nayena mahantapātubhāvatā Buddhānussati-niddese[1] vuttā va. Upādinnasantāne pi maccha-kacchapa-deva-dānavādi-sarīravasena mahantān' eva pātubhūtāni. Vuttaṃ h' etaṃ:—*santi, bhikkhave, mahāsamudde yojanasatikā pi attabhāvā ti*[2] ādi.

Mahābhūtasāmaññato ti etāni hi—yathā māyākāro amaṇiṃ yeva udakaṃ maṇiṃ katvā dasseti, asuvaṇṇaṃ yeva leḍḍuṃ suvaṇṇaṃ katvā dasseti;—yathā ca, sayaṃ neva yakkho na yakkhī samāno, yakkhabhāvam pi yakkhi-[3] bhāvam pi dasseti, evam eva sayaṃ anīlān' eva hutvā nīlaṃ upādārūpaṃ dassenti, apītāni alohitāni anodātān'

[1] Cf. p. 205. [2] *A.* iv, 200; *Vin.* ii, 238.
[3] *So all ed.*

eva hutvā odātaṃ upādārūpaṃ dassentī ti māyākāramahābhūtasāmaññato mahābhūtāni;—yathā ca yakkhādīni mahābhūtāni yaṃ gaṇhanti, neva nesaṃ tassa anto na bahiṭṭhānaṃ upalabbhati, na ca taṃ nissāya na tiṭṭhanti, evam eva etāni[1] pi neva aññamaññassa anto na bahiṭṭhitāni hutvā upalabbhanti, na ca aññamaññaṃ nissāya na tiṭṭhantī ti acinteyyaṭṭhānatāya yakkhādi mahābhūtasāmaññato pi mahābhūtāni;—yathā ca yakkhinī-sankhātāni mahābhūtani manāpehi vaṇṇasaṇṭhānavikkhepehi attano bhayānakabhāvaṃ paṭicchādetvā satte vañcenti:—evam eva etāni[2] pi itthipurisasarīrādisu manāpena chavivaṇṇena, manāpena attano angapaccangasaṇṭhānena, manāpena ca hatthangulipādangulibhamukavikkhepena attano kakkhalattādibhedaṃ sarasalakkhaṇaṃ paṭicchādetvā bālajanaṃ vañcenti, attano sabhāvaṃ daṭṭhuṃ na dentī ti vañcakattena yakkhinīmahābhūtasāmaññato pi mahābhūtāni.

Mahāparihārato ti mahantehi paccayehi haritabbato. Etāni hi divase divase upanetabbattā mahantehi ghāsacchādanādīhi bhūtāni pavattānī ti mahābhūtāni, mahāparihārāni vā bhūtānī ti pi mahābhūtāni.

Mahāvikārato ti etāni hi anupādiṇṇāni pi upādiṇṇāni pi mahāvikārāni honti. Tattha anupādiṇṇānaṃ kappavuṭṭhāne vikāramahattaṃ pākaṭaṃ hoti, upādiṇṇānaṃ dhātukkhobhakāle. Tathā hi:—

Bhūmito vuṭṭhitā yāva Brahmalokā vidhāvati;
Acci accimato loke ḍayhamānamhi tejasā.

Koṭisatasahass' ekam cakkavāḷaṃ vilīyati,
kupitena yadā loko salilena vinassati.

Koṭisatasahass' ekaṃ cakkavāḷaṃ vilīyati,[3]
vāyodhātuppakopena yadā loko vinassati.

Patthaddho bhavati kāyo daṭṭho kaṭṭhamukhena vā,
pathavīdhātuppakopena hoti kaṭṭhamukh' eva so.

Pūtiko bhavati kāyo daṭṭho pūtimukhena vā,
āpodhātuppakopena hoti pūtimukhe va so.

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[1] Bhm tāni. *See* n. 2. [2] *So all ed.* [3] Bm vikīrati.

Santatto bhavati kāyo daṭṭho aggimukhena vā,
Tejodhātuppakopena hoti aggimukkhe va so.

Sañchanno bhavati kāyo daṭṭho satthamukhena vā,
vāyodhātuppakopena hoti satthamukhe va so.

Iti mahāvikārāni bhūtānī ti mahābhūtāni.

Mahattā bhūtattā cā ti etāni hi mahantāni mahatā vāyāmena pariggahetabbattā bhūtāni vijjamānattā ti mahattā bhūtattā ca mahābhūtāni. Evaṃ sabbā p' etā dhātuyo mahantapātubhāvādīhi kāraṇehi mahābhūtāni. Salakkhaṇadhāraṇato pana dukkhādānato ca dukkhādhānato ca sabbā pi dhātulakkhaṇaṃ anatītattā dhātuyo.

Salakkhaṇadhāraṇena ca attano khaṇānurūpadhāraṇena ca *dhammā*, khayaṭṭhena *aniccā*, bhayaṭṭhena *dukkhā*, asārakaṭṭhena *anattā*:—iti sabbāsam pi rūpa-mahābhūta-dhātudhamma-aniccādivasena ekattan ti evaṃ nānattekattato manasikātabbā.

(7) *Vinibbhogāvinibbhogato* ti sahuppannā va etā ekekasmiṃ sabbapariyant' ime suddhaṭṭhakādikalāpehi padesena avinibbhuttā, lakkhaṇena pana vinibbhuttā ti evaṃ vinibbhogāvinibbhogato manasikātabbā.

(8) *Sabhāgavisabhāgato* evaṃ avinibbhuttāsu cā pi etāsu purimā dve garukattā sabhāgā, tathā pacchimā lahukattā. Purimā pana pacchimāhi pacchimā ca purimāhi visabhāgā ti evaṃ sabhāgavisabhāgato manasikātabbā.

(9) *Ajjhattika-bāhiravisesato* ti ajjhattikadhātuyo viññāṇavatthu viññatti indriyānaṃ nissayā honti, sa iriyāpathā catusamuṭṭhānā, bāhirā vuttaviparītappakārā ti evaṃ ajjhattikabāhiravisesato manasikātabbā.

(10) *Sangahato* ti kammasamuṭṭhānā pathavīdhātu kammasamuṭṭhānāhi itarāhi ekasangahā hoti, samuṭṭhānanānattābhāvato. Tathā cittādisamuṭṭhānā cittādisamuṭṭhānādīhī ti evaṃ sangahato manasikātabbā.

(11) *Paccayato* ti pathavīdhātu āposangahitā tejo-anupālitā vāyo-vitthambhitā tiṇṇaṃ mahābhūtānaṃ patiṭṭhā hutvā paccayo hoti; āpodhātu pathavīpatiṭṭhitā tejo-anupālitā vāyovitthambhitā tiṇṇaṃ mahābhūtānaṃ ābandhanaṃ hutvā paccayo hoti; tejodhātu pathavīpatiṭṭhitā āposangahitā

vāyovitthambhitā tiṇṇaṃ mahābhūtānaṃ paripācanaṃ hutvā paccayo hoti; vāyodhātu pathavīpatiṭṭhitā āposangahitā tejoparipācitā tiṇṇaṃ mahābhūtānaṃ vitthambhanaṃ hutvā paccayo hotī ti:—evaṃ paccayato manasikātabbā.

(12) *Asamannāhārato* ti pathavīdhātu c' ettha: ahaṃ pathavīdhātū ti vā, tiṇṇaṃ mahābhūtānaṃ patiṭṭhā hutvā paccayo homī ti vā na jānāti; itarāni pi tīṇi: amhākaṃ pathavīdhātu patiṭṭhā hutvā paccayo hotī ti na jānanti:—esa nayo sabbatthāt i evaṃ asamannāhārato manasikātabbā.

(13) *Paccayavibhāgato* ti dhātūnaṃ hi kammaṃ, cittaṃ, āhāro, utū ti cattāro paccayā. Tattha kammasamuṭṭhānānaṃ kammam eva paccayo hoti, na cittādayo. Cittādisamuṭṭhānānam pi cittādayo va paccayā honti, na itare. Kammasamuṭṭhānānañ ca kammaṃ janakapaccayo hoti; sesānaṃ pariyāyato upanissayapaccayo hoti. Cittasamuṭṭhānānaṃ cittaṃ janakapaccayo hoti; sesānaṃ pacchājātapaccayo atthipaccayo avigatapaccayo ca. Āhārasamuṭṭhānānaṃ āhāro janakapaccayo hoti; sesānaṃ āhārapaccayo atthipaccayo avigatapaccayo ca. Utusamuṭṭhānānaṃ utujanakapaccayo hoti; sesānaṃ atthipaccayo avigatapaccayo ca. Kammasamuṭṭhānaṃ mahābhūtaṃ kammasamuṭṭhānānam pi mahābhūtānaṃ paccayo hoti, cittādisamuṭṭhānānam pi; tathā cittasamuṭṭhānaṃ; āhārasamuṭṭhānaṃ, utusamuṭṭhānaṃ mahābhūtaṃ utusamuṭṭhānānam pi mahābhūtānaṃ paccayo hoti kammādisamuṭṭhānānam pi.

Tattha kammasamuṭṭhānā pathavīdhātu kammasamuṭṭhānānaṃ itarāsaṃ sahajāta-aññamañña-nissaya-atthi-avigatavasena ceva patiṭṭhāvasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantati mahābhūtānaṃ nissaya-atthi-avigatavasena paccayo hoti, na patiṭṭhāvasena, na janakavasena. Āpodhātu c' ettha itarāsaṃ tiṇṇaṃ sahajātādivasena ceva ābandhanavasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantatikānaṃ nissaya-atthi-avigatapaccayavasen' eva, na ābandhanavasena, na janakavasena. Tejodhātu p' ettha itarāsaṃ tiṇṇaṃ sahajātādivasena ceva paripācanavasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantatikānaṃ nissaya-atthi-avigatapaccayavasen' eva, na paripācanavasena, na janakavasena. Vāyodhātu p' ettha itarāsaṃ tiṇṇaṃ saha-

jātādivasena ceva vitthambhanavasena ca paccayo hoti, na janakavasena. Itaresaṃ tisantatikānaṃ nissaya-atthi-avigatapaccayavasen' eva, na vitthambhanavasena, na janakavasena. Citta-āhāra-utusamuṭṭhānapathavīdhātu ādisu pi es' eva nayo. Evaṃ sahajātādipaccaya-vasappavattāsu ca pan' etāsu dhātūsu:—

Ekaṃ paṭicca tisso catudhā tisso paṭicca eko ca;
dve dhātuyo paṭicca dve chadhā sampavattan ti.

Pathavī ādisu hi ekekaṃ paṭicca itarā tisso tisso ti evaṃ ekaṃ paṭicca tisso catudhā sampavattan ti. Tathā pathavīdhātu ādisu ekekā itarā tisso tisso paṭiccā ti evaṃ tisso paṭicca ekā catudhā sampavattati. Purimā pana dve paṭicca pacchimā, pacchimā ca dve paṭicca purimā, paṭhamatatiyā paṭicca dutiya-catutthā, dutiya-catutthā paṭicca paṭhamatatiyā, paṭhamacatutthā paṭicca dutiya-tatiyā, dutiya-tatiyā paṭicca paṭhama-catutthā ti evaṃ dve dhātuyo paṭicca dve chadhā sampavattanti. Tāsu pathavīdhātu abhikkamapaṭikkamādikāle uppīḷanassa paccayo hoti. Sā va āpodhātuyā anugatā patiṭṭhāpanassa, pathavīdhātuyā pana anugatā āpodhātu avikkhepanassa, vāyodhātuyā anugatā tejodhātu uddharaṇassa, tejodhātuyā anugatā vāyodhātu atiharaṇavītiharaṇānaṃ paccayo hotī ti:—evaṃ paccayavibhāgato manasikātabbā.

Evaṃ vacanatthādivasena manasikarontassā pi hi ekekena mukhena dhātuyo pākaṭā honti; tā punappuna āvajjato manasikaronto vuttanayen' eva upacārasamādhi uppajjati. Svāyaṃ catunnaṃ dhātūnaṃ vavatthāpakassa ñāṇassānubhāvena uppajjanato catudhātu-vavatthānan tveva saṅkhaṃ gacchati.

Imañ ca pana catudhātu-vavatthānam-anuyutto bhikkhu suññataṃ avagāhati, sattasaññaṃ samugghāteti; so sattasaññāya samūhatattā vāḷamigayakkharakkhasādivikappaṃ anāpajjamāno bhayabheravasaho hoti, aratiratisaho, na iṭṭhāniṭṭhesu ugghāṭanigghāṭaṃ pāpuṇāti, mahāpañño ca pana hoti, amatapariyosāno vā sugatiparāyano vā ti.

Evaṃ mahānubhāvaṃ yogī varasīhassa kīḷitaṃ etaṃ
catudhātuvavatthānaṃ niccaṃ sevetha medhāvī ti.

Ayaṃ catudhātuvavatthānassa bhāvanāniddeso.

Ettāvatā ca yaṃ samādhissa vitthāraṃ bhāvanānayañ ca dassetuṃ: *ko samādhi? ken' aṭṭhena samādhī* ti[1] ādinā nayena pañhākammaṃ kataṃ.

Tattha *kathaṃ bhāvetabbo* ti imassa padassa sabbappakārato atthavaṇṇanā samattā hoti. Duvidho yeva svāyaṃ idha adhippeto: upacārasamādhi ceva appanāsamādhi ca. Tattha dasasu kammaṭṭhānesu appanā pubbabhāgacittesu ca ekaggatā upacārasamādhi, avasesakammaṭṭhānesu cittekaggatā appanāsamādhi. So duvidho pi tesaṃ kammaṭṭhānānaṃ bhāvitattā bhāvito hoti; tena vuttaṃ: *kathaṃ bhāvetabbo* ti imassa padassa sabbappakārato attha vaṇṇanā samattā ti.

Yaṃ pana vuttaṃ: *samādhibhāvanāya ko ānisaṃso* ti, tattha diṭṭhadhammasukhavihārādi pañcavidho samādhibhāvanāya ānisaṃso. Tathā hi ye arahanto khīṇāsavā samāpajjitvā: ekaggacittā sukhaṃ divasaṃ viharissāmā ti samādhiṃ bhāventi, tesaṃ appanā-samādhibhāvanā diṭṭhadhamma sukhavihārānisaṃsā hoti. Ten' āha Bhagavā:—*na kho pan' ete, Cunda, ariyassa vinaye sallekhā vuccanti; diṭṭhadhammasukhavihārā ete ariyassa vinaye vuccantī* ti.[2]

Sekhaputhujjanānaṃ samāpattito vuṭṭhāya: samāhitena cittena vipassissāmā ti bhāvayataṃ vipassanāya padaṭṭhānattā appanā-samādhibhāvanā pi sambādhe okāsādhigamanayena upacārasamādhibhāvanā pi vipassanānisaṃsā hoti. Ten āha Bhagavā:—*samādhiṃ, bhikkhave, bhāvetha; samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānātī* ti.[3]

Ye pana aṭṭhasamāpattiyo nibbattetvā abhiññāpādakaṃ jhānaṃ samāpajjitvā samāpattito vuṭṭhāya: *eko pi hutvā bahudhā hotī* ti vuttanayā abhiññāyo patthentā nibbattenti, tesaṃ sati sati āyatane abhiññāpadaṭṭhānattā appanā-samādhibhāvanā abhiññānisaṃsā hoti. Ten' āha Bhagavā:—*so yassa yassa abhiññā sacchikaraṇīyassa dhammassa cittaṃ abhininnāmeti abhiññāsacchikiriyāya tatra tatr' eva sakkhibhabbataṃ pāpuṇāti, sati sati āyatane* ti.[4]

[1] *See* ch. iii. p. 84.

[2] *M*. i, 41 (Sallekhasutta). Cf. *D*. iii, 130 f.; *S*. v, 161; *A*. v, 263 f.

[3] *S*. iii, 13.

[4] *A*. i, 254 f.

Ye: aparihīnajjhānā Brahmaloke nibbattessāmā ti Brahmalokūpapattiṃ patthentā apatthayamānā vā pi puthujjanā-samādhito na parihāyanti, tesaṃ bhavavisesāvahattā appanā-samādhibhāvanā bhavavisesānisaṃsā hoti. Ten' āha Bhagavā:—*paṭhamaṃ jhānaṃ parittaṃ bhāvetvā kattha uppajjanti? Brahmapārisajjānaṃ devānaṃ sahavyataṃ uppajjantī* ti[1] ādi. Upacāra-samādhibhāvanā pi pana kāmāvacarasugati-bhavavisesaṃ āvahati yeva.

Ye pana ariyā aṭṭha samāpattiyo nibbattetvā nirodha-samāpattiṃ samāpajjitvā: satta divasāni acittā hutvā diṭṭh' eva dhamme nirodhaṃ nibbānaṃ patvā sukhaṃ viharissāmā ti samādhiṃ bhāventi, tesaṃ appanā-samādhibhāvanā nirodhānisaṃsā hoti. Ten' āha:—*soḷasahi ñāṇacariyāhi navahi samādhicariyāhi vasībhāvato paññā nirodhasamāpattiyā ñāṇan* ti.[2]

Evam ayaṃ diṭṭhadhammasukhavihārādi pañcavidho samādhibhāvanāya ānisaṃso.

Tasmā 'nek' ānisaṃsamhi kilesamalasodhane,
samādhibhāvanāyoge nappamajjeyya paṇḍito ti.

Ettāvatā ca *sīle patiṭṭhāya naro sappañño* ti imissā gāthāya sīla-samādhipaññā mukhena desite Visuddhi-Magge samādhi pi paridīpito hoti.

Iti sādhu janapāmojjatthāya kate Visuddhi-Magge Samādhi-niddeso nāma ekādasamo paricchedo.[3]

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[1] *Vibh.*, 424; B[hm] upapajjanti.

[2] *Pṭs.* i, 97 f. *Correct, in* P.T.S. *ed.*, vasībhāvatā *to* °bhāvato.

[3] B[m] *adds a table of contents* (uddāna) *to the foregoing, which constitutes its first volume.*

XII

DVĀDASAMO PARICCHEDO

IDDHIVIDHĀ-NIDDESO

Idāni yāsaṃ lokikābhiññānaṃ vāsena ayaṃ samādhibhāvanā abhiññānisaṃsā ti vuttā, tā abhiññā sampādetuṃ, yasmā pathavīkasiṇādisu adhigatacatutthajjhānena yoginā yogo kātabbo,—evaṃ hi 'ssa sā samādhibhāvanā adhigatānisaṃsā c' eva bhavissati thiratarā ca—so adhigatānisaṃsāya thiratarāya samādhibhāvanāya samannāgato sukhen' eva paññābhāvanaṃ sampādessati, tasmā abhiññākathaṃ tāva ārabhissāma. Bhagavatā hi adhigatacatutthajjhānasamādhīnaṃ kulaputtānaṃ samādhibhāvanānisaṃsadassanatthañ ceva uttaruttari-paṇītapaṇītadhammadesanatthañ ca:—*so evaṃ samāhite citte parisuddhe pariyodāte anangaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti. So anekavihitaṃ iddhividhaṃ paccanubhoti: eko pi hutvā bahudhā hotī* ti[1] ādinā nayena iddhividhaṃ, dibbasotadhātuñāṇaṃ, cetopariyañāṇaṃ, pubbe nivāsānussatiñāṇaṃ, sattānaṃ cutūpapāte ñāṇan ti pañcalokikābhiññā vuttā.

Tattha *eko pi hutvā bahudhā hotī* ti ādikaṃ iddhivikubbanaṃ kātukāmena ādikammikena yoginā odātakasiṇapariyantesu aṭṭhasu kasiṇesu aṭṭha aṭṭha samāpattiyo nibbattetvā

[1] *D.* i, 77 f.

kasiṇānulomato, kasiṇapaṭilomato, kasiṇānulomapaṭilomato, jhānānulomato, jhānapaṭilomato, jhānānulomapaṭilomato, jhānukkantikato, kasiṇukkantikato, jhānakasiṇukkantikato, angasankantito, ārammaṇasankantito, angārammaṇasankantito, angavavatthāpanato, ārammaṇavavatthāpanato ti imehi cuddasahi ākārehi cittaṃ paridametabbaṃ.

Katamaṃ pan' ettha *kasiṇānulomaṃ* . . . pe . . . katamaṃ *ārammaṇavavatthāpanan* ti? Idha bhikkhu pathavīkasiṇe jhānaṃ samāpajjati, tato āpokasiṇe ti evaṃpaṭipāṭiyā aṭṭhasu kasiṇesu satakkhattum pi sahassakkhattum pi samāpajjati: idaṃ *kasiṇānulomaṃ* nāma. Odātakasiṇato pana paṭṭhāya tath' eva paṭilomakkamena samāpajjanaṃ *kasiṇapaṭilomaṃ* nāma. Pathavīkasiṇato paṭṭhāya yāva odātakasiṇaṃ, odātakasiṇato paṭṭhāya yāva pathavīkasiṇan ti evaṃ anulomapaṭilomavasena punappunaṃ samāpajjanaṃ *kasiṇānulomapaṭilomaṃ* nāma.

Paṭhamajjhānato pana paṭṭhāya paṭipāṭiyā yāva nevasaññā-nāsaññāyatanaṃ, tāva punappunaṃ samāpajjanaṃ *jhānānulomaṃ* nāma. Nevasaññā-nāsaññāyatanato paṭṭhāya yāva paṭhamajjhānaṃ, tāva punappunaṃ samāpajjanaṃ *jhānapaṭilomaṃ* nāma. Paṭhamajjhānato paṭṭhāya yāva nevasaññā-nāsaññāyatanaṃ, nevasaññā-nāsaññāyatanato paṭṭhāya yāva paṭhamajjhānan ti evaṃ anulomapaṭilomavasena punappunaṃ samāpajjanaṃ *jhānānulomapaṭilomaṃ* nāma.

Pathavīkasiṇe pana paṭhamaṃ jhānaṃ samāpajjitvā tatth' eva tatiyaṃ samāpajjati, tato tad-eva ugghāṭetvā ākāsānañcāyatanaṃ, tato ākiñcaññāyatanan ti evaṃ kasiṇaṃ anukkamitvā jhānass' eva ekantarikabhāvena ukkamanaṃ *jhānukkantikaṃ nāma*. Evaṃ āpokasiṇādimūlakā pi yojanā kātabbā. Paṭhavīkasiṇe paṭhamaṃ jhānaṃ samāpajjitvā, puna tad-eva tejokasiṇe, tato nīlakasiṇe, tato lohitakasiṇe ti iminā nayena jhānaṃ anukkamitvā kasiṇass' eva ekantarikabhāvena ukkamanaṃ *kasiṇukkantikaṃ* nāma. Paṭhavīkasiṇe paṭhamaṃ jhānaṃ samāpajjitvā tato tejokasiṇe tatiyaṃ, nīlakasiṇaṃ ugghāṭetvā ākāsānañcāyatanaṃ, lohitakasiṇato ākiñcaññāyatanan ti iminā nayena jhānassa ceva kasiṇassa ca ukkamanaṃ *jhānakasiṇkukantikaṃ* nāma.

Pathavīkasiṇe pana paṭhamaṃ jhānaṃ samāpajjitvā tatth'

eva itaresam pi samāpajjanaṃ *angasankantikaṃ* nāma. Pathavīkasiṇe paṭhamaṃ jhānaṃ samāpajjitvā tad-eva āpokasiṇe, tad-eva odātakasiṇe ti evaṃ sabbakasiṇesu ekass' eva jhānassa samāpajjanaṃ *ārammaṇasankantikaṃ* nāma. Pathavīkasiṇe paṭhamaṃ jhānaṃ samāpajjitvā āpokasiṇe dutiyaṃ, tejokasiṇe tatiyaṃ, vāyokasiṇe catutthaṃ, nīlakasiṇaṃ ugghātetvā ākāsānañcāyatanaṃ, pītakasiṇato viññāṇañcāyatanaṃ, lohitakasiṇato ākiñcaññāyatanaṃ, odātakasiṇato nevasaññā-nāsaññāyatanan ti evaṃ ekantarikavasena angānañ ca ārammaṇānañ ca sankamanaṃ *angārammaṇasankantikaṃ* nāma.

Paṭhamaṃ jhānaṃ pana pañcangikan ti vavatthapetvā, dutiyaṃ tivangikaṃ, tatiyaṃ duvangikaṃ, tathā catutthaṃ, ākāsānañcāyatanaṃ . . . pe . . . nevasaññā-nāsaññāyatanan ti evaṃ jhānangamattass' eva vavatthāpanaṃ *angavavatthāpanaṃ* nāma. Tathā idaṃ pathavīkasiṇan ti vavatthapetvā idaṃ āpokasiṇaṃ . . . pe . . . idaṃ odātakasiṇan ti evaṃ ārammaṇamattass' eva vavatthāpanaṃ *ārammaṇavavatthāpanaṃ* nāma.

Angārammaṇavavatthāpanam pi eke icchanti; Aṭṭhakathāsu pana anāgatattā addhā taṃ bhāvanāmukhaṃ na hoti.

Imehi pana cuddasahi ākārehi cittaṃ aparidametvā pubbe abhāvitabhāvano ādikammiko yogāvacaro iddhivikubbanaṃ sampādessatī ti n' etaṃ thānaṃ vijjati. Ādikammikassa hi kasiṇaparikammam pi bhāro, satesu sahassesu vā eko va sakkoti. Katakasiṇaparikammassa nimittuppādanaṃ bhāro; satesu sahassesu vā eko va sakkoti. Uppanne nimitte taṃ vaḍḍhetvā appanādhigamo bhāro; satesu sahassesu vā eko va sakkoti. Adhigatappanassa cuddasah' ākārehi cittaṃ paridamanaṃ bhāro; satesu sahassesu vā eko va sakkoti. Cuddasah' ākārehi paridamitacittassa pi iddhivikubbanā nāma bhāro; satesu sahassesu vā eko va sakkoti. Vikubbanappattassā pi khippanisantibhāvo nāma bhāro; satesu sahassesu vā eko va khippanisanti[1] hoti. Therambatthale[2] Mahā-Rohaṇaguttattherassa hi gilānupaṭṭhānaṃ āgatesu tiṃsamattesu iddhimantasahassesu upasampadāya aṭṭha-

[1] B^hm °nisantī. [2] B^h Therampattaleṇe.

vassiko Rakkhitatthero viya, tass' ānubhāvo pathavīkasiṇaniddese vutto yeva.[1] Taṃ pan' ass' ānubhāvaṃ disvā thero āha;—āvuso, sace rakkhito n' ābhavissa, sabbe garahappattā assāma Nāgarājānaṃ rakkhituṃ nāsakkhiṃsū ti. Tasmā attanā gahetvā vicaritabbaṃ āvudhaṃ nāma malaṃ sodhetvā va gahetvā vicarituṃ vaṭṭatī ti. Te therassa ovāde ṭhatvā tiṃsasahassā pi bhikkhū khippanisantino ahesuṃ. Khippanisantiyā pi ca sati parassa patiṭṭhābhāvo bhāro; satesu sahassesu vā eko va hoti. Giribhaṇḍavāhanapūjāya[2] Mārena angāravasse[3] pavattite ākāse pathaviṃ māpetvā angāravassaṃ parittāyako[4] thero viya. Balavapubbayogānaṃ pana Buddha-Paccekabuddha-aggasāvakādīnaṃ vinā pi iminā vuttappakārena bhāvanānukkamena arahattappaṭilābhavasen' eva[5] idañ ca iddhivikubbanaṃ aññe ca paṭisambhidādibhedā guṇā ijjhanti. Tasmā yathā pilandhanavikatiṃ kattukāmo suvaṇṇakāro aggidhamanādīhi suvaṇṇaṃ muduṃ kammaññaṃ katvā va karoti, yathā ca bhājanavikatiṃ kattukāmo kumbhakāro mattikaṃ suparimadditaṃ muduṃ katvā karoti, evam eva ādikammikena imehi cuddasah' ākārehi cittaṃ paridametvā, chandasīsa-cittasīsa-viriyasīsa-vīmaṃsāsīsasamāpajjanavasena ceva āvajjanādivasībhāvavasena ca muduṃ kammaññaṃ katvā iddhividhāya yogo karaṇīyo.

Pubbahetusampannena pana kasiṇesu catutthajjhānamatte ciṇṇavasinā pi kātuṃ vaṭṭati. Yathā pan' ettha yogo kātabbo, taṃ vidhaṃ dassento Bhagavā: *so evaṃ samāhite citte ti ādim āha.*

Tatrā 'yaṃ pāḷinayānusāren' eva vinicchayakathā. Tattha *so* ti so adhigatacatutthajjhāno yogī. *Evan* ti catutthajjhānakkamanidassanam etaṃ. Iminā paṭhamajjhānādhigamādinā kamena catutthajjhānaṃ paṭilabhitvā ti vuttaṃ hoti. *Samāhite* ti iminā catutthajjhānasamādhinā samāhite. *Citte* ti rūpāvacaracitte. *Parisuddhe* ti ādisu pana upekkhāsati pārisuddhibhāvena parisuddhe parisuddhattā yeva pa-

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[1] *See above*, p. 155. [2] Bh °gāhana°.
[3] Cf. *Jāt.* i, 73. [4] Bhm °ārako.
[5] Bhm °paṭilābhen' eva.

riyodāte pabhassare ti vuttaṃ hoti. Sukhādīnaṃ paccayānaṃ ghātena vigatarāgādi-aṅgaṇattā *anaṅgaṇe*. Anaṅgaṇattā yeva vigatūpakkilese; aṅgaṇena hitaṃ cittaṃ upakkilissati. Subhāvitattā *mudubhūte;* vasībhāvappatte ti vuttaṃ hoti. Vase vattamānaṃ hi cittaṃ mudun ti[1] vuccati. Muduttā yeva ca *kammaniye* kammakkhame, kammayogge ti vuttaṃ hoti. Mudu hi cittaṃ kammaniyaṃ hoti, sudhantam iva suvaṇṇaṃ; tañ ca ubhayam pi subhāvitattā yevā ti. Yath' āha:—*nā 'haṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi, yaṃ evaṃ bhāvitaṃ bahulīkataṃ mudu ca hoti kammaniyañ ca yathayidaṃ, bhikkhave, cittan* ti.[2] Etesu parisuddhabhāvādisu ṭhitattā *ṭhite*. Ṭhitattā yeva *āneñjappatte:* acale niriñjane ti vuttaṃ hoti. Mudukammaññabhāvena vā attano vase ṭhitattā *ṭhite;* saddhādīhi pariggahitattā *āneñjappatte*. Saddhāpariggahitaṃ hi cittaṃ assaddhiyena na iñjati; viriyapariggahitaṃ kosajjena na iñjati; satipariggahitaṃ pamādena na iñjati: samādhipariggahitaṃ uddhaccena na iñjati, paññāpariggahitaṃ avijjāya na iñjati; obhāsagataṃ kilesandhakārena na iñjati. Imehi chahi dhammehi pariggahitaṃ āneñjappattaṃ hoti. Evaṃ aṭṭhaṅgasamannāgataṃ cittaṃ abhinīhārakkhamaṃ hoti abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikiriyāya.

Aparo nayo:—catutthajjhānasamādhinā *samāhite;* nīvaraṇadūrībhāvena *parisuddhe;* vitakkādi samatikkamena *pariyodāte;* jhānappaṭilābhapaccayānaṃ pāpakānaṃ icchāvacarānaṃ abhāvena *anaṅgaṇe;* abhijjhādīnaṃ cittassa upakkilesānaṃ vigamena *vigatūpakkilese*. Ubhayam pi c' etaṃ Anaṅgaṇasutta-Vatthasuttānusārena[3] veditabbaṃ. Vasippattiyā *mudubhūte;* iddhipādabhāvūpagamena *kammaniye;* bhāvanāpāripūriyā paṇītabhāvūpagamena *ṭhite*, *āneñjappatte*. Yathā āneñjappattaṃ hoti, evaṃ ṭhite ti attho. Evam pi aṭṭhaṅgasamannāgataṃ cittaṃ abhinīhārakkha-

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[1] Bhm mudū ti.

[2] *A.* i, 9, § 7: *with these variants in P.T.S. ed.:—ahaṃ, bhikkhave, na aññaṃ eka° . . . yathayidaṃ cittaṃ.*

[3] *M.* i, *Suttas* 5 *and* 7 ; *the latter is also called* Vatthūpama-Sutta.

maṃ hoti abhiññāsacchikaraṇīyānaṃ dhammānaṃ abhiññāsacchikariyāya pādakaṃ padaṭṭhānabhūtan ti.

Iddhividhāya cittaṃ abhinīharati abhininnāmetī ti ettha ijjhanaṭṭhena iddhi, nipphattiaṭṭhena paṭilābhaṭṭhena cā ti vuttaṃ hoti. Yaṃ hi nippajjati paṭilabbhati ca, taṃ ijjhatī ti vuccati. Yath' āha:—*kāmaṃ kāmayamānassa, tassa c' etaṃ samijjhatī* ti.[1] Tathā nekkhammaṃ ijjhatī ti iddhi, paṭiharatī ti pāṭihāriyaṃ. Arahattamaggo icchatī ti iddhi, paṭiharatī ti pāṭihāriyan ti.

Aparo nayo:—ijjhanaṭṭhe iddhi, upāyasampadāy' etam adhivacanaṃ; upāyasampadā hi ijjhati, adhippetaphalapasavanato. Yath' āha:—*ayaṃ kho Citto gahapati sīlavā kalyāṇadhammo. Sace paṇidahissati anāgatam addhānaṃ rājā assa cakkavattī ti ijjhissati hi sīlavato cetopaṇidhivisuddhattā* ti.[2]

Aparo nayo:—etāya sattā ijjhantī ti iddhi. Ijjhantī ti iddhā vuddhā ukkaṃsagatā hontī ti vuttaṃ hoti.

Sā dasa vidhā; yath' āha:—*iddhiyo ti dasa iddhiyo.* Puna ca paraṃ āha:—*Katamā dasa iddhiyo?* (1) *Adhiṭṭhānā iddhi*, (2) *vikubbanā iddhi*, (3) *manomayā iddhi*, (4) *ñāṇavipphārā iddhi*, (5) *samādhivipphārā iddhi*, (6) *ariyā iddhi*, (7) *kammavipākajā iddhi*, (8) *puññavato iddhi*, (9) *vijjāmayā iddhi*, (10) *tattha tattha samāpayogapaccayā ijjhanaṭṭhena iddhī* ti.[3]

Tattha (1) pakatiyā eko bahukaṃ āvajjati, sataṃ vā sahassaṃ vā satasahassaṃ vā āvajjitvā ñāṇena adhiṭṭhāti bahuko homī ti. Evaṃ vibhajitvā dassitā iddhi adhiṭṭhānavasena nipphannattā *adhiṭṭhānā iddhi* nāma.

(2) So pakativaṇṇaṃ vijahitvā kumārakavaṇṇaṃ vā dasseti nāgavaṇṇaṃ vā . . . pe . . . vividham pi senāvyūhaṃ dassetī ti evaṃ āgatā iddhi pakativaṇṇavijahanavikāravasena pavattattā *vikubbanā iddhi* nāma.

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[1] *Sn. ver.* 766.

[2] *S.* iv, 303, *with these variants in P.T.S. ed.*:—anāgatam (*inadvertently*) *omitted*; *for* assa, assam; hi *omitted*. S^h *after* cakkavattī ti *adds* tassa kho ayaṃ . . .

[3] *Pṭs.* ii, 205. *In* Asl. 91 samādhivipphārā iddhi *is omitted, and* bhāvanāmayā iddhi *is substituted as ninth.*

(3) *Idha bhikkhu imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayan* ti[1] iminā nayena āgatā iddhi sarīrabbhantare aññass' eva manomayassa sarīrassa nipphattivasena pavattattā *manomayā iddhi* nāma.

(4) Ñāṇuppattito[2] pana pubbe vā pacchā vā taṃ khaṇe vā ñāṇānubhāvanibbatto viseso *ñāṇavipphārā iddhi* nāma. Vuttaṃ h' etaṃ:—*aniccānupassanāya niccasaññāya pahānaṭṭho ijjhatī ti ñāṇavipphārā iddhi* . . . pe . . . arahattamaggena sabbakilesānaṃ *pahānaṭṭho ijjhatī ti ñāṇavipphārā iddhi. Āyasmato Bakkulassa*[3] *ñāṇavipphārā iddhi. Āyasmato Sankiccassa ñāṇavipphārā iddhi. Āyasmato Bhūtapālassa ñāṇavipphārā iddhī* ti.[4]

Tattha āyasmā Bakkulo daharo va mangaladivase nadiyā nahāpiyamāno dhātiyā pamādena sote patito. Tam enaṃ maccho gilitvā Bārāṇasītitthaṃ agamāsi. Tatra taṃ macchabandho gahetvā seṭṭhibhariyāya vikkiṇi. Sā macche sinehaṃ uppādetvā: aham eva naṃ pacissāmī ti phālentī macchakucchiyaṃ suvaṇṇabimbaṃ viya dārakaṃ disvā: putto me laddho ti somanassajātā ahosi. Iti macchakucchiyaṃ arogabhāvo āyasmato Bakkulassa pacchimabhavikassa tena attabhāvena, paṭilabhitabba-arahattamaggañāṇānubhāvena nibbattattā ñāṇavipphārā iddhi nāma. Vatthu pana vitthārena kathetabbaṃ.

Sankiccattherassa[5] pana gabbhagatass' eva mātā kālam akāsi. Tassā citakaṃ āropetvā sūlehi vijjhitvā jhāpiyamānāya dārako sūlakoṭiyā akkhikūṭe pahāraṃ labhitvā saddaṃ akāsi. Tato: dārako jīvatī ti otāretvā kucchiṃ phāletvā dārakaṃ ayyikāya adaṃsu. So tāya paṭijaggito vuddhim anvāya pabbajitvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Iti vuttanayen' eva dārucitakāya arogabhāvo āyasmato Sankiccassa *ñāṇavipphārā iddhi* nāma.

Bhūtapāladārakassa pana pitā Rājagahe daḷiddamanusso.

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[1] *D.* i, 77.
[2] S[b] Ñāṇappavattito.
[3] B[h] Bākk°; B[m] Bāk°.
[4] *Pṭs.* ii, 211. *The words not in italics are not in the P.T.S. edition of the text.* Cf. *Pss. of the Brethren*, p. 159 f.
[5] Cf. *ibid.*, p. 266 f.; *Dhp. A.* ii, 240.

So dārūnaṃ atthāya sakaṭena aṭaviṃ gantvā dārubhāraṃ katvā sāyaṃ nagaradvārasamīpaṃ patto. Ath' assa goṇā yugaṃ ossajjitvā nagaraṃ pavisiṃsu. So sakaṭamūle puttakaṃ nisīdāpetvā goṇānaṃ anupadaṃ gacchanto nagaram eva pāvisi. Tassa anikkhantass' eva dvāraṃ pihitaṃ. Dārakassa vāḷayakkhānucarite pi bahi nagare tiyāmarattiṃ arogabhāvo vuttanayen' eva *ñāṇavipphārā iddhi* nāma. Vatthu pana vitthāretabbaṃ.

(5) Samādhito pubbe vā pacchā vā taṃ khaṇe vā samathānubhāvena nibbatto viseso *samādhivipphārā iddhi*. Vuttaṃ h' etaṃ : *paṭhamajjhānena nīvaraṇānaṃ pahānaṭṭho ijjhatī ti samādhivipphārā iddhi* . . . pe . . . *nevasaññā-nāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññāya pahānaṭṭho ijjhatī ti samādhivipphārā iddhi. Āyasmato Sāriputtassa samādhivipphārā iddhi. Āyasmato Sañjīvassa, āyasmato Khāṇukoṇḍaññassa, Uttarāya upāsikāya, Sāmāvatiyā upāsikāya samādhivipphārā iddhī* ti.[1]

Tattha yadā āyasmato Sāriputtassa Mahā-Moggallānattherena saddhiṃ Kapotakandarāyaṃ viharato *juṇhāya rattiyā navoropitehi kesehi ajjhokāse*[2] nisinnassa eko duṭṭhayakkho sahāyakena yakkhena vāriyamāno pi *sīse pahāram adāsi*, yassa meghassa viya gajjito[3] saddo ahosi, tadā thero tassa paharaṇasamaye samāpattiṃ appesi. Ath' assa tena pahārena na koci ābādho ahosi. Ayaṃ tass' āyasmato *samādhivipphārā iddhi*. Vatthu pana Udāne āgatam eva.[4]

Sañjīvattheraṃ pana nirodhaṃ samāpannaṃ kālankato ti sallakkhetvā gopālakādayo tiṇakaṭṭhagomayāni saṃkaḍḍhitvā aggiṃ adaṃsu. Therassa cīvare aṃsumattam pi najjhāyittha. Ayam assa anupubbasamāpatti vasena pavattasamathānubhāvanibbattattā *samādhivipphārā iddhi*. Vatthu pana sutte āgatam eva.[5]

Khāṇukoṇḍaññatthero[6] pana pakatiyā va samāpattibahulo. So aññatarasmiṃ araññe rattiṃ samāpattiṃ appet-

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[1] *Pṭs.* ii, 212 f.
[2] *So all editions. P.T.S. ed. Udāna* :—abbhokāse.
[3] S[b] gajjayato.
[4] *Ud.* iv, 4.
[5] *M.* i, 333.
[6] Cf. *Dhp. A.* ii, 254 f.

vā nisīdi. Pañcasatā corā bhaṇḍakam thenetvā gacchantā: idāni amhākaṃ anupathaṃ āgacchantā n' atthī ti vissamitukāmā bhaṇḍakaṃ oropayamānā: khāṇuko ayan ti maññamānā therass' eva upari sabbabhaṇḍakāni ṭhapesuṃ. Tesaṃ vissamitvā gacchantānaṃ paṭhamaṃ ṭhapitabhaṇḍakassa gahaṇakāle kālaparicchedavasena thero vuṭṭhāsi. Te therassa calanākāraṃ disvā bhītā viraviṃsu.[1] Thero: mā bhāyittha, upāsakā! Bhikkhu ahan ti āha. Te āgantvā vanditvā theragatena pasādena pabbajitvā saha paṭisambhidāhi arahattaṃ pāpuṇiṃsu. Ayam ettha pañcahi bhaṇḍakasatehi ajjhotthaṭassa therassa ābādhābhāvo *samādhivipphārā iddhi*.

Uttarā upāsikā Puṇṇakaseṭṭhissa dhītā. Tassā Sirimā nāma gaṇikā issāpakatā tattatelakaṭāhaṃ sīse āsiñci. Uttarā taṃ khaṇaṃ yeva mettaṃ samāpajji. Telaṃ pokkharapattato udabindu[2] viya vivaṭṭamānaṃ agamāsi. Ayam assā *samādhivipphārā* iddhi. Vatthu pana vitthāretabbaṃ.

Sāmāvatī nāma Udenassa rañño aggamahesī. Māgaṇḍiyabrāhmaṇo attano dhītāya aggamahesiṭṭhānaṃ patthayamāno tassā vīṇāya āsivisaṃ pakkhipāpetvā rājānaṃ āha:—mahārāja, Sāmāvatī taṃ māretukāmā vīṇāya āsivisaṃ gahetvā pariharatī ti. Rājā taṃ disvā kupito: Sāmāvatiṃ vadhissāmī ti dhanuṃ āropetvā visapītaṃ khurappaṃ sannayhi. Sāmāvatī saparivārā rājānaṃ mettāya phari. Rājā[3] saraṃ neva khipituṃ na oropetuṃ sakkonto vedhamāno aṭṭhāsi. Tato naṃ devī āha: kiṃ, mahārāja, kilamasī ti? Āma, kilamāmī ti. Tena hi dhanuṃ oropehī ti. Saro rañño pādamūle yeva pati. Tato naṃ devī āha: mahārāja, na appaduṭṭhassa dussitabban ti ovadi. Iti rañño saraṃ muñcituṃ avisahanabhāvo Sāmāvatiyā upāsikāya *samādhivipphārā iddhī* ti.

(6) Paṭikulādisu appaṭikūlasaññivihārādikā pana *ariyā iddhi* nāma. Yath' āha:—*katamā ariyā iddhi? Idha bhikkhu sace ākankhati paṭikūle appaṭikūlasaññī*[4] *vihareyyan ti, appaṭikūlasaññī tattha viharati* . . . pe . . . *upekkhako tattha viharati*

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[1] Bhm vivariṃsu. [2] Bhm udakabindu.
[3] Sb *adds* pi; Sh neva saraṃ . . .
[4] Bhm paṭikūlasaññī.

sato sampajāno ti.[1] Ayaṃ hi cetovasippattānaṃ ariyānaṃ yeva sambhavato *ariyā iddhī* ti vuccati. Etāya hi samannāgato khīṇāsavo bhikkhu paṭikūle aniṭṭhe vatthusmiṃ mettāpharaṇaṃ vā dhātumanasikāraṃ vā karonto appaṭikūlasaññī viharati. Appaṭikūle iṭṭhe vatthusmiṃ asubhapharaṇaṃ vā aniccan ti manasikāraṃ vā karonto paṭikūlasaññī viharati. Tathā paṭikūlāpaṭikūlesu tad-eva mettāpharaṇaṃ vā dhātumanasikāraṃ vā karonto appaṭikūlasaññī viharati. Appaṭikūlapaṭikūlesu ca tad-eva asubhapharaṇaṃ vā aniccan ti manasikāraṃ vā karonto paṭikūlasaññī viharati. Cakkhunā rūpaṃ disvā neva sumano hotī[2] ti ādinā nayena vuttaṃ pana chaḷaṅgupekkhaṃ pavattayamāno paṭikūle ca appaṭikūle ca tadubhayaṃ abhinivajjitvā upekkhako viharati sato sampajāno. Paṭisambhidāyaṃ hi: *kathaṃ paṭikūle appaṭikūlasaññī viharati? Aniṭṭhasmiṃ vatthusmiṃ mettāya vā pharati dhātuto*[3] *vā upasaṃharatī* ti[4] ādinā nayena ayaṃ eva attho vibhatto. Ayaṃ ceto vasippattānaṃ ariyānaṃ yeva sambhavato *ariyā iddhī* ti vuccati.

(7) Pakkhi-ādīnaṃ pana vehāsagamanādikā *kammavipākajā iddhi* nāma. Yath' āha:—*katamā kammavipākajā iddhi? Sabbesaṃ pakkhīnaṃ, sabbesaṃ devānaṃ, ekaccānaṃ manussānaṃ, ekaccānañ ca vinipātikānaṃ: ayaṃ kammavipākajā iddhī* ti.[5] Ettha hi sabbesaṃ pakkhīnaṃ jhānaṃ vā vipassanaṃ vā vinā yeva ākāsena gamanaṃ. Tathā sabbesaṃ devānaṃ paṭhamakappikānañ ca ekaccānaṃ manussānaṃ. Tathā Piyankaramātā[6] yakkhinī, Uttaramātā, Phussamittā, Dhammaguttā ti. Evaṃ ādīnaṃ ekaccānaṃ vinipātikānaṃ ākāsena gamanaṃ *kammavipākajā iddhī* ti.

(8) Cakkavatti-ādīnaṃ vehāsagamanādikā pana *puññavato iddhi* nāma. Yath' āha:—*katamā puññavato iddhi? Rājā cakkavattī vehāsaṃ gacchati saddhiṃ caturanginiyā senāya antamaso assabandha-gobandha-purise upādāya. Jotikassa gahapatissa puññavato iddhi. Jaṭilakassa gahapatissa*

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[1] *Pts.* ii, 212.
[2] *A.* ii, 198.
[3] B^hm dhātuyo.
[4] *Pts.* ii, 212.
[5] *Ibid.* ii, 213. P.T.S. *ed. omits* ca.
[6] B^hm Piyankura°. Cf. *S.* i, 209.

puññavato iddhi. Ghositassa[1] *gahapatissa puññavato iddhi. Meṇḍakassa*[2] *gahapatissa puññavato iddhi. Pañcannaṃ mahāpuññānaṃ puññavato iddhī* ti. Sankhepato pana paripākaṃ gate puññasambhāre ijjhanakaviseso puññavato iddhi.

Ettha ca Jotikassa gahapatissa pathaviṃ bhinditvā maṇipāsādo uṭṭhahi, catusaṭṭhi ca kapparukkhā ti ayam assa *puññavato iddhi.* Jaṭilakassa asītihatthḥo suvaṇṇapabbato nibbatti. Ghositassa sattasu ṭhānesu māranaṭṭhāya upakkame kate pi arogabhāvo puññavato iddhi. Meṇḍakassa ekakasitamatte padese sattaratanamayānaṃ Meṇḍakānaṃ pātubhāvo puññavato iddhi. Pañca mahāpuññā nāma: Meṇḍakaseṭṭhi, tassa bhariyā Candapadumasirī, putto Dhanañcayaseṭṭhi, suṇisā Sumanadevī, dāso Puṇṇo nāmā ti, tesu seṭṭhissa sīsaṃ nahātassa ākāsaṃ ullokanakāle aḍḍhateḷasakoṭṭhasahassāni ākāsato rattasālīnaṃ pūrenti. Bhariyāya nālikodanamattam pi gahetvā sakala-Jambudīpavāsike parivisamānāya bhattaṃ na khīyati. Puttassa sahassatthavikaṃ gahetvā sakala-Jambudīpavāsikānam pi dentassa kahāpaṇā na khīyanti. Suṇisāya ekaṃ vīhitumbaṃ gahetvā sakala-Jambudīpavāsikānam pi bhājayamānāya dhaññaṃ na khīyati. Dāsassa ekena nangalena kasato ito satta ito sattā ti cuddasamaggā honti. Ayaṃ nesaṃ *puññavato iddhi.*

(9) Vijjādharādīnaṃ vehāsagamanādikā pana *vijjāmayā iddhi.* Yath' āha:—*katamā vijjāmayā iddhi? Vijjādharā vijjaṃ parijapitvā*[3] *vehāsaṃ gacchanti; ākāse antalikkhe hatthim pi dassenti,* . . . pe . . . *vividham pi senāvyūhaṃ dassentī* ti.[4]

(10) Tena tena pana sammāpayogena tassa tassa kammassa ijjhanaṃ tattha tattha sammāpayogapaccayā *ijjhanaṭṭhena iddhi.* Yath' āha:—*nekkhammena kāmacchandassa pahānaṭṭho ijjhatī ti tattha tattha sammāpayogapaccayā ijjhanena iddhi* . . . pe . . . *arahattamaggena sabbakilesānaṃ pahānaṭṭho ijjhatī ti tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhī* ti.[5] Ettha ca paṭipattisankhātass' eva sammāpayogassa

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[1] Bhm Ghosakassa. *Dhp. A.* i, 208. *Pṭs. loc. cit.*
[2] *Vin.* i, 242 f.; *Dhp. A.* 384 f.
[3] Bhm °jappetvā. [4] *Pṭs.* ii, 213. [5] *Ibid.*

dīpanavasena purimapāḷisadisā va pāḷi āgatā. Aṭṭhakathāyaṃ pana sakaṭavyūhādikaraṇavasena yaṃ kiñci sippakammaṃ, yaṁ kiñci vejjakammaṃ, tiṇṇaṃ Vedānaṃ uggahaṇaṃ, tiṇṇaṃ Piṭakānaṃ uggahaṇaṃ antamaso kasanavapanādīni upādāya taṃ taṃ kammaṃ katvā nibbattiviseso tattha tattha sammāpayogapaccayā ijjhanaṭṭhena iddhī ti āgatā. Iti imāsu dasasu iddhīsu iddhividhāyā ti imasmiṃ pade adhiṭṭhānā iddhi yeva āgatā. Imasmiṃ pan' atthe vikubbanā manomayā iddhiyo pi icchitabbā eva.

Iddhividhāyā ti iddhikoṭṭhāsāya, iddhivikappāya vā. *Cittaṃ abhinīharati abhininnāmetī* ti so bhikkhu vuttappakāravasena tasmiṃ citte abhiññāpādake jāte iddhividhādhigamatthāya parikammacittaṃ abhinīharati kasiṇārammaṇato apanetvā iddhividhābhimukhaṃ peseti. *Abhininnāmetī* ti adhigantabba-iddhipoṇaṃ iddhipabbhāraṃ karoti. *So* ti so evaṃ katacittābhinīhāro bhikkhu. *Anekavihitan* ti anekavidhaṃ nānappakārakaṃ. *Iddhividhan* ti iddhikoṭṭhāsaṃ. *Paccanubhotī* ti paccanubhavati phusati sacchikaroti pāpuṇātī ti attho.

Idāni 'ssa anekavihitabhāvaṃ dassento *eko pi hutvā* ti ādim āha. Tattha *eko pi hutvā* ti iddhikaraṇato pubb' eva pakatiyā eko pi hutvā. *Bahudhā hotī* ti bahūnaṃ santike caṅkamitukāmo vā sajjhāyaṃ vā kattukāmo pañhaṃ vā pucchitukāmo hutvā, satam pi sahassam pi hoti. Kathaṃ panā 'yam etaṃ hoti? *Iddhiyā catasso bhūmiyo, cattāro pādā, aṭṭha padāni, soḷasa ca mūlāni*[1] sampādetvā, ñāṇena adhiṭṭhahanto. Tattha catasso bhūmiyo ti cattāri jhānāni veditabbāni. Vuttaṃ h' etaṃ Dhammasenāpatinā:—*iddhiyā katamā catasso bhūmiyo? Vivekajabhūmi-paṭhamaṃ jhānaṃ, pītisukhabhūmi dutiyaṃ jhānaṃ, upekhāsukhabhūmi tatiyaṃ jhānaṃ, adukkhamasukhabhūmi catutthaṃ jhānaṃ. Iddhiyā imā catasso bhūmiyo iddhilābhāya iddhipaṭilābhāya iddhivikubbanatāya iddhivisavitāya iddhivasitāya iddhivesārajjāya saṃvattantī* ti.[2] Ettha ca purimāni tīṇi jhānāni yasmā pītipharaṇena ca sukhapharaṇena ca sukhasaññañ ca lahusaññañ ca okkamitvā lahu-mudu-kammaññakāyo hutvā iddhiṃ pā-

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[1] *Pṭs.* ii, 205. [2] *Ibid.*

puṇāti, tasmā iminā pariyāyena iddhilābhāya saṃvattanato *saṃbhārabhūmiyo* ti veditabbāni. Catutthajjhānaṃ pana iddhilābhāya pakatibhūmi yeva.

Cattāro pādā ti cattāro iddhipādā veditabbā. Vuttaṃ h' etaṃ: *iddhiyā katame cattāro pādā? Idha bhikkhu chandasamādhipadhānasankhārasamannāgataṃ iddhipādaṃ bhāveti viriya . . . . citta . . . vīmaṃsāsamādhipadhānasankhārasamannāgataṃ iddhipādaṃ bhāveti. Iddhiyā ime cattāro pādā iddhilābhāya* . . . pe . . . *iddhivesārajjāya saṃvattantī* ti.[1] Ettha ca chandahetuko chandādhiko vā samādhi *chandasamādhi;* kattukamyatāchandaṃ adhipatiṃ karitvā paṭiladdhasamādhiss' etaṃ adhivacanaṃ. Padhānabhūtā sankhārā *padhānasankhārā;* catukiccasādhakassa sammappadhānaviriyass' etaṃ adhivacanaṃ. *Samannāgatan* ti chandasamādhinā ca padhānasankhārehi ca upetaṃ. *Iddhipādan* ti nipphattipariyāyena vā ijjhanaṭṭhena ijjhanti etāya sattā iddhā vuddhā ukkaṃsagatā hontī ti iminā vā pariyāyena iddhī ti sankhaṃ gatānaṃ abhiññācittasampayuttānaṃ chandasamādhipadhānasankhārānaṃ adhiṭṭhānaṭṭhena pādabhūtaṃ sesacittacetasikarāsin ti attho. Vuttaṃ h' etaṃ:—*iddhipādo ti tathabhūtassa vedanākkhandho* . . . . pe . . *viññāṇakkhandho* ti.[2] Athavā pajjate anenā ti pādo, pāpuṇīyatī ti attho. Iddhiyā pādo iddhipādo; chandādīnaṃ etaṃ adhivacanaṃ. Yath' āha:—*chandañ ce bhikkhave bhikkhu nissāya labhati samādhiṃ, labhati cittass' ekaggataṃ: ayaṃ vuccati chandasamādhi. So anuppannānaṃ pāpakānaṃ* . . . pe . . . *padahati: ime vuccanti padhānasankhārā. Iti ayañ ca chando ayañ ca chandasamādhi ime ca padhānasankhārā: ayaṃ vuccati, bhikkhave, chandasamādhi-padhānasankhāra samannāgato iddhipādo* ti.[3] Evaṃ ses' iddhipādesu pi attho veditabbo.

Aṭṭha padānī ti chandādīni aṭṭha veditabbāni. Vuttaṃ h' etaṃ:—*iddhiyā katamāni aṭṭhapadāni? Chandañ ce bhikkhave bhikkhu nissāya labhati samādhiṃ, labhati cittass' ekaggataṃ, chando na samādhi, samādhi na chando. Añño*

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[1] *Pṭs.* ii, 205. Cf. *D.* ii, 213; *M.* i, 103; *S.* v, 284.
[2] *Vibh.* 217, *etc.*
[3] *S.* v, 268. Cf. *Vibh.* 216.

chando añño samādhi. Viriyañ ce bhikkhu. . . . Cittañ ce bhikkhu. . . . Vīmaṃsañ ce bhikkhu nissāya labhati samādhiṃ, labhati cittass' ekaggataṃ, vīmaṃsā na samādhi, samādhi na vīmaṃsā. Aññā vīmaṃsā añño samādhi. Iddhiyā imāni aṭṭhapadāni iddhilābhāya . . . pe . . . iddhivesārajjāya saṃvattantī ti.[1] Ettha hi iddhiṃ uppādetukāmatā chando samādhinā ekato niyutto va iddhilābhāya saṃvattati. Tathā viriyādayo; tasmā imāni aṭṭhapadāni vuttānī ti veditabbāni.

Soḷasa mūlānī ti soḷasahi ākārehi āneñjatā cittassa veditabbā. Vuttaṃ' h' etaṃ: *iddhiyā kati mūlāni? soḷasamūlāni: anonataṃ cittaṃ kosajje na iñjatī ti āneñjaṃ; anunnataṃ cittaṃ uddhacce na iñjatī ti āneñjaṃ; anabhinataṃ cittaṃ rāge na iñjatī ti āneñjaṃ; anupanataṃ*[2] *cittaṃ vyāpāde na iñjatī ti āneñjaṃ; anissitaṃ cittaṃ diṭṭhiyā na iñjatī ti āneñjaṃ; appaṭibaddhaṃ*[3] *cittaṃ chandarāge na iñjatī ti āneñjaṃ; vippamuttaṃ cittaṃ kāmarāge na iñjatī ti āneñjaṃ; visaṃyuttaṃ cittaṃ kilese na iñjatī ti āneñjaṃ; vimariyādikataṃ*[4] *cittaṃ kilesamariyāde na iñjatī ti āneñjaṃ; ekattagataṃ cittaṃ nānattakilese na iñjatī ti āneñjaṃ; saddhāya pariggahitaṃ cittaṃ assaddhiye na iñjatī ti āneñjaṃ; viriyena pariggahitaṃ cittaṃ kosajje na iñjatī ti āneñjaṃ; satiyā pariggahitaṃ cittaṃ pamāde na iñjatī ti āneñjaṃ; samādhinā pariggahitaṃ cittaṃ uddhacce na iñyatī ti āneñjaṃ; paññāya pariggahitaṃ cittaṃ avijjāya na iñjatī ti āneñjaṃ; obhāsagataṃ cittaṃ avijjandhakāre na iñjatī ti āneñjaṃ; iddhiyā imāni soḷasamūlāni iddhi lābhāya* . . . pe . . . *iddhi vesārajjāya saṃvattantī* ti.[5]

Kāmañ c' esa attho *evaṃ samāhite citte* ti ādinā pi siddho yeva, paṭhamajjhānādīnaṃ pana iddhiyā bhūmipāda-padamūlabhāvadassanatthaṃ puna vutto. Purimo ca Suttesu āgatanayo; ayaṃ Paṭisambhidāyaṃ. Iti ubhayattha asammohattham pi puna vutto.

Ñāṇena adhiṭṭhahanto ti[6] svayam ete iddhiyā bhūmipāda-

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[1] *Pṭs.* ii, 205 f.

[2] Bhm °ṇataṃ *in all compounds.*

[3] Bhm °bandhaṃ.

[4] P.T.S. *ed.* vipariyādikataṃ.

[5] *Pṭs.* ii, 206.

[6] Cf. *Pṭs.* ii, 207 f.

padamūlabhūte dhamme sampādetvā abhiññāpādakaṃ jhānaṃ samāpajjitvā vuṭṭhāya, sace sataṃ icchati, sataṃ homi! sataṃ homī ti parikammaṃ katvā puna abhiññāpādakaṃ jhānaṃ samāpajjitvā vuṭṭhāya adhiṭṭhāti adhiṭṭhānacittena sah' eva sataṃ hoti.

Sahassādisu pi es' eva nayo. Sace evaṃ na ijjhati, puna parikammaṃ katvā dutiyam pi samāpajjitvā vuṭṭhāya adhiṭṭhātabbaṃ. Saṃyuttaṭṭhakathayaṃ hi ekavāraṃ dvevāraṃ samāpajjituṃ vaṭṭatī ti vuttaṃ. Tattha pādakajjhānacittaṃ nimittārammaṇaṃ. Parikammacittāni satārammaṇāni vā sahassārammaṇāni vā; tāni ca kho vaṇṇavasena, no paṇṇattivasena. Adhiṭṭhānacittam pi tath' eva satārammaṇaṃ vā sahassārammaṇaṃ vā. Taṃ pubbe vuttaṃ appanācittam iva gotrabhū anantaraṃ ekam eva uppajjati rūpāvacaracatutthajjhānikaṃ. Yam pi hi Paṭisambhidāyaṃ vuttaṃ:—*pakatiyā eko bahukaṃ*[1] *āvajjati, sataṃ vā sahassaṃ vā satasahassaṃ vā āvajjitvā ñāṇena adhiṭṭhāti bahuko homī ti, bahuko hoti. Yathā āyasmā Cūḷa-Panthako* ti.[2] Tatrā pi *āvajjatī* ti parikammavasen' eva vuttaṃ. *Āvajjitvā ñāṇena adhiṭṭhātī* ti abhiññāñāṇavasena vuttaṃ, tasmā bahukaṃ āvajjati. Tato tesam pi parikammacittānaṃ avasāne samāpajjati. Samāpattito vuṭṭhahitvā puna bahuko homī ti āvajjitvā tato paraṃ pavattānaṃ tiṇṇaṃ catunnam vā pubbabhāgacittānaṃ anantarā uppannena sanniṭṭhāpanavasena adhiṭṭhānan ti laddhanāmena eken' eva abhiññāñāṇena adhiṭṭhātī ti evam ettha attho daṭṭhabbo.

Yaṃ pana vuttaṃ: *yathā āyasmā Cūḷa-Panthako* ti, taṃ bahudhābhāvassa kāyasakkhidassanatthaṃ vuttaṃ. Taṃ pana vatthunā dīpetabbaṃ.

Te[3] kira dve bhātaro panthe jātattā Panthakā ti nāmaṃ labhiṃsu. Tesaṃ jeṭṭho Mahā-Panthako. So pabbajitvā saha paṭisambhidāhi arahattaṃ pāpuṇi. Arahā hutvā Cūḷa-Panthakaṃ pabbājetvā,

[1] *So all four ed. Pts. ed.* bahulaṃ.
[2] *Pts.* ii, 207. Cf. *Pss. of the Brethren*, p. 258 f.
[3] Cf. *Jāt.* i, 116 f.

Padumaṃ yathā kokanadaṃ sugandhaṃ,
Pāto siyā phullam avītagandhaṃ ;
Angīrasaṃ passa virocamānaṃ,
Tapantam ādiccam iv' antalikkhe ti

imaṃ gāthaṃ adāsi. So taṃ catūhi māsehi paguṇaṃ kātuṃ nāsakkhi. Atha naṃ thero: abhabbo tvaṃ sāsane ti vihārato nīhari. Tasmiñ ca kāle thero bhattuddesako hoti. Jīvako theraṃ upasankamitvā: sve bhante Bhagavatā saddhiṃ pañca bhikkhu satāni gahetvā amhākaṃ gehe bhikkhaṃ gaṇhāthā ti āha. Thero pi: ṭhapetvā Cūḷa-Panthakaṃ, sesānaṃ adhivāsemī ti adhivāsesi. Cūḷa-Panthako dvārakoṭṭhake ṭhatvā rodati. Bhagavā dibbacakkhunā disvā upasankamitvā: kasmā rodasī ti? āha. So taṃ pavattiṃ ācikkhi. Bhagavā: na sajjhāyaṃ kātuṃ asakkonto mama sāsane abhabbo nāma hoti. Mā soci, bhikkhū ti taṃ bāhāyaṃ gahetvā vihāraṃ pavisitvā iddhiyā pilotikakhaṇḍaṃ abhinimminitvā adāsi: handa, bhikkhu, imaṃ parimajjanto rajoharaṇaṃ rajoharaṇan ti punappunaṃ sajjhāyaṃ karotī ti. Tassa tathā karoto taṃ kāḷavaṇṇaṃ ahosi. So: parisuddhaṃ vatthaṃ n' atth' ettha doso; attabhāvassa panā 'yaṃ doso ti saññaṃ paṭilabhitvā pañcasu khandhesu ñāṇaṃ otāretvā vipassanaṃ vaḍḍhetvā anulomato gotrabhū samīpaṃ pāpesi. Ath' assa Bhagavā obhāsagāthā abhāsi:—

'Rāgo rajo na ca pana reṇu vuccati,
Rāgass' etaṃ adhivacanaṃ rajo ti;
Etaṃ rajaṃ vippajahitvā paṇḍitā,[1]
Viharanti te vigatarajassa[2] sāsane.

'Doso rajo na ca pana reṇu vuccati;
Dosass' etaṃ adhivacanaṃ rajo ti;
Etaṃ rajaṃ vippajahitvā paṇḍitā;
Viharanti te vītarajassa sāsane ti.

'Moho rajo na ca pana reṇu vuccati,
Mohass' etaṃ adhivacanaṃ rajo ti;
Etaṃ rajaṃ vippajahitvā paṇḍitā,
Viharanti te vītarajassa sāsane ti.'[3]

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[1] *Jāt. A. has* bhikkhavo *for* paṇḍitā.
[2] B[hm] vītarajassa.
[3] Cf. *Divyā.* 491.

Tassa gāthāpariyosāne catupaṭisambhidā chaḷabhiññā parivārā navalokuttaradhammā hatthagatā va ahesuṃ. Satthā dutiyadivase Jīvakassa gehaṃ agamāsi saddhiṃ bhikkhusanghena. Atha dakkhiṇodakāvasāne yāguyā diyyamānāya pattaṃ pidahi. Jīvako: kiṃ bhante ti? pucchi. Vihāre eko bhikkhu atthī ti. So purisaṃ peseti: gaccha! ayyaṃ gahetvā sīghaṃ ehī ti. Vihārato nikkhante pana Bhagavati:—

Sahassakkhattuṃ attānaṃ nimminitvāna Panthako;
nisīdi Ambavane ramme yāva kālappavedanā ti.[1]

Atha so puriso gantvā kāsāvehi ekapajjotaṃ ārāmaṃ disvā āgantvā bhikkhūhi bharito, bhante, ārāmo; nā 'haṃ jānāmi katamo so ayyo ti āha. Tato naṃ Bhagavā āha:—gaccha! yaṃ paṭhamaṃ passasi, taṃ cīvarakaṇṇe gahetvā: Satthā taṃ āmantetī ti vatvā ānehī ti. So taṃ gantvā therass' eva cīvarakaṇṇe aggahesi. Tāvad-eva sabbe nimmitā antaradhāyiṃsu. Thero:—gaccha tvan ti taṃ uyyojetvā mukhadhovanādi-sarīrakiccaṃ niṭṭhapetvā paṭhamataraṃ gantvā pattāsane nisīdi. Idaṃ sandhāya vuttaṃ: *yathā āyasmā Cūḷapanthako* ti.

Tatra ye te bahū nimmitā, te aniyametvā nimmitattā iddhimatā sadisā va honti. Ṭhānanisajjādisu vā bhāsitatuṇhībhāvādisu vā yaṃ yaṃ iddhimā karoti, taṃ tad-eva karonti. Sace pana nānāvaṇṇe kātukāmo[2] hoti, keci paṭhamavaye, keci majjhimavaye, keci pacchimavaye, tathā dīghakese, upaḍḍhamuṇḍe, muṇḍe, missakese, upaḍḍharattacīvare, paṇḍukacīvare, padabhāṇadhammakathā sarabhaññapañhāpucchanapañhāvissajjana-rajanapacana-cīvarasibbanadhovanādīni karonte; apare pi vā nānappakārake kātūkāmo hoti, tena pādakajjhānato vuṭṭhāya: ettakā bhikkhū paṭhamavayā hontū ti ādinā nayena parikammaṃ katvā puna samāpajjitvā vuṭṭhāya adhiṭṭhātabbaṃ, adhiṭṭhānacittena saddhiṃ icchiticchitappakārā yeva hontī ti esa nayo: *bahudhā pi hutvā eko hoti* ti ādisu.

Ayaṃ pana viseso:—iminā bhikkhunā evaṃ bahubhāvaṃ nimminitvā puna: eko va hutvā cankamissāmi, sajjhāyaṃ

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[1] *Thag.* ver. 563.   [2] Bhm kattu°.

karissāmi, pañhaṃ pucchissāmī ti cintetvā vā ayaṃ vihāro appabhikkhuko. Sace keci āgamissanti: kuto ime ettakā ekasadisā bhikkhū addhā therassa esa ānubhāvo ti maṃ jānissantī ti appicchatāya vā antarā va eko homī ti icchantena pādakajjhānaṃ samāpajjitvā vuṭṭhāya: eko homī ti parikammaṃ katvā puna samāpajjitvā vuṭṭhāya: eko homī ti adhiṭṭhātabbaṃ; adhiṭṭhānacittena saddhiṃ yeva eko hoti. Evaṃ akaronto pana yathā paricchinnakālavasena sayam eva eko hoti.

Āvibhāvaṃ tirobhāvan ti ettha āvibhāvaṃ karoti tirobhāvaṃ karotī ti ayam attho. Imam eva hi sandhāya Paṭisambhidāyaṃ vuttaṃ[1]:—*āvibhāvan ti kenaci anāvaṭaṃ hoti appaṭicchannaṃ vivaṭaṃ pākaṭaṃ. Tirobhāvan ti kenaci āvaṭaṃ hoti paṭicchannaṃ pihitaṃ paṭikujjitan* ti. Tatrā 'yaṃ iddhimā āvibhāvaṃ kātukāmo andhakāraṃ vā ālokaṃ karoti, paṭicchannaṃ vā vivaṭaṃ anāpāthaṃ vā āpāthaṃ karoti. Kathaṃ? Ayaṃ hi yathā paṭicchanno pi dūre ṭhito pi vā dissati, evaṃ attānaṃ vā paraṃ vā kātukāmo pādakajjhānato vuṭṭhāya: idaṃ andhakāraṭṭhānaṃ ālokajātaṃ hotū ti vā: idaṃ paṭicchannaṃ vivaṭaṃ hotū ti vā: idaṃ anāpāthaṃ āpāthaṃ hotū ti vā āvajjitvā parikammaṃ katvā vuttanayen' eva adhiṭṭhāti, saha adhiṭṭhānā yathādhiṭṭhitaṃ eva hoti. Pare dūre ṭhitā pi passanti, sayam pi passitukāmo passati.

Etaṃ pana pāṭihāriyaṃ kena katapubban ti? Bhagavatā. Bhagavā hi, Cūḷa-Subhaddāya nimantito Vissakammunā[2] nimmitehi pañcahi kūṭāgārasatehi Sāvatthito sattayojanabbhantaraṃ Sāketaṃ gacchanto yathā Sāketanagaravāsino Sāvatthivāsike Sāvatthivāsino ca Sāketavāsike passanti, evaṃ adhiṭṭhāsi. Nagaramajjhe ca otaritvā pathaviṃ dvidhā bhinditvā yāva Avīciṃ, ākāsañ ca dvidhā viyūhitvā yāva Brahmalokaṃ dassesi. Devorohaṇenā pi ca ayam attho vibhāvetabbo.

Bhagavā kira yamakapāṭihāriyaṃ katvā caturāsīti pāṇasahassāni bandhanā pamocetvā: atītā Buddhā yamakapāṭihāriyāvasāne: kuhiṃ gatā ti āvajjitvā Tāvatiṃsasabhavanaṃ gatā ti addasa.

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[1] *Pts.* ii, 207. [2] Bhm Visuk°.

Ath' ekena pādena pathavītalaṃ akkamitvā dutiyaṃ Yugandharapabbate patiṭṭhāpetvā, puna purimapādaṃ uddharitvā Sinerumatthakaṃ akkamitvā tattha Paṇḍukambalasilātale vassaṃ upagantvā sannipatitānaṃ dasa sahassa cakkavāladevatānaṃ ādito paṭṭhāya abhidhammakathaṃ ārabhi.[1] Bhikkhācāravelāya nimmitabuddhaṃ māpesi, so dhammaṃ deseti. Bhagavā nāgalatā-dantakaṭṭhaṃ khāditvā Anotattadahe mukhaṃ dhovitvā Uttarakurūsu piṇḍapātaṃ gahetvā Anotattadahatīre paribhuñjati. Sāriputtatthero tattha gantvā Bhagavantaṃ vandati. Bhagavā: ajja ettakaṃ dhammaṃ desesin ti therassa nayaṃ deti. Evaṃ tayo māse abbocchinnaṃ abhidhammakathaṃ kathesi. Taṃ sutvā asīti-koṭi-devatānaṃ dhammābhisamayo ahosi. Yamakapāṭihāriye sannipatitā pi dvādasayojanā parisā: Bhagavantaṃ passitvā va gamissāmā ti khandhāvāraṃ bandhitvā aṭṭhāsi. Taṃ Cūḷa-Anāthapiṇḍikaseṭṭhi yeva sabbapaccayehi upaṭṭhāsi. Manussā: kuhiṃ Bhagavā? ti jānanatthāya Anuruddhattheraṃ yāciṃsu. Thero ālokaṃ vaḍḍhetvā addasa dibbena cakkhunā tattha vassūpagataṃ Bhagavantaṃ disvā āroceti. Te Bhagavato vandanatthāya Mahā-Moggallānattheraṃ yāciṃsu. Thero parisamajjhe yeva mahāpathaviyaṃ nimmujjitvā Sinerupabbataṃ nibbijjhitvā Tathāgatapādamūle Bhagavato pāde vandamāno va ummujjitvā Bhagavantaṃ etad avoca:—Jambudīpavāsino, bhante, Bhagavato pāde vanditvā passitvā va gamissāmā ti vadantī ti. Bhagavā āha: kuhiṃ pana te, Moggallāna, etarahi jeṭṭhabhātā Dhammasenāpatī ti? Sankassanagare, bhante ti. Moggallāna, maṃ daṭṭhukāmā sve Sankassanagaraṃ āgacchantu. Ahaṃ sve mahāpavāraṇapuṇṇamāsi[2] uposathadivase Sankassanagare otarissāmī ti. Sādhu, bhante ti thero Dasabalaṃ vanditvā āgatamaggen' eva orūyha manussānaṃ santikaṃ sampāpuṇi. Gamanāgamanakāle ca yathā naṃ manussā passanti, evaṃ adhiṭṭhāsi. Idaṃ tāv' ettha Mahāmoggallānatthero āvibhāvapāṭihāriyaṃ akāsi. So evaṃ āgato taṃ pavattiṃ ārocetvā: dūran ti saññaṃ akatvā katapātarāsā va nikkhamathā ti āha. Bhagavā Sakkassa devarañño ārocesi:—mahārāja, sve manussalokaṃ gacchāmī ti. Devarājā Vis-

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[1] *Asl.* i f. [2] Bhm °māsī.

sakammaṃ āṇāpesi: tāta, sve Bhagavā manussalokaṃ gantukāmo; tisso sopānapantiyo māpehi, ekaṃ kanakamayaṃ, ekaṃ rajatamayaṃ, ekaṃ maṇimayan ti. So tathā akāsi. Bhagavā dutiyadivase Sinerumuddhani ṭhatvā puratthimalokadhātuṃ olokesi. Anekāni cakkavāḷasahassāni vivaṭāni hutvā ekan gaṇaṃ viya pakāsiṃsu. Yathā ca puratthimena, evaṃ pacchimena pi uttarena pi dakkhiṇena pi sabbaṃ vivaṭam addasa: heṭṭhā pi yāva Avīci, upari yāva Akaniṭṭhabhavanaṃ, tāva addasa. Taṃ divasaṃ kira lokavivaraṇaṃ nāma ahosi. Manussā pi deve passanti, devā pi manusse. Tattha neva manussā uddhaṃ ullokenti, na devā adho olokenti, sabbesammukhā va aññamaññaṃ passanti. Bhagavā majjhe maṇimayena sopānena otarati. Cha kāmāvacaradevā vāmapasse kanakamayena, Suddhāvāsā ca Mahābrahmā ca dakkhiṇapasse rajatamayena. Devarājā pattacīvaraṃ aggahesi, Mahābrahmā tiyojanikaṃ setacchattaṃ, Suyāmo vāḷabījaniṃ, Pañcasikho Gandhabbaputto tigāvutamattaṃ beluvapaṇḍuvīṇaṃ gahetvā Tathāgatassa pūjaṃ karonto otarati. Taṃ divasaṃ Bhagavantaṃ disvā Buddhabhāvāya pihaṃ anuppādetvā ṭhitasatto nāma n' atthi. Idam ettha Bhagavā āvibhāvapāṭihāriyaṃ akāsi. Api ca Tambapaṇṇidīpe Taḷangaravāsī[1] Dhammadinnanatthero pi Tissa-Mahāvihāre[2] cetiyangaṇasmiṃ nisīditvā: *tīhi, bhikkhave, dhammehi samannāgato bhikkhu apaṇṇakapaṭipadaṃ paṭipanno hotī* ti Apaṇṇakasuttaṃ[3] kathento heṭṭhā-mukhaṃ vījaniṃ[4] akāsi yāva Avīcito ekangaṇaṃ ahosi; tato upari-mukhaṃ akāsi yāva Brahmalokā ekangaṇaṃ ahosi. Thero nirayabhayena tajjetvā saggasukhena ca palobhetvā dhammaṃ desesi. Keci sotāpaññā ahesuṃ, keci sakadāgāmī, anāgāmī, arahanto ti.

Tirobhāvaṃ kātukāmo pana ālokaṃ vā andhakāraṃ karoti, appaṭicchannaṃ vā paṭicchannaṃ, āpāthaṃ vā anāpāthaṃ karoti. Kathaṃ? Ayaṃ hi yathā appaṭicchanno pi samīpe ṭhito pi vā na dissati, evaṃ attānaṃ vā paraṃ vā kātukāmo pādakajjhānato vuṭṭhāya: idaṃ ālokaṭṭhānaṃ andhakāraṃ

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[1] Bhm Vāḷankara°. [2] *Mhv.* 20, 25.
[3] *A.* i, 113. *All editions read* apaṇṇaka°, *not* apaṇṇakata°.
[4] Bhm bījaniṃ.

hotū ti vā, idaṃ appaṭicchannaṃ paṭicchannaṃ hotū ti vā, idaṃ āpātaṃ anāpātaṃ hotū ti vā āvajjitvā parikammaṃ katvā vuttanayen' eva adiṭṭhāti; saha adhiṭṭhānacittena yathādhiṭṭhitam eva hoti. Pare samīpe ṭhitā pi passanti, sayam pi apassitukāmo na passati. Etaṃ pana pāṭihāriyaṃ kena katapubban ti? Bhagavatā. Bhagavā hi Yasa-kulaputtaṃ samīpe nisinnaṃ yeva yathā naṃ pitā na passati,[1] evam akāsi. Tathā vīsayojanasataṃ Mahā-Kappinassa paccuggamanaṃ katvā taṃ anāgāmiphale, amaccasahassañ c' assa sotāpattiphale patiṭṭhāpetvā tassa anumaggaṃ āgatā sahassitthiparivārā Anojā devī āgantvā samīpe nisinnā pi yathā saparisaṃ rājānaṃ na passati, tathā katvā: api, bhante, rājānaṃ passathā ti vutte: kiṃ pana vo rājānaṃ gavesituṃ varaṃ udāhu attānan ti? Attānaṃ, bhante ti vatvā nisinnāya tassā tathā dhammaṃ deseti. Yathā sā saddhiṃ itthisahassena sotāpattiphale patiṭṭhāsi, amaccā anāgāmiphale, rājā arahatte ti. Api ca Tambapaṇṇidīpaṃ āgatadivase yathā attanā saddhiṃ āgate avasese rājā na passati, evaṃ karontena Mahindattherenā pi idaṃ katam eva.

Api ca sabbam pi pākaṭapāṭihāriyaṃ āvibhāvaṃ nāma, apākaṭapāṭihāriyaṃ tirobhāvaṃ nāma. Tattha pākaṭapāṭihāriye iddhi pi paññāyati iddhimā pi; taṃ yamakapāṭihāriyena dīpetabbaṃ. Tatra hi: *idha Tathāgato yamakapāṭihāriyaṃ karoti asādhāraṇaṃ sāvakehi: uparimakāyato aggikkhandho pavattati, heṭṭhimakāyato udakadhārā pavattatī* ti.[2] Evaṃ ubhayaṃ paññāyittha. Apākaṭapāṭihāriye iddhi yeva paññāyati, na iddhimā. Taṃ Mahakasuttena[3] ca Brahmanimantanikasuttena[4] ca dīpetabbaṃ. Tatra hi āyasmato ca Mahakassa Bhagavato ca iddhi yeva paññāyittha, na iddhimā. Yath' āha: *ekamantaṃ nisinno kho Citto gahapati āyasmantaṃ Mahakaṃ etad avoca:—sādhu me, bhante, ayyo Mahako uttarimanussadhammaṃ iddhipāṭihāriyaṃ dassetū* ti. *Tena hi tvaṃ, gahapati, āḷinde uttarāsangaṃ paññāpetvā*

[1] *Vin.* i, 16; *Thag. A. on Thag.* cxvii. Cf. *Dhp. A.* ii, 112 f. *with Pss. of the Brethren*, 254 f.

[2] *Pts.* i, 125; *which reads* °pātihīraṃ.

[3] *S.* iv, 290. [4] *M.* i, 326.

tiṇakalāpaṃ okāsehī ti. Evaṃ bhante ti kho Citto gahapati āyasmato Mahakassa paṭissutvā āḷinde uttarāsangaṃ paññāpetvā tiṇakalāpaṃ okāsesi. Atha kho āyasmā Mahako vihāraṃ pavisitvā sūcighaṭikaṃ[1] *datvā tathārūpaṃ iddhābhisankhāraṃ abhisankhāsi, yathā tālacchiggaḷena ca aggalantarikāya ca acci nikkhamitvā tiṇāni jhāpesi, uttarāsangaṃ na jhāpesi.* Yathā c' āha: *atha khvāhaṃ, bhikkhave, tathārūpaṃ iddhābhisankhāraṃ abhisankhāsiṃ, ettāvatā Brahmā ca Brahmaparisā ca Brahmaparisajjā ca saddañ ca me sossanti, na ca maṃ dakkhissantī ti antarahito imaṃ gāthaṃ abhāsi:—*

Bhave cā 'haṃ bhayaṃ disvā bhavañ ca vibhavesinaṃ,
bhavaṃ nābhivadiṃ kiñci nandiñ ca na upādiyan ti.[2]

Tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathā pi ākāse[3] ti ettha tirokuḍḍan ti parakuḍḍaṃ, kuḍḍassa parabhāgan ti vuttaṃ hoti. Esa nayo itaresu. *Kuḍḍo* ti ca gehabhittiyā etam adhivacanaṃ. *Pākāro* ti gehavihāragāmādīnaṃ parikkhepapākāro. *Pabbato* ti paṃsupabbato vā pāsāṇapabbato vā. *Asajjamāno* ti alaggamāno. *Seyyathā pi ākāse* ti ākāse viya. Evaṃ gantukāmena pana ākāsakasiṇaṃ samāpajjitvā vuṭṭhāya kuḍḍaṃ vā pākāraṃ vā Sineru-cakkavāḷesu pi aññataraṃ pabbataṃ vā āvajjitvā kataparikammena: ākāso hotū ti adhiṭṭhātabbo, ākāso yeva hoti; adho otaritukāmassa uddhaṃ vā ārohitukāmassa susiro hoti; vinivijjhitvā gantukāmassa chiddo. So tattha asajjamāno gacchati. Tipiṭaka-Cūḷābhayatthero pan' etth' āha:—Ākāsakasiṇasamāpajjanaṃ, āvuso, kimatthiyaṃ? Kiṃ hatthi-assādīnaṃ abhinimminitukāmo hatthi-assādi-kasiṇāni samāpajjati? nanu yattha katthaci kasiṇe parikammaṃ katvā aṭṭha samāpattivasībhāvo yeva pamāṇaṃ, yaṃ yaṃ icchati, taṃ tad eva hotī ti? Bhikkhū āhaṃsu:—Pāḷiyā, bhante, ākāsakasiṇaṃ yeva āgataṃ, tasmā avassam etaṃ vattabban ti. Tatrā 'yaṃ pāḷi[4]:—*pakatiyā ākāsakasiṇasamāpattiyā lābhī hoti, tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ*

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[1] Bhm *omit*. [2] *M.* i, 330; Bhm upādiyin ti.
[3] Iddhividhā *formula*; *D.* i, 78; *Pts.* ii, 208; Bhm Tirokuṭṭam. [4] *Pts.* ii, 208.

āvajjati; āvajjitvā ñāṇena adhiṭṭhāti: ākāso hotū ti ākāso hoti, tirokuḍḍaṃ[1] *tiropākāraṃ tiropabbataṃ asajjamāno*[2] *gacchati. Yathā pakatiyā manussā*[3] *aniddhimanto kenaci anāvaṭe aparikkhitte asajjamānā*[4] *gacchanti, evam eva so iddhimā ceto vasippatto tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati, seyyathā pi ākāse* ti.

Sace pan' assa bhikkhuno adhiṭṭhahitvā gacchantassa antarā pabbato vā rukkho vā uṭṭheti, kiṃ puna samāpajjitvā adhiṭṭhātabban ti? Doso n' atthi, puna samāpajjitvā adhiṭṭhānaṃ hi upajjhāyassa santike nissayagahaṇasadisaṃ[5] hoti. Iminā ca pana bhikkhunā: ākāso hotū ti adhiṭṭhitattā ākāso hoti yeva. Purimādhiṭṭhānabalen' eva c' assa antarā añño pabbato vā rukkho vā utumayo uṭṭhahissatī ti aṭṭhānam ev' etaṃ. Aññena iddhimatā nimmite pana paṭhamanimmānaṃ balavaṃ hoti; itarena tassa uddhaṃ vā adho vā gantabbaṃ.

Pathaviyā pi ummujjanimmujjan ti ettha ummujjan ti uṭṭhānaṃ vuccati, nimmujjan ti saṃsīdanaṃ. Ummujjañ ca nimmujjañ ca ummujjanimmujjaṃ. Evaṃ kātukāmena āpokasiṇaṃ samāpajjitvā uṭṭhāya: ettake ṭhāne pathavī udakaṃ hotū ti paricchinditvā parikammaṃ katvā vuttanayen' eva adhiṭṭhātabbaṃ; saha adhiṭṭhānena yathā paricchinne ṭhāne pathavī udakam eva hoti, so tattha ummujjanimmujjaṃ karoti. Tatrā 'yaṃ pāḷi[6]:—*pakatiyā āpokasiṇasamāpattiyā lābhī hoti, pathaviṃ āvajjati; āvajjitvā ñāṇena adhiṭṭhāti: udakaṃ hotū ti, udakaṃ hoti. So pathaviyā ummujjanimmujjaṃ karoti. Yathā manussā pakatiyā aniddhimanto udake ummujjanimmujjaṃ karoti, evam eva so iddhimā ceto vasippatto, pathaviyā ummujjanimmujjaṃ karoti seyyathāpi udake* ṭi.

Na kevalañ ca ummujjanimujjam eva; nahānapāna-mukhadhovana-bhaṇḍakadhovanādisu yaṃ yaṃ icchati, taṃ taṃ karoti. Na kevalañ ca udakam eva, sappitelamadhuphāṇitādisu pi yaṃ yaṃ icchati, taṃ taṃ: idañ c' idañ ca ettakaṃ hotū ti āvajjitvā, parikammaṃ katvā, adhiṭṭhahantassa

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[1] B[hm] °kuṭṭaṃ *always*. [2] P.T.S. *ed.* āvajjamāno
[3] *Ibid.*, manussā pakatiyā. [4] *So also* P.T.S. *ed.*
[5] B[hm] °ggahaṇa°. [6] *Pts.* ii, 208.

yathādiṭṭhitam eva hoti. Uddharitvā bhājanagataṃ karontassa sappisappim eva hoti, telādīni telādīni yeva, udakaṃ udakam eva. So tattha temitukāmo va temeti, na temitukāmo na temeti. Tass' eva ca sā pathavī udakaṃ hoti, sesajanassa pathavī yeva. Tattha manussā pattikā pi gacchanti, yānādīhi pi gacchanti, kasikammādīni pi karonti yeva. Sace panā 'yaṃ tesam pi udakaṃ hotū ti icchati, hoti yeva. Paricchinnakālaṃ pana atikkamitvā yaṃ pakatiyā ghaṭataḷākādisu udakaṃ, taṃ ṭhapetvā avasesaṃ paricchinnaṭṭhānaṃ pathavī yeva hoti.

Udake pi abhijjamāne ti ettha yaṃ udakaṃ akkamitvā saṃsīdati, taṃ bhijjamānan ti vuccati, viparītaṃ abhijjamānaṃ. Evaṃ gantukāmena pana pathavīkasiṇaṃ samāpajjitvā vuṭṭhāya: ettake ṭhāne udakaṃ pathavī hotū ti paricchinditvā parikammaṃ katvā vuttanayen' eva adhiṭṭhātabbaṃ; saha adhiṭṭhānena yathā paricchinnaṭṭhāne udakaṃ pathavī yeva hoti, so tattha gacchati. Tatrā 'yaṃ pāḷi[1]:— *pakatiyā pathavīkasiṇasamāpattiyā lābhī hoti, udakaṃ āvajjati; āvajjitvā ñāṇena adhiṭṭhāti: pathavī hotū ti, pathavī hoti. So abhijjamāne udake gacchati. Yathā manussā pakatiyā aniddhimanto abhijjamānāya pathaviyā gacchanti, evam eva so iddhimā ceto vasippatto abhijjamāne udake gacchati seyyathāpi pathaviyan* ti.[1]

Na kevalañ ca gacchati, yaṃ yaṃ iriyāpathaṃ icchati, taṃ taṃ karoti.[2] Na kevalañ ca pathavim eva karoti, maṇisuvaṇṇapabbatarukkhādisu pi yaṃ yaṃ icchati, taṃ taṃ vuttanayen' eva āvajjitvā adhiṭṭhāti, yathādhiṭṭhitam eva hoti. Tass' eva ca taṃ udakaṃ pathavī hoti, sesajanassa udakam eva, macchakacchapā ca udakakākādayo ca yathāruci[3] vicaranti. Sace panā 'yaṃ aññesam pi manussānaṃ taṃ pathaviṃ kātuṃ icchati, karoti yeva. Paricchinnakālātikkamena[4] pana udakam eva hoti.

Pallankena kamatī ti pallankena gacchati.

Pakkhī sakuṇo ti pakkhehi yuttasakuṇo. Evaṃ kātukāmena pana pathavīkasiṇaṃ samāpajjitvā vuṭṭhāya, sace nisin-

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[1] *Pṭs.* ii, 208. [2] S^b kappeti.
[3] S^b rucim. [4] S^b °kame.

no gantum icchati, pallankappamāṇaṃ ṭhānaṃ paricchinditvā parikammaṃ katvā vuttanayen' eva adhiṭṭhātabbaṃ; sace nipanno gantukāmo hoti mañcappamāṇaṃ; sace padasā gantukāmo hoti maggappamāṇan ti evaṃ yathānurūpaṃ ṭhānaṃ paricchinditvā vuttanayen' eva: pathavī hotū ti adhiṭṭhātabbaṃ; saha adhiṭṭhānena pathavī yeva hoti.

Tatrā 'yaṃ pāḷi[1]:—*Ākāse pi pallankena kamati*[2] *seyyathā pi pakkhī sakuṇo ti. Pakatiyā pathavīkasiṇasamāpattiyā lābhī hoti, ākāsaṃ āvajjati; āvajjitvā ñāṇena adhiṭṭhāti: pathavī hotū ti, pathavī hoti. So ākāse antalikkhe cankamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti. Yathā manussā pakatiyā aniddhimanto pathaviyaṃ cankaman ti pi . . . pe . . . seyyam pi kappenti, evam eva so iddhimā cetovasippatto ākāse antalikkhe cankamati pi . . . pe . . . seyyam pi kappetī* ti.

Ākāse gantukāmena ca bhikkhunā dibbacakkhu-lābhinā pi bhavitabbaṃ. Kasmā? Antare utusamuṭṭhānā vā pabbatarukkhādayo[3] honti, nāgasupaṇṇādayo vā ussuyantā māpenti nesaṃ[4] dassanatthaṃ. Te pana disvā kiṃ kātabban ti? Pādakajjhānaṃ samāpajjitvā vuṭṭhāya: ākāso hotū ti parikammaṃ katvā adhiṭṭhātabbaṃ. Thero pan' āha:—Samāpatti-samāpajjanaṃ, āvuso, kimatthiyaṃ? Nanu samāhitam ev' assa cittaṃ, tena yaṃ yaṃ ṭhānaṃ: ākāso hotū ti adhiṭṭhāti, ākāso yeva hotī ti. Kiñcāpi evam āha, atha kho tirokuḍḍapāṭihāriye vuttanayen' eva paṭipajjitabbaṃ. Api ca okāse orohanattham pi iminā dibbacakkhulābhinā bhavitabbaṃ. Ayaṃ hi sace anokāse nahānatitthe vā gāmadvāre vā orohati, mahājanassa pākaṭo hoti; tāsmā dibbacakkhunā passitvā anokāsaṃ vajjetvā[5] okāse otaratī ti.

Ime pi candimasuriye evaṃ mahiddhike evam mahānubhāve pāṇinā parāmasati parimajjatī ti[6] ettha candimasuriyānaṃ dvācattāḷīsayojanasahassassaupari caraṇena mahiddhikatā tīsu dīpesu ekakkhaṇe ālokakaraṇena mahānubhāvatā veditabbā.

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[1] *Pts.* ii, 208. [2] P.T.S. *ed.* cankamati.
[3] S[b] rukkhapabbat°. [4] S[b] tesaṃ. [5] B[hm] vajjitvā.
[6] *D.* i. 78.

Evaṃ upari caraṇa-ālokakaraṇehi vā mahiddhike ten' eva mahiddhikattena mahānubhāve, *parāmasatī* ti pariggaṇhati, ekadese vā chupati; *parimajjatī* ti samantato ādāsatalaṃ viya parimajjati. Ayaṃ pan' assa iddhi-abhiññā pādakajjhānavasen' eva ijjhati; n' atth' ettha kasiṇasamāpattiniyamo. Vuttaṃ h' etaṃ Paṭisambhidāyaṃ[1]:—*Ime candimasuriye . . . parimajjatī ti idha so iddhimā cetovasippatto*[2] *. . . candimasuriye āvajjati; āvajjetvā ñāṇena adhiṭṭhāti: hatthapāse hotū ti, hatthapāse hoti. So nisinnako vā nipannako vā candimasuriye pāṇinā āmasati parāmasati parimajjati. Yathā manussā pakatiyā aniddhimanto kiñcid eva rūpagataṃ hatthapāse āmasanti parāmasanti parimajjanti, evam eva so iddhimā . . . pe . . . parimajjatī* ti. Svāyaṃ yadi icchati gantvā parāmasituṃ, gantvā parāmasati.

Yadi pana idh' eva nisinnako vā nipannako vā parāmasitukāmo hoti: hatthapāse hotū ti adhiṭṭhāti, adhiṭṭhānabalena vaṇṭamuttatālaphalaṃ viya āgantvā hatthapāse ṭhite vā parāmasati, hatthaṃ vā vaḍḍhetvā, vaḍḍhentassa pana kiṃ upādinnakaṃ vaḍḍhati ? Anupādinnakan ti ? Upādinnakaṃ nissāya anupādinnakaṃ vaḍḍhati. Tattha Tipiṭaka-Cūḷanāgatthero āha:—kiṃ pan' āvuso upādinnakaṃ khuddakam pi mahantam pi na hoti ? Nanu yadā bhikkhu tāḷacchiddādīhi nikkhamati, tadā upādinnakaṃ khuddakaṃ hoti, yadā mahantaṃ attabhāvaṃ karoti, tadā mahantaṃ hoti, Mahā-Moggallānattherassa viyā ti.

Ekasmiṃ kira samaye Anāthapiṇḍiko gahapati Bhagavato dhammadesanaṃ sutvā: sve, bhante, pañcahi bhikkhusatehi saddhiṃ amhākaṃ gehe bhikkhaṃ gaṇhathā ti nimantetvā pakkami. Bhagavā adhivāsetvā taṃ divasāvasesaṃ rattibhāgañ ca vītināmetvā paccūsasamaye dasasahassilokadhātuṃ olokesi. Ath' assa Nandopanando nāma Nāgarājā ñāṇamukhe āpātham āgacchi. Bhagavā: ayaṃ Nāgarājā mayhaṃ ñāṇamukhe āpātham āgacchati. Atthi nu kho assa upanissayo ti āvajjento: ayaṃ micchāditthiko tīsu ratanesu

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[1] *Pṭs.* ii, 208. *All edns. omit the* pi *of the P.T.S. text after* Ime.

[2] *Only* S^h *notes these elisions in the canonical text.*

appasanno ti disvā: ko nu kho imaṃ micchādiṭṭhito viveceyyā ti āvajjento Mahā-Moggallānattheraṃ addasa. Tato pabhātāya rattiyā sarīrapaṭijagganaṃ katvā āyasmantaṃ Ānandaṃ āmantesi: Ānanda, pañcannaṃ bhikkhusatānaṃ ārocehi. Tathāgato devacārikaṃ gacchatī ti. Taṃ divasañ ca Nandopanandassa āpānabhūmiṃ sajjayiṃsu. So dibbaratanapallanke dibbena setacchattena dhārayamānena tividhanāṭakehi c' eva nāgaparisāya ca parivuto dibbabhājanesu upaṭṭhāpita-annapānavidhiṃ olokayamāno nisinno hoti. Atha Bhagavā yathā nāgarājā passati tathā katvā tassa vitānamatthaken' eva pañcahi bhikkhusatehi saddhiṃ Tāvatiṃsadevalokābhimukho pāyāsi. Tena kho pana samayena Nandopanandassa Nāgarājassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: ime hi nama muṇḍakā samaṇakā amhākaṃ uparūpari bhavanena devānaṃ Tāvatiṃsānaṃ bhavanaṃ pavisanti pi nikkhamanti pi, na dāni ito paṭṭhayā imesaṃ amhākaṃ matthake pādapaṃsuṃ okirantānaṃ gantuṃ dassāmī ti uṭṭhāya Sinerupādaṃ gantvā, taṃ attabhāvaṃ vijahitvā, Sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upariphaṇaṃ katvā Tāvatiṃsa-bhavanaṃ avakujje phaṇena gahetvā adassanaṃ gamesi. Atha kho āyasmā Raṭṭhapālo Bhagavantaṃ etad avoca:—Pubbe, bhante, imasmiṃ padese ṭhito Sineruṃ passāmi, Sineruparibhaṇḍaṃ passāmi, Tāvatiṃsaṃ passāmi, Vejayantaṃ passāmi, Vejayantapāsādassa upari dhajaṃ passāmi. Ko nu kho, bhante, hetu, ko paccayo yaṃ etarahi neva Sineruṃ passāmi . . . pe . . . na Vejayantapāsādassa upari dhajaṃ passāmī ti? Ayaṃ, Raṭṭhapāla, Nandopanando nāma Nāgarājā tumhākaṃ kupito Sineruṃ sattakkhattuṃ bhogehi parikkhipitvā upari phaṇena paticchādetvā andhakāraṃ katvā ṭhito ti. Damemi naṃ, bhante ti. Na Bhagavā anujāni. Atha kho āyasmā Bhaddiyo, āyasmā Rāhulo ti anukkamena sabbe pi bhikkhū uṭṭhahiṃsu. Na Bhagavā anujāni. Avasāne Mahāmoggallānatthero: ahaṃ, bhante, damemi nan ti āha. Damehi, Moggallānā ti Bhagavā anujāni. Thero attabhāvaṃ vijahitvā mahantaṃ Nāgarājavaṇṇaṃ abhinimminitvā Nandopanandaṃ cuddasakkhattuṃ bhogehi parikkhipitvā tassa phaṇamatthake attano phaṇaṃ ṭhapetvā Sinerunā saddhiṃ abhinippīḷesi. Nāgarājā

padhūmāsi.[1] Thero pi: na tuyhaṃ yeva sarīre dhūmo atthi, mayham pi atthī ti padhūmāsi. Nāgarājassa dhūmo theraṃ na bādhati, therassa pana dhūmo Nāgarājānaṃ bādhati. Tato Nāgarājā pajjali. Thero pi: na tuyhaṃ yeva sarīre aggi atthi, mayham pi atthī ti pajjali. Nāgarājassa tejo theraṃ na bādhati, therassa pana tejo nāgarājānaṃ bādhati. Nāgarājā: ayaṃ maṃ Sinerunā abhinippīḷetvā dhūmāyati c' eva pajjalati cā ti cintetvā: bho tvaṃ ko 'sī ti? paṭipucchi. Ahaṃ kho, Nanda, Moggallāno ti. Bhante, attano bhikkhubhāvena patiṭṭhāhī ti. Thero attabhāvaṃ vijahitvā tassa dakkhiṇakaṇṇasotena pavisitvā vāmakaṇṇasotena nikkhami, vāmakaṇṇasotena pavisitvā dakkhiṇakaṇṇasotena nikkhami; tathā dakkhiṇanāsasotena pavisitvā vāmanāsasotena nikkhami, vāmanāsasotena pavisitvā dakkhiṇanāsasotena nikkhami. Tato Nāgarājā mukhaṃ vivari. Thero mukhena pavisitvā anto kucchiyaṃ pacīnena ca pacchimena ca cankamati. Bhagavā: Moggallāna, Moggallāna, manasikarohi! Mahiddhiko esa nāgo ti āha. Thero: mayhaṃ kho bhante cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Tiṭṭhatu, bhante, Nandopanando, ahaṃ Nandopanandasadisānaṃ nāgarājānaṃ satam pi sahassam pi satasahassam pi dameyyan ti āha. Nāgarājā cintesi: pavisanto tāva me na diṭṭho. Nikkhamanakāle dāni naṃ dāṭhantare pakkhipitvā sankhādissāmī ti cintetvā: nikkhama, bhante, mā maṃ antokucchiyaṃ aparāparaṃ cankamanto bādhayitthā ti āha. Thero nikkhamitvā bahi aṭṭhāsi. Nāgarājā: ayaṃ so ti disvā nāsavātaṃ vissajji. Thero catutthaṃ jhānaṃ samāpajji, lomakūpam pi 'ssa vāto cāletuṃ nāsakkhi. Avasesabhikkhū kira ādito paṭṭhāya sabbapāṭihāriyāni kātuṃ sakkuṇeyyuṃ. Imaṃ pana ṭhānaṃ patvā evaṃ khippanisantino hutvā samāpajjituṃ na sakkhissantī ti tesaṃ Bhagavā Nāgarājadamanaṃ nānujāni. Nāgarājā: ahaṃ imassa samaṇassa nāsavātena lomakūpam pi cāletuṃ nāsakkhiṃ. Mahiddhiko samaṇo ti cintesi. Thero attabhāvaṃ vijahitvā supaṇṇarūpaṃ abhinimminitvā supaṇṇavātaṃ dassento nāgarājānaṃ anubandhi. Nāgarājā taṃ

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[1] S^b padhūpāyi; S^h padhūmāyi.

attabhāvaṃ vijahitvā māṇavakavaṇṇaṃ abhinimminitvā: bhante, tumhākaṃ saraṇaṃ gacchāmī ti vadanto therassa pāde vandi. Thero: Satthā, Nanda, āgato. Ehi, gamissāmā ti nāgarājānaṃ damayitvā nibbisaṃ katvā gahetvā Bhagavato santikaṃ agamāsi. Nāgarājā Bhagavantaṃ vanditvā: bhante, tumhākaṃ saraṇaṃ gacchāmī ti āha. Bhagavā: sukhī hohi, Nāgarājā ti vatvā bhikkhusaṃghaparivuto Anāthapiṇḍikassa nivesanaṃ agamāsi. Anāthapiṇḍiko: kiṃ bhante atidivā āgatatthā ti āha. Moggallānassa ca Nandopanandassa ca sangāmo ahosī ti. Kassa, bhante, jayo, kassa parājayo ti? Moggallānassa jayo, Nandassa parājayo ti. Anāthapiṇḍiko: adhivāsetu me, bhante, Bhagavā sattāhaṃ ekapaṭipāṭiyā bhattaṃ sattāhaṃ therassa sakkāraṃ karissāmī ti sattāhaṃ Buddhappamukhānaṃ pañcannaṃ bhikkhusatānaṃ mahāsakkāraṃ akāsi. Iti imaṃ imasmiṃ Nandopanandadamane kataṃ mahantaṃ attabhāvaṃ sandhāy' etaṃ vuttaṃ: yadā mahantaṃ attabhāvaṃ karoti, tadā mahantaṃ hoti Mahāmoggallānattherassa viyā ti. Evaṃ vutte pi bhikkhū: upādinnakaṃ nissāya anupādinnakam eva vaḍḍhatī ti āhaṃsu.

Ayam eva c' ettha yutti. So evaṃ katvā na kevalaṃ candimasuriye parāmasati, sace icchati pādakathalikaṃ katvā pāde ṭhapeti, pīṭhaṃ katvā nisīdati, mañcaṃ katvā nipajjati, apassena phalakaṃ katvā apassayati.

Yathā ca eko,evaṃ aparo pi anekesu pi hi bhikkhusatasahassesu evaṃ karontesu tesañ ca ekamekassa tath' eva ijjhati, candimasuriyānañ ca gamanam pi ālokakaraṇam pi tath' eva hoti. Yathā hi pātisahassesu udakapūresu sabbapātīsu ca candamaṇḍalāni dissanti, pākatikam eva candassa gamanam pi ālokakaraṇañ ca hoti, tathūpamam etaṃ pāṭihāriyaṃ.

Yāva Brahmalokā pī[1] ti Brahmalokam pi paricchedaṃ katvā, *kāyena vasaṃ vattetī* ti tattha Brahmaloke kāyena attano vasaṃ vatteti. Tass' attho pāḷiṃ anugantvā veditabbo. Ayaṃ h' ettha pāḷi[2]:—*Yāva Brahmalokā pi kāyena vasaṃ vattetī ti sace so iddhimā cetovasippatto Brahmalokaṃ gantukāmo hoti, dūre pi santike adhiṭṭhāti: santike hotū ti, san-*

[1] Iddhividhā *formula*. *See D.* i, 78. [2] *Pṭs.* ii, 209.

tike hoti, santike pi dūre adhiṭṭhāti: dūre hotū ti, dūre hoti: bahukam pi thokaṃ adhiṭṭhāti: thokaṃ hotū ti, thokaṃ hoti, thokam pi bahukam pi adhiṭṭhāti: bahukaṃ hotū ti; bahukaṃ hoti; dibbena cakkhunā tassa Brahmuno rūpaṃ passati; dibbāya sotadhātuyā tassa Brahmuno saddaṃ suṇāti; cetopariyañāṇena tassa Brahmuno cittaṃ pajānāti. Sace so iddhimā cetovasippatto dissamānena kāyena Brahmalokaṃ gantukāmo hoti, kāyavasena cittaṃ pariṇāmeti, kāyavasena cittaṃ adhiṭṭhāti; kāyavasena cittaṃ pariṇāmetvā kāyavasena cittaṃ adhiṭṭhahitvā sukhasaññañ ca lahusaññañ ca okkamitvā dissamānena kāyena Brahmalokaṃ gacchati. Sace so iddhimā cetovasippatto adissamānena kāyena Brahmalokaṃ gantukāmo hoti, cittavasena kāyaṃ pariṇāmeti, cittavasena kāyaṃ adhiṭṭhāti; cittavasena kāyaṃ pariṇāmetvā cittavasena kāyaṃ adhiṭṭhahitvā sukhasaññañ ca lahusaññañ ca okkamitvā adissamānena kāyena Brahmalokaṃ gacchati. So tassa Brahmuno purato rūpaṃ abhinimmināti manomayaṃ sabbangapañcangiṃ ahīnindriyaṃ.[1] *Sace so iddhimā cankamati, nimmito pi tattha cankamati. Sace so iddhimā tiṭṭhati . . . nisīdati . . . seyyaṃ kappeti, nimmito pi tattha seyyaṃ kappeti. Sace so iddhimā dhūpāyati*[2] *. . . pajjalati . . . dhammaṃ bhāsati . . . pañhaṃ pucchati . . . pañhaṃ puṭṭho vissajjeti nimmito pi tattha pañhaṃ puṭṭho vissajjeti. Sace so iddhimā tena Brahmunā saddhiṃ santiṭṭhati, sallapati, sākacchaṃ samāpajjati, nimmito pi tattha tena Brahmunā saddhiṃ santiṭṭhati, sallapati, sākacchaṃ samāpajjati; yaṃ yad eva hi so iddhimā karoti, taṃ tad eva nimmito karotī* ti.

Tattha *dūre pi santike adhiṭṭhātī* ti pādakajjhānato vuṭṭhāya, dūre devalokaṃ vā Brahmalokaṃ vā āvajjati: santike hotū ti, āvajjitvā parikammaṃ katvā puna samāpajjitvā ñāṇena adhiṭṭhāti: santike hotū ti santike hoti. Esa nayo sesapadesu pi.

Tattha ko dūraṃ gahetvā santikaṃ akāsī ti? Bhagavā. Bhagavā hi jamakapāṭihāriyāvasāne devalokaṃ gacchanto Yugandharañ ca Sineruñ ca santike katvā pathavītalato eka-

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[1] P.T.S. *ed.* °paccangaṃ ahinindriyaṃ.

[2] Bhm dhūmāyati. *Only* Sh *indicates the elisions.*

pādaṃ Yugandhare patiṭṭhapetvā, dutiyaṃ Sinerumatthake ṭhapesi.

Añño ko akāsi? Mahāmoggallānatthero. Thero hi Sāvatthito bhattakiccaṃ katvā nikkhantaṃ dvādasayojanaṃ parisaṃ tiṃsayojanaṃ Sankassanagaramaggaṃ sankhipitvā taṅ khaṇaṃ yeva sampāpesi. Api ca Tambapaṇṇidīpe Cūḷa-Samuddatthero pi akāsi. Dubbhikkhasamaye kira therassa santikaṃ pāto va satta bhikkhusatāni āgamaṃsu. Thero: mahābhikkhusangho kuhiṃ bhikkhācāro bhavissatī ti cintento sakala-Tambapaṇṇidīpe adisvā: paratīre Pāṭaliputte bhavissatī ti disvā bhikkhū pattacīvaraṃ gāhāpetvā:—eth' āvuso bhikkhācāraṃ gamissāmā ti pathaviṃ sankhipitvā Pāṭaliputtaṃ gato. Bhikkhū: kataraṃ, bhante, imaṃ nagaran ti? pucchiṃsu. Pāṭaliputtaṃ, āvuso ti. Pāṭaliputtaṃ nama dūre bhante ti. Āvuso, mahallakattherā nāma dūre pi gahetvā santike karontī ti. Mahāsamuddo kuhiṃ, bhante ti? Nanu, āvuso, antarā ekaṃ nīlamātikaṃ atikkamitvā āgatatthā ti? Āma, bhante. Mahāsamuddo pana mahanto ti. Āvuso, mahallakattherā nāma mahantam pi khuddakaṃ karontī ti.

Yathā cā 'yaṃ, evaṃ Tissadattatthero[1] pi sāyaṃhasamaye nahāyitvā katuttarāsango: Mahābodhiṃ vandissāmī ti cinte uppanne santike akāsi. Santikaṃ pana gahetvā: ko dūram akāsī ti? Bhagavā. Bhagavā hi attano ca Angulimālassa ca antaraṃ santikam pi dūram akāsī ti. Atha ko bahukaṃ thokaṃ akāsī ti? Mahākassapatthero. Rājagahe kira nakkhattadivase pañcasatā kumāriyo candapūve gahetvā nakkhattakīḷanatthāya gacchantiyo Bhagavantaṃ disvā kiñci nādaṃsu. Pacchato āgacchantaṃ pana theraṃ disvā: amhākaṃ thero eti, pūvaṃ dassāmā ti sabbā pūve gahetvā theraṃ upasankamiṃsu. Thero pattaṃ nīharitvā sabbaṃ ekapattapūramattaṃ akāsi. Bhagavā theraṃ āgamayamāno purato nisīdi. Thero āharitvā Bhagavato adāsi.

Illīsaseṭṭhivatthusmiṃ[2] pana Mahā-moggallānatthero thokaṃ bahukam akāsi, Kākavalliyavatthusmiñ ca Bhagavā. Mahākassapatthero kira sattāhaṃ samāpattiyā vītināmetvā daḷiddasangahaṃ karonto Kākavalliyassa nāma duggata-

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[1] Sh Tissagutta°; Bhm Tissatthero.

[2] *Dhp. A.* i, 367 f.; cf. *Jāt.* i, 349 f.

manussassa gharadvāre aṭṭhāsi. Tassa jāyā theraṃ disvā patino pakkaṃ aloṇambilayāguṃ patte ākiri. Thero taṃ gahetvā Bhagavato hatthe ṭhapesi. Bhagavā mahābhikkhu sanghassa pahonakaṃ katvā adhiṭṭhāsi. Ekapattena ābhatā sabbesaṃ pahosi. Kākavalliyo pi sattame divase seṭṭhiṭṭhānaṃ alatthā ti.

Na kevalañ ca thokassa bahukaraṇaṃ madhuraṃ amadhuraṃ, amadhuraṃ madhuran ti ādisu pi yaṃ yaṃ icchati, sabbaṃ iddhimato ijjhati. Tathā hi Mahā-Anuḷatthero nāma sambahule bhikkhū piṇḍāya caritvā sukkhabhattam[1] eva labhitvā Gangātīre nisīditvā paribhuñjamāne disvā: Gangāya udakaṃ sappimaṇḍan ti adhiṭṭhahitvā sāmaṇerānaṃ saññaṃ adāsi. Te thālakehi āharitvā bhikkhusanghassa adaṃsu. Sabbe madhurena sappimaṇḍena bhuñjiṃsū ti.

Dibbena cakkhunā ti idh' eva ṭhito ālokaṃ vaḍḍhetvā tassa Brahmuno rūpaṃ passati. Idh' eva ca ṭhito sabbaṃ tassa bhāsato saddaṃ suṇāti cittaṃ pajānāti.

Kāyavasena cittaṃ pariṇāmetī ti karajakāyavasena[2] cittaṃ pariṇāmeti, pādakajjhānacittaṃ gahetvā kāye āropeti, kāyānugatikaṃ karoti, dandhagamanaṃ, kāyagamanaṃ hi dandhaṃ hoti.

Sukhasaññañ ca lahusaññañ ca okkamatī ti pādakajjhānārammaṇena iddhicittena sahajātaṃ sukhasaññañ ca lahusaññañ ca okkamati, pavisati, phusati, sampāpuṇāti. Sukhasaññā nāma upekkhāsampayuttā saññā; upekkhā hi santaṃ sukhan ti vuttā. Sā yeva ca saññā nīvaraṇehi ceva vitakkādīhi paccanīkehi ca vimuttattā lahusaññā ti pi veditabbā. Taṃ okkantassa pan' assa karajakāyo pi tūlapicu viya sallahuko hoti. So evaṃ vātakkhittatūlapicunā viya sallahukena dissamānena kāyena Brahmalokaṃ gacchati. Evaṃ gacchanto ca sace icchati, pathavīkasiṇavasena ākāse maggaṃ nimminitvā padasā gacchati. Sace icchati vāyokasiṇavasena vāyuṃ adhiṭṭhahitvā tūlapicu viya vāyunā gacchati. Api ca gantukāmatā eva ettha pamāṇaṃ, sati hi gantukāmatāya evaṃ katacittādhiṭṭhāno adhiṭṭhānavegakkhitto vaso issāsakhittasaro viya dissamāno gacchati.

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[1] Bhm sukka°. [2] Sbh °kāyassa vasena.

Cittavasena kāyaṃ parināmetī ti kāyaṃ gahetvā citte āropeti; cittānugatikaṃ karoti sīghagamanaṃ, cittagamanaṃ hi sīghaṃ hoti. *Sukhasaññañ ca lahusaññañ ca okkamatī* ti rūpakāyārammaṇena iddhicittena sahajātaṃ sukhasaññañ ca lahusaññañ ca okkamati. Sesaṃ vuttanayen' eva veditabbaṃ. Idaṃ pana cittagamanam eva hoti.

Evaṃ adissamānena kāyena gacchanto panā 'yaṃ: kiṃ tassa adhiṭṭhānacittassa uppādakkhaṇe gacchati, udāhu ṭhitikkhaṇe, bhangakkhaṇe vā ti? vutte: tīsu pi khaṇesu gacchatī ti thero āha. Kiṃ pana: so sayaṃ gacchati? Nimmitaṃ pesetī ti? Yathāruci[1] karoti. Idha pan' assa sayaṃ gamanam eva āgataṃ.

Manomayan ti adhiṭṭhānamanena nimmitattā manomayaṃ. *Ahīnindriyan* ti idaṃ cakkhusotādīnaṃ saṇṭhānavasena vuttaṃ.

Nimmitarūpe pana pasādo nāma n' atthi. *Sace iddhimā cankamati, nimmito pi tattha cankamatī* ti[2] ādi sabbaṃ sāvakanimmitaṃ sandhāya vuttaṃ. Buddhanimmito pana yaṃ yaṃ Bhagavā karoti, taṃ tam pi karoti, Bhagavato rucivasena aññam pi karotī ti ettha ca yaṃ so iddhimā idh' eva ṭhito dibbena cakkhunā rūpaṃ passati, dibbāya sotadhātuyā saddaṃ suṇāti, cetopariyañāṇena cittaṃ pajānāti, na ettāvatā kāyena vasaṃ vatteti. Yam pi so idh' eva ṭhito *tena Brahmunā saddhiṃ santiṭṭhati sallapati sākacchaṃ samāpajjati*, ettāvatā pi na kāyena vasaṃ vatteti. Yam pi 'ssa *dūre pi santike adhiṭṭhātī* ti ādikaṃ adhiṭṭhānaṃ, ettāvatā pi na kāyena vasaṃ vatteti. Yam pi so dissamānena vā adissamānena vā kāyena Brahmalokaṃ gacchati, ettāvatā pi na kāyena vasaṃ vatteti. Yañ ca kho *so tassa Brahmuno purato rūpaṃ abhinimminātī* ti ādinā nayena vuttavidhānaṃ āpajjati, ettāvatā kāyena vasaṃ vatteti nāma. Sesaṃ pan' ettha kāyena vasaṃ vattanāya pubbabhāgadassanatthaṃ vuttan ti ayaṃ tāva adhiṭṭhānā iddhi.

(2) Vikubbanāyaṃ[3] pana manomayāya ca idaṃ nānākaraṇaṃ. Vikubbanaṃ tāva karontena *so pakativaṇṇaṃ vija-*

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[1] S^{b} °rucim. [2] *Pts.* ii, 209. [3] S^{bh} °nāya; S^{h} *adds* ca.

hitvā kumārakavaṇṇaṃ vā dasseti, nāgavaṇṇaṃ vā dasseti, supaṇṇavaṇṇaṃ vā dasseti, asuravaṇṇaṃ[1] *vā dasseti, indavaṇṇaṃ vā dasseti, devavaṇṇaṃ vā dasseti, Brahmavaṇṇaṃ vā dasseti, samuddavaṇṇaṃ vā dasseti, pabbatavaṇṇaṃ vā dasseti, sīhavaṇṇaṃ . . ., vyagghavaṇṇaṃ . . ., dīpivaṇṇaṃ . . . dasseti, hattham pi dasseti, assam . . ., ratham . . . pattam . . . vividham pi senāvyūhaṃ dassetī* ti[2] evaṃ vuttesu kumārakavaṇṇādisu yaṃ yaṃ ākankhati, taṃ taṃ adhiṭṭhātabbaṃ. Adhiṭṭhahantena ca pathavīkasiṇādisu aññatarārammaṇato abhiññāpādakajjhānato vuṭṭhāya attano kumāravaṇṇo[3] āvajjitabbo, āvajjitvā parikammāvasāne puna samāpajjitvā vuṭṭhāya: evarūpo nāma kumārako homī ti adhiṭṭhātabbaṃ; saha adhiṭṭhānacittena kumārako hoti Devadatto viya.[4] Esa nayo sabbattha. *Hatthim pi dassetī* ti ādi pan' ettha bahiddhā pi hatthi-ādi dassanavasena vuttaṃ. Tattha: hatthī homī ti anadhiṭṭhahitvā: hatthī hotū ti adhiṭṭhātabbaṃ. Assādisu pi es' eva nayo ti. Ayaṃ vikubbanā iddhi.

(3) Manomayaṃ kātukamo pana pādakajjhānato vuṭṭhāya, kāyaṃ tāva āvajjitvā vuttanayen' eva: susiro hotū ti adhiṭṭhāti, susiro hoti. Ath' assa abbhantare aññaṃ kāyaṃ āvajjitvā parikammaṃ katvā vuttanayen' eva, adhiṭṭhāti tassa abbhantare: añño kāyo hotū ti, so taṃ muñjamhā īsikaṃ viya kosiyā asiṃ viya, karaṇḍāya ahiṃ viya ca abbāhati. Tena vuttaṃ:—*idha bhikkhu imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbangapaccangiṃ ahīnindriyaṃ. Seyyathā pi puriso muñjamhā īsikaṃ pavāheyya, tassa evam assa: ayaṃ muñjo, ayaṃ īsikā, añño muñjo, aññā īsikā, muñjamhā tveva īsikā pavāḷhā* ti[5] ādi. Ettha ca yathā īsikādayo muñjādīhi sadisā honti, evaṃ manomayarūpaṃ iddhimatā sadisam eva hotī ti dassanatthaṃ etā upamā vuttā ti. Ayaṃ manomayā iddhi.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge Iddhividhaniddeso nāma dvādasamo paricchedo.

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[1] P.T.S. *ed.* yakkhavaṇṇaṃ. [2] *Pṭs.* ii, 210.
[3] S[h] kumāraka°. [4] *Dhp. A.* i, 139.
[5] *D.* i, 77; *Pṭs.* ii, 211. P.T.S. *ed. both read* ubbhato.

XIII

TERASAMA-PARICCHEDO

ABHIÑÑĀ-NIDDESO

Idāni dibbasotadhātuyā niddesakkamo anuppatto. Tattha tato parāsu ca tīsu abhiññāsu: *so evaṃ samāhite citte*[1] ti ādīnaṃ attho vuttanayen' eva veditabbo. Sabbattha pana visesamattam eva vaṇṇayissāma.

Tatra *dibbāya sotadhātuyā* ti ettha dibbasadisattā *dibbā*. Devānaṃ hi sucaritakammanibbattā pittasemharuhirādīhi apaḷibuddhā upakkilesavimuttatāya dūre pi ārammaṇaṃ sampaṭicchanasamatthā dibbappasādasotadhātu hoti. Ayañ cā pi imassa bhikkhuno viriyabhāvanābalanibbattā[2] ñāṇasotadhātu tādisā yevā ti dibbasadisattā *dibbā*. Api ca dibbavihāravasena paṭiladdhattā attanā ca dibbavihārasannissitattā pi *dibbā*. Savanaṭṭhena nijjīvaṭṭhena ca *sotadhātu*. Sotadhātukiccakaraṇena ca sotadhātu viyā ti pi sotadhātu, tāya dibbāya sotadhātuyā. *Visuddhāyā* ti parisuddhāya nirupakkilesāya. *Atikkantamānusikāyā*[3] ti manussūpacāraṃ atikkamitvā saddasavanena mānusikaṃ[3] maṃsasotadhātuṃ atikkantāya pī ti vattitvā ṭhitāya. *Ubho sadde suṇātī* ti dve sadde suṇāti. Katame dve? Dibbe ca mānuse[3] ca, devānañ ca manussānañ ca sadde ti vuttaṃ hoti. Etena padesapariyādānaṃ veditabbaṃ.

Ye dūre santike cā ti ye saddā dūre paracakkavāḷe pi ye ca santike antamaso sadehasannissitapāṇakasaddā pi, te suṇātī ti vuttaṃ hoti. Etena nippadesapariyādānaṃ veditabbaṃ. Kathaṃ panā 'yaṃ uppādetabbā ti? Tena bhik-

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[1] *D.* i, 79; *S.* ii, 121, 212; v, 265, 304; *A.* i, 255; iii, 17, 29; iv, 241.

[2] S[h] °balena nibbattā.

[3] B[hm] °mānuss°

khunā abhiññāpādakajjhānaṃ samāpajjitvā vuṭṭhāya parikammasamādhicittena paṭhamataraṃ pakatisotapathe dūre oḷāriko araññe sīhādīnaṃ saddo āvajjitabbo, vihāre ghaṇṭisaddo bherisaddo sankhasaddo sāmaṇeradaharabhikkhūnaṃ sabbatthāmena sajjhāyantānaṃ sajjhāyanasaddo pakatikathaṃ kathentānaṃ: kiṃ bhante ? kiṃ āvuso ? ti ādisaddo sakuṇasaddo vātasaddo padasaddo pakkuṭṭhita-udakassa[1] ciccitāyanasaddo ātape sussamānatālapaṇṇasaddo kunthakipillikādi-saddo[2] ti evaṃ sabboḷārikatopabhuti yathākkamena sukhumasaddā āvajjitabbā. Tena puratthimāya disāya saddānaṃ saddanimittaṃ manasikātabbaṃ; pacchimāya, uttarāya, dakkhiṇāya, heṭṭhimāya, uparimāya disāya, puratthimāya anudisāya, pacchimāya, uttarāya, dakkhināya pi anudisāya saddānaṃ saddanimittaṃ manasikātabbaṃ; oḷārikānaṃ pi sukhumānaṃ pi saddānaṃ saddanimittaṃ manasikātabbaṃ. Tassa te saddā pākatikacittassā pi pākaṭā honti, parikammasamādhicittassa pana ativiya pākaṭā. Tass' evaṃ saddanimittaṃ manasikaroto: idāni dibbasotadhātu uppajjissatī ti tesu saddesu aññataraṃ ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati; tasmiṃ niruddhe cattāri, pañca vā javanāni javanti, yesaṃ purimāni tīṇi, cattāri vā parikamma-upacārānuloma-gotrabhunāmakāni kāmāvacarāni, catutthaṃ pañcamaṃ vā appanācittaṃ rūpāvacaraṃ catutthajjhānikaṃ. Tattha yaṃ tena appanācittena saddhiṃ uppannaṃ ñāṇaṃ, ayaṃ dibbasotadhātū ti veditabbā.

Tato paraṃ tasmiṃ sote patito hoti, taṃ thāmajātaṃ karontena: etth' antare saddaṃ suṇāmī ti ekangulamattaṃ paricchinditvā vaḍḍhetabbaṃ. Tato dvangula-caturangula-aṭṭhangula-vidatthiratana-antogabbha-pamukha-pāsāda-pariveṇa-sanghārāma-gocaragāma-janapadānivasena yāva cakkavāḷaṃ tato vā bhiyyo pi paricchinditvā paricchinditvā vaḍḍhetabbaṃ. Evaṃ adhigatābhiñño esa pādakajjhānārammaṇena phuṭṭhokāsabbhantaragate pi sadde puna pādakajjhānaṃ asamāpajjitvā pi abhiññāñāṇena suṇāti yeva. Evaṃ suṇanto ca sace pi yāva Brahmalokā sankhabheripa-

[1] B^hm pakkudhita°. [2] B^hm kunthakippili°.

ṇavādi-saddehi ekakolāhalaṃ hoti, pāṭiyekkaṃ vavatthapetukāmatāya sati: ayaṃ sankhasaddo, ayaṃ bherisaddo ti vavatthapetuṃ sakkoti yevā ti.

Dibbasotadhātukathā niṭṭhitā.

Cetopariyañāṇakathāya *cetopariyañāṇāyā* ti[1] ettha *pariyātī* ti pariyaṃ, paricchindatī ti attho. Cetaso pariyaṃ *cetopariyaṃ*. Cetopariyañ ca taṃ ñāṇañ cā ti *cetopariyañāṇaṃ*, tad-atthāyā ti vuttaṃ hoti. *Parasattānan* ti attānaṃ ṭhapetvā sesasattānaṃ. *Parapuggalānan* ti idam pi iminā ekattham eva, veneyyavasena pana desanāvilāsena ca vyañjananānattaṃ kataṃ. *Cetasā ceto* ti attano cittena tesaṃ cittaṃ. *Pariccā* ti paricchinditvā. *Pajānātī* ti sarāgādivasena nānappakārato jānāti. Kathaṃ pan' etaṃ ñāṇaṃ uppādetabban ti? Etaṃ hi dibbacakkhuvasena ijjhati, taṃ etassa parikammaṃ, tasmā tena bhikkhunā ālokaṃ vaḍḍhetvā dibbena cakkhunā parassa hadayarūpaṃ nissāya vattamānassa lohitassa vaṇṇaṃ passitvā cittaṃ pariyesitabbaṃ. Yadā hi somanassacittaṃ pavattati, tadā rattaṃ nigrodhapakkasadisaṃ hoti; yadā domanassacittaṃ pavattati, tadā kāḷakaṃ jambupakkasadisaṃ; yadā upekkhācittaṃ pavattati, tadā pasannatilatelasadisaṃ. Tasmā tena: idaṃ rūpaṃ somanassindriyasamuṭṭhānaṃ, idaṃ domanassindriyasamuṭṭhānaṃ, idaṃ upekkhindriyasamuṭṭhānan ti parassa hadayalohitavaṇṇaṃ passitvā passitvā cittaṃ pariyesantena ceto pariyañāṇaṃ thāmagataṃ kātabbaṃ. Evaṃ thāmagate hi tasmiṃ anukkamena sabbam pi kāmāvacaracittaṃ rūpāvacarārūpāvacaracittañ ca pajānāti cittā cittam eva sankamanto vinā pi hadayarūpadassanena. Vuttam pi c' etaṃ Aṭṭhakathāyaṃ: āruppe parassa cittaṃ jānitukāmo kassa hadayarūpaṃ passati, kass' indriyavikāraṃ oloketī ti? Na kassaci iddhimato visayo esa, yadidaṃ yattha-katthaci cittaṃ āvajjanto soḷasappabhedaṃ cittaṃ jānāti. Akatābhinivesassa pana vasena ayaṃ kathā ti.

Sarāgaṃ vā cittan ti ādisu pana aṭṭhavidhaṃ lobhasaha-

[1] *See* p. 373; *D.* i, 79 f.

gataṃ cittaṃ: sarāgaṃ cittan ti veditabbaṃ. Avasesaṃ catubhūmakaṃ kusalāvyākataṃcittaṃ vītarāgaṃ, dve domanassacittāni dve vicikicchuddhaccacittānī ti imāni pana cattāri cittāni imasmiṃ duke sangahaṃ na gacchanti. Keci pana therā tāni pi sangaṇhanti. Duvidhaṃ pana domanassacittaṃ *sadosaṃ cittaṃ* nāma. Sabbam pi catubhūmakaṃ kusalāvyākataṃ vītadosaṃ. Sesāni dasā'kusalacittāni imasmiṃ duke sangahaṃ na gacchanti. Keci pana therā tāni pi sangaṇhanti. *Samohaṃ vītamohan* ti ettha pana pāṭipuggalikanayena vicikicchuddhaccasahagatadvayam eva samohaṃ, mohassa pana sabbākusalesu sambhavato dvādasavidham pi akusalacittaṃ[1] samohaṃ cittan ti veditabbaṃ, avasesaṃ vītamohaṃ. Thīnamiddhānugataṃ pana *sankhittaṃ*, uddhaccānugataṃ *vikkhittaṃ*. Rūpāvacarārūpāvacaraṃ *mahaggataṃ*, avasesaṃ *amahaggataṃ*. Sabbam pi tebhūmakaṃ *sa-uttaraṃ*, lokuttaraṃ *anuttaraṃ*. Upacārappattaṃ appanāppattañ ca *samāhitaṃ*, ubhayam appattaṃ *asamāhitaṃ*. Tad-angavikkhambhanasamucchedapaṭippassaddhanissaraṇavimuttippattaṃ *vimuttaṃ*, pañcavidham pi etaṃ vimuttimappattaṃ *avimuttan* ti veditabbaṃ. Iti cetopariyañāṇalābhī bhikkhu sabbappakāram pi idaṃ, *sarāgaṃ vā cittaṃ* . . . pe . . . *avimuttaṃ vā cittaṃ avimuttaṃ cittan* ti pajānātī ti.

Cetopariyañāṇakathā niṭṭhitā.

Pubbe nivāsānussatiñāṇākathāyaṃ[2] *pubbe-nivāsānussati ñāṇāyā* ti pubbe nivāsānussatimhi yaṃ ñāṇaṃ, tad-atthāya. ***Pubbe nivāso*** ti pubbe atītajātīsu nivutthakkhandhā. Nivutthā ti ajjhāvutthā anubhūtā attano santāne uppajjitvā niruddhā, nivutthadhammā vā. Nivutthā ti gocaranivāsena nivutthā attano viññāṇena viññātā paricchinnā paraviññāṇaviññātā pi vā chinnavaṭumakānussaraṇādisu, te Buddhānaṃ yeva labbhanti. ***Pubbe nivāsānussatī*** ti yāya satiyā pubbe nivāsaṃ anussarati, sā pubbe nivāsānussati. ***Ñāṇan*** ti tāya satiyā sampayuttañāṇaṃ. Evam imassa

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[1] Cf. *Dhs.* §§ 365-430. [2] S^bh °kathāya; *D.* i, 81.

pubbe nivāsānussatiñāṇassa atthāya pubbe nivāsānussati ñāṇāya, etassa ñāṇassa adhigamāya pattiyā ti vuttaṃ hoti. *Anekavihitan* ti anekavidhaṃ, anekehi vā pakārehi pavattitaṃ saṃvaṇṇitan ti attho. ***Pubbe nivāsan*** ti samanantarātītabhavaṃ ādiṃ katvā tattha tattha nivutthasantānaṃ. *Anussaratī* ti khandhapaṭipāṭivasena cutipaṭisandhivasena vā anugantvā anugantvā sarati.

Imaṃ hi pubbe nivāsaṃ cha janā anussaranti; titthiyā, pakatisāvakā, mahāsāvakā, aggasāvakā, paccekabuddhā, Buddhā ti. Tattha titthiyā cattālisaṃ yeva kappe anussaranti, na tato paraṃ. Kasmā? Dubbalapaññattā; tesaṃ hi nāmarūpaparicchedavirahitattā dubbalā paññā hoti. Pakatisāvakā kappasatam pi kappasahassam pi anussaranti yeva balavapaññattā. Asīti mahāsāvakā satasahassa kappe anussaranti. Dve aggasāvakā ekaṃ asankheyyaṃ satasahassañ ca. Paccekabuddhā dve asankheyyāni satasahassañ ca, ettako hi tesaṃ abhinīhāro. Buddhānaṃ pana paricchedo nāma n'atthi. Titthiyā ca khandhapaṭipāṭim eva saranti, paṭipāṭiṃ muñcitvā cutipaṭisandhivasena sarituṃ na sakkonti; tesaṃ hi andhānaṃ viya icchitappadesokkamanaṃ n'atthi. Yathā pana andhā yaṭṭhiṃ amuñcitvā va gacchanti, evaṃ te khandhānaṃ paṭipāṭiṃ amuñcitvā va saranti. Pakatisāvakā khandhapaṭipāṭiyā pi anussaranti cutipaṭisandhivasena pi sankamanti, tathā asīti mahāsāvakā. Dvinnaṃ pana aggasāvakānaṃ khandhapaṭipāṭikiccaṃ n'atthi, ekassa attabhāvassa cutiṃ disvā paṭisandhiṃ passanti, puna aparassa cutiṃ disvā: paṭisandhin ti evaṃ cutipaṭisandhivasen' eva sankamantā gacchanti; tathā paccekabuddhā. Buddhānaṃ pana neva khandhapaṭipāṭikiccaṃ, na cutipaṭisandhisankamanakiccaṃ atthi, tesaṃ hi anekāsu kappakoṭisu heṭṭhā vā upari vā yaṃ yaṃ ṭhānaṃ icchanti, taṃ taṃ pākaṭam eva hoti. Tasmā anekā pi kappakoṭiyo peyyālapāḷiṃ viya sankhipitvā yaṃ yaṃ icchanti, tatra tatr' eva okkamantā sīhokkantavasena gacchanti. Evaṃ gacchantānañ ca nesaṃ ñāṇaṃ yathā nāma katavālavedhaparicayassa sarabhangasadisassa dhanuggahassa khitto saro antarā rukkhalatādisu asajjamāno lakkhe yeva patati, na sajjati na virajjhati, evaṃ antarantarāsu jātīsu na sajjati n-

virajjhati, asajjamānaṃ avirajjhamānaṃ icchiticchitaṭṭhānaṃ yeva gaṇhāti.

Imesu ca pana pubbenivāsānussaraṇasattesu titthiyānaṃ pubbe-nivāsadassanaṃ khajjūpanakappabhāsadisaṃ hutvā upaṭṭhāti, pakatisāvakānaṃ dīpappabhāsadisaṃ, mahāsāvakānaṃ ukkāpabhāsadisaṃ, aggasāvakānaṃ osadhitārakappabhāsadisaṃ, paccekabuddhānaṃ candappabhāsadisaṃ, Buddhānaṃ rasmisahassapaṭimaṇḍitasaradasuriyamaṇḍilasadisaṃ hutvā upaṭṭhāti. Titthiyānañ ca pubbe-nivāsānussaraṇaṃ andhānaṃ yaṭṭhikoṭigamanaṃ viya hoti, pakatisāvakānaṃ daṇḍakasetugamanaṃ viya, mahāsāvakānaṃ janghasetugamanaṃ viya, aggasāvakānaṃ sakaṭasetugamanaṃ viya, paccekabuddhānaṃ mahājanghamaggagamanaṃ viya, Buddhānaṃ mahāsakaṭamaggagamanaṃ viya.

Imasmiṃ pana adhikāre sāvakānaṃ pubbenivāsānussaraṇaṃ adhippetaṃ, tena vuttaṃ *anussaratī* ti khandhapāṭipāṭivasena cutipaṭisandhivasena vā anugantvā anugantvā saratī ti. Tasmā evam anussaritukāmena ādikammikena bhikkhunā pacchābhattaṃ piṇḍapātapaṭikkantena rahogatena patisallīnena paṭipāṭiyā cattāri jhānāni samāpajjitvā abhiññāpādakacatutthajjhānato vuṭṭhāya sabbapacchimā nisajjā āvajjitabbā; tato āsanapaññāpanaṃ, senāsanappavesanaṃ, pattacīvarapaṭisāmanaṃ, bhojanakālo, gāmato āgamanakālo, gāme piṇḍāya caritakālo, gāmaṃ piṇḍāya paviṭṭhakālo, vihārato nikkhamanakālo, cetiyangaṇa-bodhiyangaṇavandanakālo, pattadhovanakālo, pattapaṭiggahaṇakālo, pattapaṭiggahaṇato yāva mukhadhovanā katakiccaṃ paccūsakāle katakiccaṃ, pacchimayāme katakiccaṃ, paṭhamayāme katakiccan ti evaṃ paṭilomakkamena sakalaṃ rattidivaṃ katakiccaṃ āvajjitabbaṃ. Ettakaṃ pana pakaticittassa pi pākaṭaṃ hoti, parikammasamādhicittassa pana ativiya pākaṭam eva. Sace pan' ettha kiñci na pākaṭam hoti, puna pādakajjhānaṃ samāpajjitvā vuṭṭhāya āvajjitabbaṃ. Ettakena dīpe jalite viya pākaṭaṃ hoti. Evaṃ paṭilomakkamen' eva dutiyadivase pi tatiya-catuttha-pañcamadivase pi dasāhe pi aḍḍhamāse pi māse pi yāva saṃvaccharā pi katakiccaṃ āvajjitabbaṃ. Eten' evūpāyena dasavassāni vīsativassānī ti yāva imasmiṃ bhave

attano paṭisandhi, tāva āvajjantena purimabhave cutikkhaṇe pavattitanāmarūpaṃ āvajjitabbaṃ. Pahoti hi paṇḍito bhikkhu paṭhamavāren' eva paṭisandhiṃ ugghāṭetvā cutikkhaṇe nāmarūpaṃ ārammaṇaṃ kātuṃ. Yasmā pana purimabhave nāmarūpaṃ asesaṃ niruddhaṃ aññaṃ uppannaṃ, tasmā taṃ ṭhānaṃ āhundarikaṃ andhatamam iva hoti, duddasaṃ duppaññena. Tenā pi na sakkom' ahaṃ paṭisandhiṃ ugghāṭetvā cutikkhaṇe pavattitanāmarūpam ārammaṇaṃ kātun ti dhuranikkhepo na kātabbo. Tad-eva pana pādakajjhānaṃ punappuna samāpajjitabbaṃ, tato catutthāya vuṭṭhāya taṃ ṭhānaṃ āvajjitabbaṃ. Evaṃ karonto hi, seyyathā pi nāma balavā puriso kūṭāgārakaṇṇikatthāya mahārukkhaṃ chindanto, sākhā-palāsachedanamatten' eva pharasudhārāya vipannāya mahārukkhaṃ chindituṃ asakkonto pi, dhuranikkhepaṃ akatvā va, kammārasālaṃ gantvā tikhiṇaṃ pharasuṃ kārāpetvā puna āgantvā chindeyya, puna vipannāya ca puna pi tath' eva kāretvā chindeyya, so evaṃ chindanto chinnassa chinnassa puna chetabbābhāvato acchinnassa ca chedanato na cirass' eva mahārukkhaṃ pāteyya, evam eva pādakajjhānā vuṭṭhāya pubbe āvajjitaṃ anāvajjitvā paṭisandhim eva āvajjanto na cirass' eva paṭisandhiṃ ugghāṭetvā cutikkhaṇe pavattitanāmarūpaṃ ārammaṇaṃ kareyyā ti. Kaṭṭhaphālakakesohārakādīhi pi ayam attho dīpetabbo.

Tattha pacchimanisajjato pabhuti yāva paṭisandhito ārammaṇaṃ katvā pavattaṃ ñāṇaṃ pubbe nivāsañāṇaṃ nāma na hoti, tam pana parikammasamādhiñāṇaṃ nāma hoti. Atītaṃsañāṇan ti pi eke vadanti, taṃ rūpāvacaraṃ sandhāya na yujjati. Yadā pan' assa bhikkhuno paṭisandhiṃ atikkamma cutikkhaṇe pavattitanāmarūpam ārammaṇaṃ katvā manodvārāvajjanaṃ uppajjati, tasmiñ ca niruddhe tad-ev' ārammaṇaṃ katvā cattāri pañca vā javanāni javanti. Sesaṃ pubbe vuttanayen' eva purimāni parikammādi nāmakāni kāmāvacarāni honti. Pacchimaṃ rūpāvacaraṃ catutthajjhānikaṃ appanācittaṃ. Tadā 'ssa yaṃ tena cittena saha ñāṇaṃ uppajjati, idaṃ pubbe nivāsānussatiñāṇaṃ nāma. Tena ñāṇena sampayuttāya satiyā *anekavihitaṃ pubbe nivāsaṃ anussarati, seyyathīdaṃ, ekam pi jātiṃ dve*

pi jātiyo . . . pe . . . iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbe nivāsaṃ anussaratī ti.

Tattha *ekam pi jātin* ti ekam pi paṭisandhimūlaṃ cutipariyosānaṃ ekabhavapariyāpannaṃ khandhasantānaṃ. Esa nayo *dve pi jātiyo ti* ādisu pi. *Aneke pi saṃvaṭṭakappe* ti ādisu pana parihāyamāno kappo saṃvaṭṭakappo, vaḍḍhamāno vivaṭṭakappo ti veditabbo. Tattha saṃvaṭṭena saṃvaṭṭaṭṭhāyī gahito hoti, taṃ mūlakattā, vivaṭṭena ca vivaṭṭhāyī. Evaṃ hi sati yāni tāni: *cattāri 'māni, bhikkhave, kappassa asankheyyāni. Katamāni cattāri? Saṃvaṭṭo, saṃvaṭṭaṭṭhāyī, vivaṭṭo, vivaṭṭaṭṭhāyī* ti[1] vuttāni, tāni pariggahitāni honti.

Tattha tayo saṃvaṭṭā: āposaṃvaṭṭo, tejosaṃvaṭṭo, vāyosaṃvaṭṭo ti. Tisso saṃvaṭṭasīmā:—Abhassarā, Subhakiṇhā, Vehapphalā ti. Yadā kappo tejena saṃvaṭṭati, Abhassarato heṭṭhā agginā ḍayhati. Yadā āpena saṃvaṭṭati, Subhakiṇhato heṭṭhā udakena vilīyati. Yadā vāyunā saṃvaṭṭati, Vehapphalato heṭṭhā vātena viddhaṃsati. Vitthārato pana sadā pi ekaṃ Buddhakkhettaṃ vinassati. Buddhakkhettaṃ nāma tividhaṃ hoti:—jātikkhettaṃ, āṇākkhettaṃ, visayakkhettañ ca. Tattha jātikkhettaṃ dasasahassa cakkavāḷapariyantaṃ hoti, yaṃ Tathāgatassa paṭisandhiggahaṇādisu kampati. Āṇākkhettaṃ koṭisatasahassa cakkhavāḷapariyantaṃ, yattha Ratanasuttaṃ Khandhaparittaṃ Dhajaggaparittaṃ Aṭānāṭiyaparittaṃ Moraparittan ti imesaṃ parittānaṃ[2] ānubhāvo vattati. Visayakkhettaṃ anantam aparimāṇaṃ. Yaṃ *yāvatā* vā pana *ākankheyyā* ti vuttaṃ, yattha yaṃ yaṃ Tathāgato ākankhati, taṃ taṃ jānāti. Evam etesu tīsu Buddhakkhettesu ekaṃ āṇākkhettaṃ vinassati. Tasmiṃ pana vinassante jātikkhettam pi vinaṭṭham eva hoti. Vinassantañ ca ekato va vinassati, saṇṭhahantam pi ekato va saṇṭhahati. Tass' evaṃvināso ca saṇṭhahanañ ca veditabbaṃ.

Yasmiṃ hi samaye kappo agginā nassati, ādito va kappa-

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[1] *A*. ii, 142.

[2] *Sn*. II, 1; *Khp*. VI; *A*. ii, 72; *Vin*. ii, 5, 6; *S*. i, 218-20; *D*. iii, 195-202; *Jāt*. ii, No. 159. Cf. *Mil*. 150 f.

vināsakamahāmegho vuṭṭhahitvā koṭisatasahassa cakkavāḷe ekam mahāvassaṃ vassati, manussā tuṭṭhā haṭṭhā sabbabījāni nīharitvā vapenti. Sassesu pana gokhāyitakamattesu jātesu gadrabharavaṃ ravanto ekabindum pi na vassati. Tadā pacchinnaṃ pacchinnam eva vassaṃ hoti. Idaṃ sandhāya hi Bhavagatā:—*hoti so, bhikkhave, samayo yaṃ bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni devo na vassatī* ti[1] vuttaṃ. Vassūpajīvino sattā kālankatvā Brahmaloke nibbattanti pupphaphalūpajīviniyo ca devatā. Evaṃ dīghe addhāne vītivatte tattha tattha udakaṃ parikkhayaṃ gacchati. Athā 'nupubbena macchakacchapā pi kālankatvā Brahmaloke nibbattanti, nerayikasattā pi. Tattha nerayikā sattamasuriyapātubhāvena vinassantī ti eke, jhānaṃ vinā n'atthi Brahmaloke nibbatti. Etesañ ca keci dubbhikkhapīḷitā keci abhabbā jhānādhigamāya. Te kathaṃ tattha nibbattantī ti? Devaloke paṭiladdhajjhānavasena. Tadā hi vassasatasahassassaccayena kappuṭṭhānaṃ bhavissatī ti lokabyūhā[2] nāma kāmāvacaradevā muttasirā vikiṇṇakesā rudamukhā assūni hatthehi puñchamānā rattavatthanivatthā ativiya virūpavesadhārino hutvā manussapathe, vicarantā evaṃ ārocenti:—mārisā! mārisā! ito vassasatasahassassaccayena kappavuṭṭhānaṃ bhavissati, ayaṃ loko vinassissati, mahāsamuddo pi ussussissati, ayañ ca mahāpathavī Sineru ca pabbatarājā uḍḍayhissanti vinassissanti, yāva Brahmalokā lokavināso bhavissati; mettaṃ, mārisā, bhāvetha, karuṇaṃ, muditaṃ, upekkhaṃ, marisā, bhāvetha, mātaraṃ upaṭṭhahatha, pitaraṃ upaṭṭhahatha, kule jeṭṭhāpacāyino hothā ti. Tesaṃ vacanaṃ sutvā yebhuyyena manussā ca bhummadevatā ca saṃvegajātā aññamaññaṃ muducittā hutvā mettādīni puññāni karitvā devaloke nibbattanti. Tattha dibbasudhābhojanaṃ bhuñjitvā vāyokasiṇe parikammaṃ katvā jhānaṃ paṭilabhanti. Tadaññe pana aparāpariyavedanīyena kammena devaloke nibbattanti; aparāpariyavedanīyakammarahito hi saṃsāre saṃsaranto[3] satto nāma n'atthi. Te pi tattha tath' eva jhānaṃ

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[1] *A*. iv, 100. [2] S[b] °vyūhā.
[3] B[hm] samsaramāno.

paṭilabhanti. Evaṃ devaloke paṭiladdhajjhānavasena sabbe pi Brahmaloke nibbattantī ti.

Vassūpacchedato pana uddhaṃ dīghassa addhuno accayena dutiyo suriyo pātubhavati. Vuttam pi c' etaṃ Bhagavatā:—*hoti so, bhikkhave, samayo*[1] ti sattasuriyaṃ vitthāretabbaṃ. Pātubhūte ca pana tasmiṃ neva rattiparicchedo, na divāparicchedo paññāyati. Eko suriyo uṭṭheti, eko atthaṃ gacchati, avicchinnasuriyasantāpo va loko hoti. Yathā ca pakatisuriye suriyadevaputto hoti, evaṃ kappavināsakasuriye n'atthi. Te pi[2] tattha pakatisuriye vattamāne ākāse valāhakā pi dhūmasikhā pi caranti. Kappavināsakasuriye vattamāne vigatadhūmavalāhakaṃ ādāsamaṇḍalaṃ viya nimmalaṃ nabhaṃ hoti, ṭhapetvā pañca mahānadiyo sesakunnadī-ādisu udakaṃ sussati. Tato pi dīghassa addhuno accayena tatiyo sūriyo pātubhāvati, yassa pātubhāvā mahānadiyo pi sussanti. Tato pi dīghassa addhuno accayena catuttho suriyo pātubhavati, yassa pātubhāvā Himavati mahānadīnaṃ pabhavā Sīhapātano[3] Haṃsapātano[3] Kaṇṇamuṇḍako Rathakāradaho Anotattadaho Chaddantadaho Kuṇāladaho ti ime sattamahāsarā sussanti. Tato pi dīghassa addhuno accayena pañcamo suriyo pātubhavati, yassa pātubhāvā anupubbena mahāsamudde angulipabbatemanamattam pi udakaṃ na saṇṭhāti. Tato pi dīghassa addhuno accayena chaṭṭho suriyo pātubhavati, yassa pātubhāvā sakalacakkavāḷaṃ ekadhūmaṃ hoti. Pariyādiṇṇasinehaṃ dhūmena, yathā c' idaṃ, evaṃ koṭisatasahassa cakkavāḷāni pi. Tato pi dīghassa addhuno accayena sattamo suriyo pātubhavati, yassa pātubhāvā sakalacakkavāḷaṃ ekajālaṃ hoti saddhiṃ koṭisatasahassa-cakkavāḷehi, yojanasatikādi-bhedāni Sinerukūṭāni pi palujjitvā ākāse yeva antaradhāyanti. Sā aggijālā uṭṭhāhitvā cātumahārājike gaṇhāti. Tattha kanakavimāna-ratanavimāna-maṇivimānāni jhāpetvā Tāvatiṃsabhavanaṃ gaṇhāti. Eten' eva upāyena yāva paṭhamajjhānabhūmiṃ gaṇhāti. Tattha tayo pi Brahmaloke jhāpetvā Ābhassare āhacca tiṭṭhati. Sā yāva aṇu-

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[1] *A. loc. cit.* [2] Bhm *omit* Te pi.
[3] Sh °papāto; *v.l.* °papātano.

mattam pi saṅkhāragataṃ atthi, tāva na nibbāyati. Sabbasaṅkhāraparikkhayā pana sappitelajhāpanaggisikhā viya chārikam pi anavasesetvā nibbāyati. Heṭṭhā ākāsena saha upari ākāso eko hoti mahandhakāro.

Atha dīghassa addhuno accayena mahāmegho uṭṭhahitvā paṭhamaṃ sukhumaṃ vassati. Anupubbena kumudanāḷayaṭṭhimusalatālakkhandhādippamāṇāhi dhārāhi vassanto koṭisatasahassa cakkavāḷesu sabbaṃ daḍḍhaṭṭhānaṃ pūretvā antaradhāyati. Taṃ udakaṃ heṭṭhā ca tiriyañ ca vāto samuṭṭhahitvā ghanaṃ karoti parivaṭumaṃ paduminipatte udakabindusadisaṃ. Kathaṃ tāva mahantaṃ udakarāsiṃ ghanaṃ karotī ti ce? Vivarasampadānato, taṃ hi 'ssa tamhi tamhi vivaraṃ deti. Taṃ evaṃ vātena sampiṇḍiyamānaṃ ghanaṃ kariyamānaṃ parikkhayamānaṃ anupubbena heṭṭhā otarati. Otiṇṇe otiṇṇe udake Brahmalokaṭṭhāne Brahmaloko upari[1] catukāmāvacaradevalokaṭṭhāne ca devalokā pātubhavanti. Purimapathaviṭṭhānaṃ otiṇṇe pana balavavātā uppajjanti. Te taṃ pihitadvāre dhammakarake[2] ṭhita-udakam iva nirussāhaṃ katvā rujjhanti. Madhurodakaṃ parikkhayaṃ gacchamānaṃ upari rasapathaviṃ samuṭṭhāpeti. Sā vaṇṇasampannā ceva hoti gandharasasampannā ca nirudakapāyāsassa uparipaṭalaṃ viya.

Tadā ca Ābhassarabrahmaloke paṭhamatarābhinibbattā sattā āyukkhayā vā puññakkhayā vā tato cavitvā idhūpapajjanti. Ye[3] honti sayampabhā antalikkhacarā, te Aggaññasutte[4] vuttanayena taṃ rasapathaviṃ sāyitvā taṇhābhibhūtā āluppakārakaṃ paribhuñjituṃ upakkamanti. Atha nesaṃ sayampabhā antaradhāyati, andhakāro hoti. Te andhakāraṃ disvā bhāyanti. Tato nesaṃ bhayaṃ nāsetvā sūrabhāvaṃ janayantaṃ paripuṇṇapaṇṇāsayojanaṃ suriyamaṇḍalaṃ pātubhavati. Te taṃ disvā: ālokaṃ paṭilabhimhā ti haṭṭhatuṭṭhā hutvā: amhākaṃ bhītānaṃ bhayaṃ nāsetvā sūrabhāvaṃ janayanto uṭṭhito, tasmā suriyo hotū ti suriyo tveva 'ssa nāmaṃ karonti. Atha suriye divasaṃ ālokaṃ katvā atthaṅgate: yam pi ālokaṃ labhimha, so pi no

[1] B[hm] uparito. [2] B[hm] °karaṇe.
[3] S[h] Te. [4] *D.* iii, 80 f.

naṭṭho ti puna bhītā honti. Tesaṃ evaṃ hoti: sādhu vata 'ssa sace aññaṃ ālokaṃ labheyyāmā ti. Tesaṃ cittaṃ ñatvā viya ekūnapaṇṇāsayojanaṃ candamaṇḍalaṃ pātubhavati. Te taṃ disvā bhiyyo somattāya haṭṭhatuṭṭhā hutvā: amhākaṃ chandaṃ ñatvā viya uṭṭhito, tasmā chando hotū ti chando tveva 'ssa nāmaṃ karonti. Evaṃ candimasuriyesu pātubhūtesu nakkhattāni tārakarūpāni patubhavanti. Tatoppabhuti rattidivā paññāyanti, anukkamena ca māsaddhamāsa-utu-saṃvaccharā. Candimasuriyānaṃ pana pātubhūtadivase yeva Sineru-cakkavāḷa-Himavantapabbatā pātubhavanti. Te ca kho apubbaṃ acarimaṃ phaggunapuṇṇamadivase yeva pātubhavanti. Kathaṃ? Yathā nāma kangubhatte paccamāne ekappahāren' eva bubbuḷakāni[1] uṭṭhahanti, eke padesā thūpathūpā honti, eke ninnaninnā, eke samasamā, evam eva thūpathūpaṭṭhāne pabbatā honti, ninnaninnaṭṭhāne samuddā, samasamaṭṭhāne dīpā ti.

Atha tesaṃ sattānaṃ rasapathaviṃ paribhuñjantānaṃ[2] kamena ekacce vaṇṇavanto, ekacce dubbaṇṇā honti. Tattha vaṇṇavanto dubbaṇṇe atimaññanti. Tesaṃ atimānapaccayā sā pi rasapathavī antaradhāyati, bhūmipappaṭako pātubhavati. Atha nesaṃ ten' eva nayena so pi antaradhāyati, badālatā[3] pātubhavati. Ten' eva nayena sā pi antaradhāyati, akaṭṭhapāko sāli pātubhavati, akaṇo athuso suddo sugandho taṇḍulapphalo. Tato nesaṃ bhājanāni uppajjanti, te sāliṃ bhājane ṭhapetvā pāsāṇapiṭṭhiyā ṭhapenti. Sayam eva jālasikhā uṭṭhahitvā taṃ pacati. So hoti odano sumanajātipupphasadiso, na tassa sūpena vā vyañjanena vā karaṇīyaṃ atthi; yaṃ yaṃ rasaṃ bhuñjitukāmā honti, taṃ taṃ raso va hoti. Tesaṃ taṃ oḷārikaṃ āhāraṃ āhārayataṃ[4] tatoppabhuti muttakarīsaṃ sañjāyati.

Atha nesaṃ tassa nikkhamanatthāya vaṇamukhāni pabhijjanti, purisassa purisabhāvo, itthiyā pi itthibhāvo pātubhavati. Tatra sudaṃ itthī purisaṃ, puriso ca itthiṃ ativelaṃ upanijjhāyati. Tesaṃ ativelaṃ upanijjhāyanapaccayā kāmapariḷāho uppajjati; tato methunadhammaṃ paṭisevanti.

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[1] Bhm pupphu°. [2] Cf. *D.* iii, 86 f.
[3] Bhm padā°. [4] Bhm āharayati.

Te asaddhammapaṭisevanapaccayā viññūhi garahiyamānā viheṭhiyamānā tassa asaddhammassa paṭicchādanahetu agārāni karonti, te agāraṃ ajjhāvasamānā anukkamena aññatarassa alasajātikassa sattassa diṭṭhānugatiṃ āpajjantā sannidhiṃ karonti. Tatoppabhuti kaṇo pi thuso pi taṇḍulaṃ pariyonandhati, lāyitaṭṭhānam pi na paṭivirūhati. Te sannipatitvā anutthunanti: *pāpakā vata bho dhammā sattesu pātubhūtā. Mayaṃ hi*[1] *pubbe manomayā ahumhā* ti Aggaññasutte[2] vuttanayena vitthāretabbaṃ.

Tato mariyādaṃ ṭhapenti. Atha aññataro satto aññassa bhāgaṃ adinnaṃ ādiyati. Taṃ dvikkhattuṃ[3] paribhāsetvā[4] tatiyavāre pāṇileḍḍudaṇḍādīhi paharanti, te evaṃ adinnādānagarahamusāvāda-daṇḍādānesu uppannesu sannipatitvā cintayanti: yan nūna mayaṃ ekaṃ sattaṃ sammanneyyāma, yo no sammā khīyitabbaṃ khīyeyya, garahitabbaṃ garaheyya, pabbājetabbaṃ pabbājeyya, mayaṃ pan' assa sālīnaṃ bhāgaṃ anuppadassāmā ti. Evaṃ katasanniṭṭhānesu pana sattesu imasmiṃ tāva kappe ayam eva Bhagavā Bodhisattabhūto tena samayena tesu sattesu abhirūpataro ca dassanīyataro ca mahesakkhataro ca buddhisampanno paṭibalo niggahapaggahaṃ kātuṃ. Te tam upasankamitvā yācitvā sammanniṃsu. So tena mahājanena sammato ti Mahāsammato, khettānaṃ adhipatī ti Khattiyo, dhammena samena paresaṃ rañjetī ti Rājā ti tīhi nāmehi paññāyittha. Yaṃ hi [yaṃ[5]] loke acchariyaṭṭhānaṃ, Bodhisatto va tattha ādipuriso ti evaṃ Bodhisattaṃ ādiṃ katvā khattiyamaṇḍale saṇṭhite anupubbena brāhmaṇādayo pi vaṇṇā saṇṭhahiṃsu.

Tattha kappavināsakamahāmeghato yāva jālupacchedo, idam ekaṃ asankheyyaṃ saṃvaṭṭo ti vuccati. Kappavināsakajālūpacchedato yāva koṭisatasahassa cakkavāḷaparipūrako sampattimahāmegho, idaṃ dutiyaṃ asankheyyaṃ saṃvaṭṭaṭṭhāyī ti vuccati. Sampattimahāmeghato yāva candimasuriyapātubhāvo, idaṃ tatiyaṃ asankheyyaṃ vivaṭṭo ti vuccati. Candimasuriyapātubhāvato yāva puna

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[1] Bhm *omit.* [2] *D.* iii, 90 f. [3] Bhm dvitikkhattuṃ.
[4] Sbh °bhāsitvā. [5] Sbh *omit.*

kappavināsakamahāmegho, idaṃ catutthaṃ asankheyyaṃ vivaṭṭaṭṭhāyī ti vuccati. Imāni cattāri asankheyyāni eko mahākappo hoti. Evaṃ tāva agginā vināso ca saṇṭhahanañ ca veditabbaṃ.

Yasmiṃ pana samaye kappo udakena nassati, ādito va kappavināsakamahāmegho uṭṭhahitvā ti pubbe vuttanayen' eva vitthāretabbaṃ. Ayaṃ pana viseso:—yathā tattha dutiyasuriyo, evam idha kappavināsako khārūdakamahāmegho[1] vuṭṭhāti, so ādito sukhumaṃ sukhumaṃ[2] vassanto anukkamena mahādhārā hi koṭisatasahassa-cakkavāḷānaṃ pūrento vassati. Khārūdakena[1] phuṭṭhā phuṭṭhā pathavīpabbatādayo vilīyanti, udakaṃ samantato vātehi dhārīyati. Pathavito yāva dutiyajjhānabhūmiṃ udakaṃ gaṇhāti. Tattha tayo pi Brahmaloke vilīyāpetvā Subhakiṇhe āhacca tiṭṭhati. Taṃ yāva aṇumattam pi sankhāragataṃ atthi, tāva na vūpasammati. Udakānugataṃ pana sabbasankhāragataṃ abhibhavitvā sahasā vūpasammati antaradhāraṃ gacchati, heṭṭhā ākāsena saha upari ākāso eko hoti mahandhakāro ti sabbaṃ vuttasadisaṃ. Kevalaṃ pan' idha Ābhassarabrahmalokaṃ ādiṃ katvā loko pātubhavati. Subhakiṇhato ca cavitvā Ābhassaraṭṭhānādisu sattā nibbattanti.

Tattha kappavināsakamahāmeghato yāva kappavināsakudakupacchedo, idam ekaṃ asankheyyaṃ. Udakupacchedato yāva sampattimahāmegho, idaṃ dutiyaṃ asankheyyaṃ. Sampattimahāmeghato . . . pe . . . imāni cattāri asankheyyāni eko mahākappo hoti. Evaṃ udakena vināso ca saṇṭhahanañ ca veditabbaṃ.

Yasmiṃ samaye kappo vātena vinassati, ādito va kappavināsakamahāmegho uṭṭhahitvā ti pubbe vuttanayen' eva vitthāretabbaṃ. Ayaṃ pana viseso:—yathā tattha dutiyasuriyo, evam idha kappavināsanatthaṃ vāto samuṭṭhāti. So paṭhamaṃ thūlarajaṃ[3] uṭṭhāpeti. Tato saṇharajaṃ sukhumavālikaṃ thūlavālikaṃ sakkharapāsāṇādayo ti yāva

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[1] Bhm khārudaka. [2] Sb Bhm sukhumasukh°.

[3] Sb *holds that this the traditional reading should more accurately be* sukhumarajaṃ.

kūṭāgāramatte pāsāṇe visamaṭṭhāṇe ṭhitamahārukkhe ca uṭṭhāpeti. Te pathavito nabhamuggatā na ca puna patanti, tatth' eva cuṇṇavicuṇṇā hutvā abhāvaṃ gacchanti. Athā 'nukkamena heṭṭhā mahāpathaviyā vāto samuṭṭhahitvā pathaviṃ parivattetvā uddhaṃ mūlaṃ[1] katvā ākāse khipati. Yojanasatappamāṇā pi pathavippadesā dviyojana-tiyojana-catuyojana-pañcayojanasatappamāṇā pi bhijjitvā vātavegena khittā ākāse yeva cuṇṇavicuṇṇā hutvā abhāvaṃ gacchanti. Cakkavāḷapabbatam pi Sinerupabbatam pi vāto ukkhipitvā ākāse khipati. Te aññamaññaṃ abhihantvā cuṇṇavicuṇṇā hutvā vinassanti. Eten' eva upāyena bhummaṭṭhakavimānāni ca ākāsaṭṭhakavimānāni ca vināsento cha kāmāvacaradevaloke vināsetvā koṭisatasahassa cakkavāḷāni vināseti. Tattha cakkavāḷā cakkavāḷehi Himavantā Himavantehi Sineru Sinerūhi aññamaññaṃ samāgantvā cuṇṇavicuṇṇā hutvā vinassanti. Pathavito yāva tatiyajjhānabhūmiṃ vāto gaṇhāti. Tattha tayo Brahmaloke vināsetvā Vehapphalaṃ āhacca tiṭṭhati. Evaṃ sabbasankhāragataṃ vināsetvā sayam pi vinassati, heṭṭhā ākāsena saha upari ākāso eko hoti mahandhakāro ti sabbaṃ vuttasadisaṃ. Idha pana Subhakiṇhabrahmalokaṃ ādiṃ katvā loko pātubhavati. Vehapphalato ca cavitvā Subhakiṇhaṭṭhānādisu sattā nibbattanti.

Tattha kappavināsakamahāmeghato yāva kappavināsakavātupacchedo, idam ekaṃ asankheyyaṃ. Vātupacchedato yāva sampattimahāmegho, idaṃ dutiyaṃ asankheyyaṃ . . . pe . . . imāni cattāri asankheyyāni eko mahākappo hoti. Evaṃ vātena vināso ca saṇṭhahanañ ca veditabbaṃ.

Kiṃ kāraṇā evaṃ loko vinassati? Akusalamūlakāraṇā. Akusalamūlesu hi ussanesu evaṃ loko vinassati. So ca kho rāge ussannatare agginā vinassati, dose ussannatare udakena vinassati—keci pana dose ussannatare agginā, rāge ussannatare udakenā ti vadanti—mohe ussannatare vātena vinassati. Evaṃ vinassanto pi ca nirantaram eva satta vāre agginā vinassati. Aṭṭhame[2] vāre udakena, puna satta vāre agginā, aṭṭhame[3] vāre udakenā ti evaṃ aṭṭhame aṭṭhame vāre vinas-

[1] Sh uddhamūlaṃ. [2] Sh aṭṭhama-.
[3] *So also* Sh, *omitting* vāre.

santo sattakkhattuṃ udakena vinassitvā puna sattavāre agginā nassati. Ettāvatā tesaṭṭhi kappā atītā honti. Etth' antare udakena nassanavāraṃ sampattam pi paṭibāhitvā laddhokāso vāto paripuṇṇacatusaṭṭhikappāyuke Subhakiṇhe viddhaṃsento lokaṃ vināseti.

Pubbe-nivāsaṃ anussaranto pi ca kappānussaraṇako bhikkhu etesu kappesu aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe anussarati. Kathaṃ? *Amutr' āsin* ti[1] ādinā nayena. Tattha amutr' āsin ti amumhi saṃvaṭṭakappe ahaṃ amumhi bhave vā yoniyā vā gatiyā vā viññāṇaṭṭhitiyā vā sattāvāse vā sattanikāye vā āsiṃ. *Evaṃ nāmo* ti Tisso vā Phusso vā. *Evaṃ gotto* ti Kaccāno vā Kassapo vā. Idam assa atītabhave attano nāma gottānussaraṇavasena vuttaṃ. Sace pana tasmiṃ kāle attano vaṇṇasampattiṃ vā lūkhapaṇītajīvikabhāvaṃ vā sukhadukkhabahulaṃ vā appāyuka-dīghāyukabhāvaṃ vā anussaritukāmo hoti, tam pi anussarati yeva, ten' āha *evaṃ vañño* . . . *pe* . . . *evam āyupariyanto* ti. Tattha *evaṃ vaṇṇo* ti odāto vā sāmo vā. *Evam āhāro* ti salimaṃsodanāhāro vā pavattaphalabhojano vā. *Evaṃ sukhadukkhapaṭisaṃvedī* ti anekappakārena kāyikacetasikānaṃ sāmisa-nirāmisādippabhedānaṃ vā sukhadukkhānaṃ paṭisaṃvedī. *Evam āyupariyanto* ti evaṃ vassasataparimāṇāyu pariyanto va caturāsīti kappasahassāyupariyanto vā. *So tato cuto amutra udapādin* ti so 'haṃ tato bhavato yonito gatito viññāṇaṭṭhitito sattāvāsato sattanikāyato vā cuto puna amukasmiṃ nāma bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikaye vā udapādiṃ. *Tatrā' p' āsin* ti atha tatrā pi bhave yoniyā gatiyā viññāṇaṭṭhitiyā sattāvāse sattanikāye vā puna ahosiṃ. *Evaṃ nāmo* ti ādi vuttanayam eva. Api ca yasmā amutr' āsin ti idaṃ anupubbena ārohantassa yāvadicchakaṃ anussaraṇaṃ. *So tato cuto* ti paṭinivattantassa paccavekkhaṇaṃ, tasmā *idhūpapanno* ti imissā idhūpapattiyā anantaram ev assa upapattiṭṭhānaṃ sandhāya amutra udapādin ti idaṃ vuttan ti veditabbaṃ. *Tatrā 'p' āsin* ti evam ādi pan' assa tatra imissā upapattiyā anantare upa-

[1] *D.* i, 81.

pattiṭṭhāne nāmagottādīnaṃ anussaraṇadassanatthaṃ vuttaṃ. So tato cuto idhūpapanno ti svāhaṃ tato anantarūpapattiṭṭhānato cuto idha asukasmiṃ nāma khattiyakule vā brāhmaṇakule vā nibbatto ti. *Itī* ti evaṃ, *sākāraṃ sa-uddesan* ti nāmagottavasena sa-uddesaṃ, vaṇṇādivasena sākāraṃ. Nāmagottena hi satto Tisso Kassapo ti uddisiyati. Vaṇṇādīhi sāmo odāto ti nānattato paññāyati, tasmā nāmagottaṃ uddeso, itare ākāro. *Anekavihitaṃ pubbe-nivāsam anussaratī* ti idaṃ uttānattham evā ti.

Pubbe-nivāsānussati ñāṇakathā niṭṭhitā.

Sattānaṃ cutūpapātañāṇakathāyaṃ *cutūpapātañāṇāyā* ti[1] cutiyā ca upapāte ca ñāṇāya. Yena ñāṇena sattānaṃ cuti ca upapāto ca ñāyati tad-atthaṃ dibbacakkhuñāṇatthan ti vuttaṃ hoti. *Cittaṃ abhinīharati abhininnāmetī* ti parikammacittaṃ abhinīharati c' eva abhininnāmeti ca. *So* ti so katacittābhinīhāro bhikkhu. *Dibbenā* ti ādisu pana dibbasadisattā dibbaṃ. Devatānaṃ hi sucaritakammanibbattaṃ pittasemharuhirādīhi apaḷibuddhaṃ[2] upakkilesavimuttatāya dūre pi ārammaṇasampaṭicchanasamatthaṃ dibbaṃ pasādacakkhu hoti; idañ cā pi viriyabhāvanā balanibbattaṃ ñāṇacakkhu tādisam evā ti dibbasadisattā dibbaṃ. Dibbavihāravasena paṭiladdhattā attanā ca dibbavihārasannissitattā pi dibbaṃ. Ālokapariggahena mahājutikattā pi dibbaṃ; tirokuḍḍādigatarūpadassanena[3] mahāgatikattā pi dibbaṃ. Taṃ sabbaṃ saddasatthānusāren' eva veditabbaṃ. Dassanaṭṭhena cakkhu, cakkhukiccakareṇa cakkhum ivā ti pi cakkhu; cutūpapātadassanena diṭṭhivisuddhihetuttā visuddhaṃ. Yo hi cutimattam eva passati, na upapātaṃ, so ucchedadiṭṭhiṃ gaṇhāti. Yo upapātamattam eva passati, na cutiṃ, so navasattapātubhāvadiṭṭhiṃ gaṇhāti. Yo pana tad-ubhayaṃ passati, so yasmā duvidham pi taṃ diṭṭhigataṃ ativattati, tasmā 'ssa taṃ dassanaṃ diṭṭhivisuddhihetu hoti. Ubhayam pi c' etaṃ Buddhaputtā passanti, tena vuttaṃ: cutū-

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[1] *D.* i, 82. [2] Bhm apaḷi°. [3] Bhm tirokuṭṭ°.

papātadassanena diṭṭhivisuddhihetuttā visuddhan ti. Manussūpacāraṃ[1] atikkamitvā rūpadassanena atikkantamānusakaṃ, mānusakaṃ vā maṃsacakkhuṃ atikkantattā atikkantamānusakan ti veditabbaṃ. Tena *dibbena cakkhunā visuddhena atikkantamānusakena satte passatī* ti manussānaṃ maṃsacakkhunā viya satte oloketi.

Cavamāne upapajjamāne ti ettha cutikkhaṇe upapattikkhaṇe vā dibbacakkhunā daṭṭhuṃ na sakkā, ye pana āsannacutikā idāni cavissanti, te cavamānā, ye ca gahitapaṭisandhikā sampatinibbattā va, te upapajjamānā ti adhippetā. Te evarūpe cavamāne ca upapajjamāne ca passatī ti dasseti.

Hīne ti mohanissandayuttattā hīnānaṃ jātikulabhogādīnaṃ vasena hīḷite ohīḷite oññāte avaññāte. *Paṇīte* ti amohanissandayuttattā tabbiparīte. *Suvaṇṇe* ti adosanissandayuttattā iṭṭhakantamanāpavaṇṇayutte. *Dubbaṇṇe* ti dosanissandayuttattā aniṭṭhākanta-amanāpavaṇṇayutte; anabhirūpe virūpe ti pi attho. *Sugate* ti sugatigate. Alobhanissandayuttattā vā aḍḍhe mahaddhane. *Duggate* ti duggatigate. Lobhanissandayuttattā vā daḷidde[2] appannapāne. *Yathākammūpage* ti yaṃ yaṃ kammaṃ upacitaṃ, tena tena upagate.

Tattha purimehi *cavamāne* ti ādīhi dibbacakkhukiccaṃ vuttaṃ; iminā pana padena yathākammūpagañāṇakiccaṃ. Tassa ca ñāṇassa ayam uppattikkamo: idha bhikkhu heṭṭhā nirayābhimukhaṃ ālokaṃ vaḍḍhetvā nerayike satte passati mahādukkham anubhavamāne. Taṃ dassanaṃ dibbacakkhukiccam eva. So evaṃ manasikaroti: kin nu kho kammaṃ katvā ime sattā etaṃ dukkhaṃ anubhavantī ti? Ath' assa: idaṃ nāma katvā ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Tathā upari devalokābhimukhaṃ ālokaṃ vaḍḍhetvā Nandanavana - Missakavana - Phārusakavanādisu satte passati mahāsampattiṃ anubhavamāne; tam pi dassanaṃ dibbacakkhukiccam eva. So evaṃ manasikaroti: kin nu kho kammaṃ katvā ime sattā etaṃ sampattiṃ anubhavantī ti? Ath' assa: idaṃ nāma kammaṃ katvā ti taṃ kammārammaṇaṃ ñāṇaṃ uppajjati. Idaṃ yathākammū-

[1] S^h B^hm mānuss°. [2] B^hm dalidde.

pagañāṇaṃ nāma, imassa visuṃ parikammaṃ nāma n' atthi.

Yathā c' imassa evaṃ anāgataṃ sa ñāṇassā pi. Dibbacakkhupādakān' eva hi imāni dibbacakkhunā sah' eva ijjhanti. *Kāyaduccaritenā* ti ādisu duṭṭhuṃ caritaṃ, duṭṭhu vā caritaṃ kilesapūtikattā ti duccaritaṃ, kāyena duccaritaṃ, kāyato vā uppannaṃ duccaritan ti kāyaduccaritaṃ. Itaresu pi es' eva nayo. *Samannāgatā* ti samangībhūtā.

Ariyānaṃ upavādakā ti Buddha-paccekabuddha-Buddhasāvakānaṃ ariyānaṃ antamaso gihīsotāpannānam[1] pi anatthakāmā hutvā antimavatthunā vā guṇaparidhaṃsanena vā upavādakā akkosakā garahakā ti vuttaṃ hoti. Tattha n' atthi imesaṃ samaṇadhammo, assamaṇā ete ti vadanto antimavatthunā upavadati. N' atthi imesaṃ jhānaṃ vā vimokkho vā maggo vā phalaṃ vā ti adīni vadanto guṇaparividhaṃsanavasena upavadatī ti veditabbo. So ca jānaṃ vā upavadeyya ajānaṃ vā, ubhayathā pi ariyūpavādo va hoti. Bhāriyaṃ kammaṃ ānantariyasadisaṃ saggāvaraṇañ ca maggāvaraṇañ ca, satekiccham[2] pana hoti. Tassa āvibhāvatthaṃ idaṃ vatthu veditabbaṃ:—aññatarasmiṃ kira gāme eko thero ca daharabhikkhu ca piṇḍāya caranti, te paṭhamaghare yeva uḷunkamattaṃ uṇhayāguṃ labhiṃsu. Therassa ca kucchivāto rujjhati. So cintesi: ayaṃ yāgu mayhaṃ sappāyā; yāva na sītalā hoti, tāva naṃ pivāmī ti. So manussehi ummāratthāya āhaṭe dārukkhandhe nisīditvā pivi. Itaro taṃ jigucchanto: atikhuddābhibhūto mahallako amhākaṃ lajjitabbakaṃ akāsī ti āha. Thero gāme caritvā vihāraṃ gantvā daharabhikkhuṃ āha: atthi te, āvuso, imasmiṃ sāsane patiṭṭhā ti? Āma, bhante, sotāpanno ahan ti. Tena h' āvuso upari maggatthāya mā vāyāmaṃ akāsi;[3] khīṇāsavo tayā upavadito ti. So taṃ khamāpesi, ten' assa taṃ kammaṃ pākatikaṃ ahosi. Tasmā yo añño pi ariyaṃ upavadate, tena gantvā sace attanā vuḍḍhataro hoti, ukku

[1] B^hm^ gihi°.
[2] Cf. *Mil.* 192, 221, 344.
[3] S^b^ vāyāmaṃ mā akāsi.

ṭikaṃ nisīditvā: ahaṃ āyasmantaṃ idañ c' idañ ca avacaṃ; taṃ me khamāhī ti khamāpetabbo. Sace navakataro hoti, vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā: ahaṃ bhante tumhe idañ c' idañ ca avacaṃ; taṃ me khamathā ti khamāpetabbo. Sace disāpakkanto hoti, sayaṃ vā gantvā saddhivihārikādike vā pesetvā khamāpetabbo. Sace ca nā pi gantuṃ, na pesetuṃ sakkā hoti, ye tasmiṃ vihāre bhikkhū vasanti, tesaṃ santikaṃ gantvā sace navakatarā honti,[1] ukkuṭikaṃ nisīditvā, sace vuḍḍhatarā, vuḍḍhe vuttanayen' eva patipajjitvā: ahaṃ, bhante, asukaṃ nāma āyasmantaṃ idañ c' idañ ca avacaṃ; khamatu me so āyasmā ti vatvā khamāpetabbaṃ. Sammukhā akhamante pi etad eva kattabbaṃ. Sace ekacārikabhikkhu hoti, nev' assa vasanaṭṭhānaṃ, na gataṭṭhānaṃ paññāyati, ekassa paṇḍitassa bhikkhuno santikaṃ gantvā: ahaṃ, bhante, asukaṃ nāma āyasmantaṃ idañ c' idañ ca avacaṃ; taṃ me anussarato anussarato vippaṭisāro hoti; kiṃ karomī ti? vattabbaṃ. So vakkhati: tumhe mā cintayittha; thero tumhākaṃ khamati; cittaṃ vūpasamethā ti. Tenā 'pi ariyassa gatadisābhimukhena añjaliṃ paggahetvā: khamatū ti vattabbaṃ. Sace so parinibbuto hoti, parinibbutamañcaṭṭhānaṃ gantvā yāva sivathikaṃ gantvā pi khamāpetabbaṃ. Evaṃ kate neva saggāvaraṇaṃ, na maggāvaraṇaṃ hoti, pākatikam eva hoti.

Micchādiṭṭhikā ti viparītadassanā. *Micchādiṭṭhikammasamādānā* ti micchādiṭṭhivasena samādinnanānāvidhakammā, ye ca micchādiṭṭhi mūlakesu kāyakammādisu aññe pi samādapenti. Ettha ca vacīduccaritaggahaṇen' eva ariyūpavāde manoduccaritaggahaṇena ca micchādiṭṭhiyā sanga hitāya pi imesaṃ dvinnaṃ puna vacanaṃ mahāsāvajjabhāvadassanatthan ti veditabbaṃ. Mahāsāvajjo hi ariyūpavādo ānantariyasadisattā. Vuttam pi c' etaṃ: *seyyathā pi, Sāriputta, bhikkhu sīlasampanno samādhisampanno paññāsampanno diṭṭh' eva dhamme aññaṃ ārādheyya. Evaṃ sampadam idaṃ, Sāriputta, vadāmi: taṃ vācaṃ appahāyataṃ cittaṃ appahāyataṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ*

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[1] S^b *suggests* navakataro hoti; *but all follow the plural form.*

nikkhitto evaṃ niraye ti.[1] Micchādiṭṭhito ca mahāsavajjataraṃ nāma aññaṃ n' atthi. Yath' āha:—*nā 'haṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi yaṃ evaṃ mahāsāvajjataraṃ yathayidaṃ, bhikkhave, micchādiṭṭhi, micchādiṭṭhiparamāni, bhikkhave, vajjānī* ti.[2]

Kāyassa bhedā ti upādinnakkhandhapariccāgā. *Param maraṇā* ti tad-anantaraṃ abhinibbattikkhandhaggahaṇe.[3] Atha vā *kāyassa bhedā* ti jīvitindriyassa upacchedā, *paramaraṇā* ti cuticittato uddhaṃ.

Apāyan ti evam ādi sabbaṃ nirayavevacanam eva. Nirayo hi saggamokkhahetubhūtā puññasammatā ayā apetattā, sukhānaṃ vā āyassa abhāvā apāyo. Dukkhassa gati paṭisaraṇan ti *duggati*, dosabahulatāya vā duṭṭhena kammunā nibbattā gatī ti duggati. Vinasā nipatanti tattha dukkaṭakārino ti *vinipāto*. Vinassantā vā ettha patanti sambhijjamānangapaccangā ti pi vinipāto. N' atthi ettha assādasaññito ayo ti *nirayo*. Atha vā apāyaggahaṇena tiracchānayoniṃ dīpeti, tiracchānayoni hi apāyo sugatito apetattā, na duggati, mahesakkhānaṃ nāgarājādīnaṃ sambhavato. Duggatiggahaṇena pettivisayaṃ; so hi apāyo ceva duggati ca, sugatito apetattā dukkhassa ca gatibhūtattā. Na tu vinipāto, asurasadisaṃ avinipātattā, vinipātaggahaṇena asurakāyaṃ; so hi yathāvuttena atthena apāyo c' eva duggati ca sabbasamussayehi ca vinipātattā vinipāto ti vuccati. Nirayaggahaṇena avīci ādi anekappakāraṃ nirayam evā ti. *Upapannā* ti upagatā, tattha abhinibbattā ti adhippāyo.

Vuttavipariyāyena sukkapakkho veditabbo. Ayaṃ pana viseso:—tattha sugatiggahaṇena manussagati pi sangayhati, saggaggahaṇena devagati yeva. Tattha sundarāgatī ti *sugati*. Rūpādīhi visayehi suṭṭhu aggo ti *saggo*. So sabbo pi lujjanapalujjanaṭṭhena loko ti ayaṃ vacanattho.

Iti *dibbena cakkhunā* ti ādi sabbaṃ nigamanavacanaṃ. Evaṃ *dibbena cakkhunā passatī* ti ayam ettha sankhepattho.

Evaṃ passitukāmena pana ādikammikena kulaputtena kasiṇārammaṇaṃ abhiññāpādakajjhānaṃ sabbākārena abhinīhārakkhamaṃ katvā: tejokasiṇaṃ odātakasiṇaṃ āloka-

[1] *M.* i, 71. [2] *A.* i, 33. [3] Sh °khandhakkhaṇe.

kasiṇan ti imesu tīsu kasiṇesu aññataraṃ āsannaṃ kātabbaṃ; upacārajjhānagocaraṃ katvā vaḍḍhetvā upetabbaṃ,[1] na tattha appanā uppādetabbā ti adhippāyo. Sace hi uppādeti, pādakajjhānanissayaṃ hoti, na parakammanissayaṃ. Imesu ca pana tīsu ālokakasiṇaṃ yeva seṭṭhataraṃ, tasmā taṃ vā itaresaṃ vā aññataraṃ kasiṇaniddese vuttanayena uppādetvā upacārabhūmiyaṃ yeva ṭhatvā vaḍḍhetabbaṃ, vaḍḍhanānayo pi c' assa tattha vuttanayen' eva veditabbo. Vaḍḍhitaṭṭhānassa anto yeva rūpagataṃ passitabbaṃ. Rūpagataṃ passato pan' assa parikammassa vāro atikkamati. Tato āloko antaradhāyati, tasmiṃ antarahite rūpagatam pi na dissati. Athā 'nena punappunaṃ pādakajjhānam eva pavisitvā tato vuṭṭhāya āloko pharitabbo, evaṃ anukkamena āloko thāmagato hotī ti. Ettha āloko hotū ti yattakaṃ ṭhānaṃ paricchindati, tattha āloko tiṭṭhati yeva. Divasam pi nisīditvā passato rūpadassanaṃ hoti. Rattiṃ tiṇukkāya maggapaṭipanno c' ettha puriso opammaṃ:—Eko kira rattiṃ tiṇukkāya maggaṃ paṭipajji. Tassa sā tiṇukkā vijjhāyi. Ath' assa samavisamāni na paññāyiṃsu. So taṃ tiṇukkaṃ bhūmiyaṃ ghaṃsitvā puna ujjālesi. Sā pajjalitvā purimālokato mahantataram ālokam akāsi. Evaṃ punappunaṃ vijjhātaṃ ujjālayato kamena suriyo uṭṭhāsi. Suriye uṭṭhite ukkāya kammaṃ n' atthī ti taṃ chaḍḍetvā divasam pi agamāsi. Tattha ukkaloko viya parikammakāle kasiṇāloko; ukkāya vijjhātāya samavisamānaṃ adassanaṃ viya rūpagataṃ passato parikammassa vārātikkamena āloke antarahite rūpagatānaṃ adassanaṃ; ukkāya ghaṃsanaṃ viya punappunaṃ pavesanaṃ, ukkāya purimālokato mahantarālokakaraṇaṃ viya puna parikammaṃ karoto balavatarālokapharaṇaṃ; suriyuṭṭhānaṃ viya thāmagatālokassa yathāparicchedena ṭhānaṃ; tiṇukkaṃ chaḍḍetvā divasam pi gamanaṃ viya parittālokaṃ chaḍḍetvā thāmagatenālokena divasam pi rūpadassanaṃ. Tattha yadā tassa bhikkhuno maṃsacakkhussa anāpāthagataṃ anto kucchigataṃ hadayavatthunissitaṃ heṭṭhā pathavītalanissitaṃ tirokuḍḍapabbatapākāragataṃ[2] paracakkavāḷagatan ti idaṃ rūpaṃ ñāṇa-

[1] Sh ṭhapetabbaṃ. [2] Bhm tirokuṭṭa°.

cakkhussa āpātham āgacchati, mamsacakkhuno dissamānaṃ viya hoti, tadā dibbacakkhu uppannaṃ hotī ti veditabbaṃ. Tad-eva c' ettha rūpadassanasamatthaṃ, na pubbabhāgacittāni. Taṃ pan' etaṃ puthujjanassa paripantho hoti. Kasmā? So hi yasmā yattha yattha āloko hotū ti adhiṭṭhāti, taṃ taṃ pathavī-samudda- pabbate vinivijjhitvā pi ekālokaṃ hoti. Ath' assa tattha bhayānakāni yakkharakkhasādi rūpāni passato bhayaṃ uppajjati, yena cittavikkhepaṃ patvā jhānavibbhantako hoti, tasmā rūpadassane appamattena bhavitabbaṃ. Tatrā 'yaṃ dibbacakkhuno uppattikkamo, vuttappakāram etaṃ rūpaṃ ārammaṇaṃ katvā, manodvārāvajjane uppajjitvā niruddhe, tadeva rūpaṃ ārammaṇaṃ katvā, cattāri pañca vā javanāni uppajjatī ti sabbaṃ purimanayen' eva veditabbaṃ. Idhā 'pi pubbabhāgacittāni savitakkasavicārāni kāmāvacarāni, pariyosāne atthasādhakacittaṃ catutthajjhānikaṃ rūpāvacaraṃ, tena sahajātaṃ ñāṇaṃ *sattānaṃ cutūpapāte ñāṇan* ti pi *dibbacakkhuñāṇan* ti pi vuccatī ti.

Cutūpapātañāṇakathā niṭṭhitā.

Iti pañcakkhandhavidū, pañca abhiññā avoca yā nātho,
Tā ñatvā tāsu ayaṃ pakiṇṇakakathā pi viññeyyā.

Etāsu hi yad-etaṃ cutūpapātañāṇasankhātaṃ dibbacakkhu, tassa anāgatamsañāṇañ ca[1] yathākammūpagañāṇañ cā ti dve pi paribhaṇḍañāṇāni honti. Iti imāni ca dve iddhividhādīni ca pañcā ti satta abhiññāñāṇāni idh' āgatāni.

Idāṇi tesaṃ ārammaṇavibhāge asammohatthaṃ[2]:—

Ārammaṇattikā vuttā, ye cattāro mahesinā
Sattannam pi ñāṇānaṃ pavattiṃ tesu dīpaye.

Tatrā 'yaṃ dīpanā:—cattāro hi ārammaṇattikā mahesinā vuttā. Katame cattāro? Parittārammaṇattiko, maggārammaṇattiko, atītārammaṇattiko, ajjhattārammaṇattiko ti.

Tattha iddhividhañāṇaṃ parittamahaggata-atītānāgata-

[1] S^b B^{hm} *omit.* [2] B^m *takes this line as verse.*

paccuppanna-ajjhattabahiddhārammaṇavasena sattāsu ārammaṇesu pavattati. Kathaṃ? Taṃ hi yadā kāyaṃ cittasannissitaṃ katvā adissamānena kāyena gantukāmo cittavasena kāyaṃ pariṇāmeti, mahaggatacitte samodahati samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hotī ti katva rūpakāyārammaṇato *parittārammaṇaṃ* hoti. Yadā cittaṃ kāyasannissitaṃ katvā dissamānena kāyena gantukāmo kāyavasena cittaṃ pariṇāmeti, pādakajjhānacittaṃ rūpakāye samodahati samāropeti, tadā upayogaladdhaṃ ārammaṇaṃ hotī ti katvā mahaggatacittārammaṇato *mahaggatārammaṇaṃ* hoti. Yasmā pana tad-eva cittaṃ atītaṃ niruddhaṃ ārammaṇaṃ karoti, tasmā *atītārammaṇaṃ* hoti. Mahādhātunidhāne[1] Mahākassapattherādīnaṃ viya anāgataṃ adhiṭṭhantānaṃ *anāgatārammaṇaṃ* hoti. Mahākassapatthero kira mahādhātunidhānaṃ karonto: anāgate aṭṭhārasa vassādhikāni dve vassasatāni ime gandhā mā sussiṃsu, pupphāni mā milāyiṃsu, dīpā mā nibbāyiṃsū ti adhiṭṭhahi. Sabbaṃ tath' eva ahosi. Assaguttatthero vattaniyasenāsane bhikkhusanghaṃ sukkhabhattaṃ bhuñjamānaṃ disvā: udakasoṇḍiṃ divase divase pure-bhatte dadhirasaṃ hotū ti adhiṭṭhāsi. Pure-bhatte gahitaṃ dadhirasaṃ hoti, pacchābhatte pākatika-udakam eva. Kāyaṃ pana cittasannissitaṃ katvā adissamānena kāyena gamanakāle paccuppannārammaṇaṃ hoti. Kāyavasena cittaṃ cittavasena vā kāyaṃ pariṇāmanakāle attano kumārakavaṇṇādi-nimmānakāle ca sa kāyacittānaṃ ārammaṇakaraṇato ajjhattārammaṇaṃ hoti. Bahiddhā hatthi-assādi-dassanakāle pana bahiddhārammaṇan ti evaṃ tāva iddhividhañāṇassa sattasu ārammaṇesu pavatti veditabbā.

Dibbasotadhātuñāṇaṃ paritta-paccuppanna-ajjhatta-bahiddhārāmmaṇa-vasena catūsu ārammaṇesu pavattati. Kathaṃ? Taṃ hi yasmā saddaṃ ārammaṇaṃ karoti, saddo ca paritto, tasmā parittārammaṇaṃ hoti. Vijjamānaṃ yeva pana saddaṃ ārammaṇaṃ katvā pavattanato paccuppannārammaṇaṃ hoti. Taṃ attano kucchisaddasavanakāle ajjhattārammaṇaṃ, paresaṃ saddasavanakāle bahiddhāramma-

[1] *Sum. V. on D.* ii, 167:—Evam etaṃ bhūtapubbaṃ.

ṇan' ti evaṃ dibbasotadhātuñāṇassa catūsu ārammaṇesu pavatti veditabbā.

Cetopariyañāṇaṃ paritta-mahaggata-appamāṇa-magga-atītānāgata-paccuppanna-bahiddārammaṇa-vasena aṭṭhasu ārammaṇesu pavatti. Kathaṃ? Taṃ hi paresaṃ kāmāvacaracittajānanakāle parittārammaṇaṃ hoti. Rūpāvacara-arūpāvacaracittajānanakāle mahaggatārammaṇaṃ hoti. Maggaphalajānanakāle appamāṇārammaṇaṃ hoti. Ettha ca puthujjano sotāpannassa cittaṃ na jānāti; sotāpanno vā sakadāgāmissā ti evaṃ yāva arahato netabbaṃ. Arahā pana sabbesaṃ cittaṃ jānāti. Añño pi ca uparimo heṭṭhimassā ti ayaṃ viseso veditabbo. Maggacittārammaṇakāle maggārammaṇaṃ hoti. Yadā pana atīte sattadivasabbhantare ca anāgate sattadivasabbhantare ca paresaṃ cittaṃ jānāti, tadā atītārammaṇaṃ anāgatārammaṇañ ca hoti.

Kathaṃ paccuppannārammaṇaṃ hoti? Paccuppannaṃ nāma tividhaṃ:—khaṇapaccuppannaṃ, santatipaccuppannaṃ addhāpaccuppannañ ca. Tattha uppādaṭṭhitibhangappattaṃ khaṇapaccuppannaṃ. Eka-dve-santativārapariyāpannaṃ santatipaccuppannaṃ. Tattha andhakāre nisīditvā ālokaṭṭhānaṃ gatassa na tāva ārammaṇaṃ pākaṭam hoti. Yāva pana taṃ pākataṃ hoti etth' antare eka-dve-santativārā veditabba. Ālokaṭṭhāne vicaritvā ovarakaṃ paviṭṭhassā pi na tāva sahasā rūpaṃ pākaṭaṃ hoti. Yāva pana taṃ pākaṭam hoti, etth' antare eka-dve-santativārā veditabbā. Dūre ṭhatvā pana rajakānaṃ hatthavikāraṃ gaṇḍibheri-ākoṭanavikārañ ca disvā pi na tāva saddaṃ suṇāti. Yāva ca pana taṃ suṇāti, tasmiṃ pi antare eka-dve-santativārā veditabbā. Evaṃ tāva Majjhimabhāṇakā. Saṃyuttabhāṇakā pana rūpasantati-arūpasantatī ti dve santatiyo vatvā udakaṃ akkamitvā gatassa yāva tīre akkanta-udakalekhā na vippasīdati; addhānato āgatassa yāva kāye usumabhāvo na vūpasammati; ātapā āgantvā gabbhaṃ paviṭṭhassa yāva andhakārabhāvo na vigacchati, anto gabbhe kammaṭṭhānaṃ manasikaritvā divā vātapānaṃ vivaritvā olokentassa yāva akkhīnaṃ phandanabhāvo na vūpasammati: ayaṃ rūpasantati nāma. Dve tayo javanavārā arūpasantati nāmā ti vatvā tad-ubhayam pi santati paccup-

pannaṃ nāmā ti vadanti. Ekabhavaparicchinnaṃ pana addhāpaccuppannaṃ nāma, yam sandhāya Bhaddekarattasutte: *Yo c' āvuso mano ye ca dhammā ubhayam etaṃ paccuppannaṃ. Tasmiṃ (yeva*[1]*) paccuppanne chandarāgapaṭibaddhaṃ hoti viññāṇaṃ, chandarāgapaṭibaddhattā viññāṇassa tad-abhinandati. Tad-abhinandanto paccuppannesu dhammesu saṃhīratī* ti vuttaṃ. *Santatipaccuppannañ* c' ettha Aṭṭhakathāsu āgataṃ, *addhāpaccuppannaṃ* Sutte. Tattha keci khaṇapaccuppannaṃ cittaṃ cetopariyañāṇassa ārammaṇaṃ hotī ti vadanti. Kiṃ kāraṇā? Yasmā iddhimato ca parassa ca ekakkhaṇe cittaṃ uppajjati ti; idañ ca nesaṃ opammaṃ:—Yathā ākāse khitte pupphamuṭṭhimhi avassaṃ ekaṃ puppham ekassa vaṇṭena vaṇṭaṃ paṭivijjhati, evaṃ parassa cittaṃ jānissāmī ti rāsivasena mahājanassa citte āvajjite avassaṃ ekassa cittaṃ ekena cittena uppādakkhaṇe vā ṭhitikkhaṇe vā bhangakkhaṇe vā paṭivijjhatī ti. Taṃ pana vassasataṃ pi vassasahassaṃ pi āvajjanto yena ca cittena āvajjati, yena ca jānāti, tesaṃ dvinnaṃ sahaṭṭhānābhāvato āvajjanajavanānañ ca aniṭṭhaṭṭhāne nānārammaṇabhāvappatti dosato ayuttan ti Aṭṭhakathāsu paṭikkhittaṃ. Santatipaccuppannaṃ pana addhāpaccuppannañ ca ārammaṇaṃ hotī ti veditabbaṃ. Tattha yaṃ vattamānajavanavīthito atītānāgatavasena dvitti-javanavīthiparimāṇe kāle parassa cittaṃ, taṃ sabbaṃ pi santatipaccuppannaṃ nāma. Addhāpaccuppannaṃ pana javanavārena dīpetabban ti Saṃyuttaṭṭhakathāyaṃ vuttaṃ. Taṃ suṭṭhu vuttaṃ. Tatrā 'yaṃ dīpanā:—iddhimā parassa cittaṃ jānitukāmo āvajjati, āvajjanaṃ khaṇapaccuppannaṃ ārammaṇaṃ katvā ten' eva saha nirujjhati. Tato cattāri pañca vā javanāni. Yesaṃ pacchimaṃ iddhicittaṃ sesāni kāmāvacarāni, tesaṃ sabbesaṃ pi tad-eva niruddhaṃ cittaṃ ārammaṇaṃ hoti, na ca tāni nānārammaṇāni honti; addhāvasena paccuppannārammaṇatā. Ekārammaṇatte pi ca iddhicittam eva parassa cittaṃ jānāti, na itarāni. Yathā cakkhudvāre cakkhuviññāṇam eva rūpaṃ passati itarānī ti. Iti idaṃ santatipaccuppannassa ceva addhāpaccuppan-

[1] *So* P.T.S. *ed. Omitted by all four authorities.*

nassa ca vasena paccuppannārammaṇaṃ hoti. Yasmā vā santatipaccuppannaṃ pi addhāpaccuppanne yeva patati, tasmā addhāpaccuppannavasen' eva taṃ paccuppannārammaṇan ti veditabbaṃ. Parassa cittārammaṇattā yeva pana bahiddhārammaṇaṃ hotī ti evaṃ cetopariyañāṇassa aṭṭhasu ārammaṇesu pavatti veditabbā.

Pubbenivāsañāṇaṃ paritta-mahaggata-appamāṇa-maggaatīta-ajjhatta-bahiddhā na vattabbārammaṇavasena aṭṭhasu ārammaṇesu pavattati. Kathaṃ? Taṃ hi kāmāvacarakkhandhānussaraṇakāle parittārammaṇaṃ hoti. Rūpāvacarārupāvacarakkhandhānussaraṇakāle mahaggatārammaṇaṃ. Atīte attanā parehi vā bhāvitamaggaṃ sacchikataphalañ ca anussaraṇakāle appamāṇārammanaṃ; bhāvitamaggam eva anussaraṇakāle maggārammaṇaṃ. Niyamato pan' etaṃ atītārammaṇaṃ eva. Tattha kiñcāpi cetopariyañāṇayathākammupagañāṇāni pi atītārammaṇāni honti, atha kho tesaṃ cetopariyañāṇassa satta divasabbhantarātītaṃ cittam eva ārammaṇaṃ. Taṃ hi aññaṃ khandhaṃ vā khandhapaṭibaddhaṃ vā na jānāti. Maggasampayuttacttārammaṇatā pana pariyāyato maggārammaṇan ti vuttaṃ. Yathākammupagañāṇassa ca ātītaṃ cetanāmattam eva ārammaṇaṃ. Pubbenivāsañāṇassa pana ātītā khandhā khandhapaṭibaddhañ ca kiñci anārammaṇaṃ nāma natthi. Taṃ hi atītakkhandhakhandhapaṭibaddhesu dhammesu sabbaññutañāṇagatikaṃ hotī ti ayaṃ viseso veditabbo. Ayam ettha Aṭṭhakathānayo. Yasmā pana *kusalā khandhā iddhividhañāṇassa cetopariyañāṇassa pubbenivāsānussatiñāṇassa yathākammupagañāṇassa anāgataṃsañāṇassa ārammaṇapaccayena paccayo* ti Paṭṭhāne vuttaṃ, tasmā cattāro pi khandhā cetopariyañāṇayathākammupagañāṇānaṃ ārammaṇaṃ honti. Tatrā 'pi yathākammupagañāṇassa kusalākusalā evā ti. Attano khandhānussaraṇakāle pan' etaṃ ajjhattārammaṇaṃ, parassa khandhānussaraṇakāle bahiddhārammaṇaṃ. Atīte Vipassī Bhagavā ahosi; tassa mātā Bandhumatī, pitā Bandhumā ti ādinā nāyena nāmagottapathavīnimittādi anussaraṇakāle na vattabbārammaṇaṃ hoti. Nāmagottan ti c' ettha khandhūpanibandho sammutisiddho vyañjanattho daṭṭhabbo, na vyañjanaṃ. Vyañjanaṃ hi saddāyatana-

saṅgahitattā parittaṃ hoti. Yath' āha:—*niruttipaṭisambhidā parittārammaṇā*[1] ti. Ayam ettha amhākaṃ khanti. Evaṃ pubbenivāsañāṇassa aṭṭhasu ārammaṇesu pavatti veditabbā.

Dibbacakkhuñāṇaṃ paritta-paccuppanna-ajjhatta-bahiddhārammaṇavasena catūsu ārammaṇesu pavattati. Kathaṃ? Taṃ hi yasmā rūpaṃ ārammaṇaṃ karoti rūpañ ca parittaṃ, tasmā parittārammaṇaṃ hoti. Vijjamāne yeva ca rūpe pavattattā paccuppannārammaṇaṃ; attano kucchigatādirūpadassanakāle ajjhattārammaṇaṃ, parassa rūpadassanakāle bahiddhārammaṇan ti evaṃ dibbacakkhuñāṇassa catūsu ārammaṇesu pavatti veditabbā.

Anāgataṃsañāṇaṃ paritta-mahaggata-appamāṇa-magga-anāgata-ajjhatta-bahiddhā navattabbārammaṇavasena aṭṭhasu ārammaṇesu pavattati. Kathaṃ? Taṃ hi ayaṃ anāgate kāmāvacare nibbattissatī ti jānanakāle parittārammaṇaṃ hoti; rūpāvacare arūpāvacare vā nibbattissatī ti jānanakāle mahaggatārammaṇaṃ. Maggaṃ bhāvessati phalaṃ sacchikarissatī ti jānanakāle appamāṇārammaṇaṃ, maggaṃ bhāvessati 'cceva jānanakāle maggārammaṇaṃ. Niyamato pana tam anāgatārammaṇam eva. Tattha kiñcāpi cetopariyañāṇaṃ pi anāgatārammaṇaṃ hoti, atha kho tassa sattadivasabbhantarānāgataṃ cittam eva ārammaṇaṃ, taṃ hi aññaṃ khandhaṃ vā khandhāpaṭibaddhaṃ vā na jānāti. Anāgataṃsañāṇassa pubbenivāsañāṇe vuttanayena anāgate anārammaṇaṃ nāma natthi, Ahaṃ amutra nibbattissāmī ti jānanakale ajjhattārammaṇaṃ, asuko amutra nibbattissatī ti jānanakāle bahiddhārammaṇaṃ. Anāgate Metteyyo Bhagavā uppajjissati. Subrahmā nām' assa brāhmaṇo pitā bhavissati, Brahmavatī nāma brāhmaṇī mātā ti ādinā pana nayena nāmagottajānanakāle pubbenivāsañāṇe vuttanayen' eva navattabbārammaṇaṃ hotī ti. Evam anāgataṃsañāṇassa aṭṭhasu ārammaṇesu pavatti veditabbā.

Yathākammupagañāṇaṃ paritta-mahaggata-atīta-ajjhatta-bahiddhārammaṇavasena pañcasu ārammaṇesu pavatti. Kathaṃ? Taṃ hi kāmāvacarakammajānanakāle parittā-

[1] *Vibh.* 304.

rammaṇaṃ hoti, rūpāvacarārūpāvacarakammajānanakāle mahaggatārammaṇaṃ. Atītam eva jānātī ti atītārammaṇaṃ. Attano kammaṃ jānanakāle ajhattārammaṇaṃ, parassa kammaṃ jānanakūle bahiddhārammaṇaṃ hoti. Evaṃ yathākammupagañāṇassa pañcasu ārammaṇesu pavatti veditabbā. Yañ c' ettha ajjhattārammaṇañ ceva bahiddhārammaṇañ cā ti vuttaṃ, taṃ kālena ajjhattaṃ kālena bahiddhā jānanakāle ajjhatta-bahiddhārammaṇaṃ pi hoti yevā ti.

Iti sādhujanapāmojjatthāya kate Visuddhimagge Abhiññāniddeso nāma terasamo paricchedo.

XIV

CATUDDASAMO PARICCHEDO

KHANDHA-NIDDESO

Idāni yasmā evaṃ abhiññāvasena adhigatānisaṃsāya thiratarāya samādhi bhāvanāya samannāgatena bhikkhunā: *Sīle patiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayan* ti ettha cittasīlena niddiṭṭho samādhi sabbākārena bhāvito hoti, tad anantarā pana paññā bhāvetabbā. Sā ca atisankhepadesitattā viññātuṃ pi tāva na sukarā, pag' eva bhāvetuṃ; tasmā tassā vitthāraṃ bhāvananayañ ca dassetuṃ idaṃ pañhakammaṃ hoti:

1. Kā paññā ?
2. Ken' aṭṭhena paññā ?
3. Kān' assā lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānāni ?
4. Katividhā paññā ?
5. Kathaṃ bhāvetabbā ?
6. Paññābhāvanāya ko ānisaṃso ?

Tatrıdaṃ vissajjanaṃ:—

1. *Kā paññā* ti

Paññā bahuvidhā nānappakārā. Taṃ sabbaṃ[1] bhāvayituṃ ārabbhamānaṃ vissajjanaṃ adhippetañ ceva atthaṃ na sādheyya uttariñ ca vikkhepāya saṃvatteyya, tasmā idha adhippetam eva sandhāya vadāma.

Kusalacittasampayuttaṃ vipassanāñāṇaṃ paññā.

2. *Ken' aṭṭhena paññā* ti

Pajānanaṭṭhena paññā. Kim idaṃ pajānanaṃ nāma ? Sañjānana-vijānanākāravisiṭṭhaṃ nānappakārato jānanaṃ.

[1] Bhm *add* pi.

Saññā-viññāṇa-paññānaṃ hi samāne pi jānanabhāve saññā: nīlaṃ pītakan ti ārammaṇasañjānanamattam eva hoti. Aniccaṃ dukkham anattā ti lakkhaṇapaṭivedhaṃ pāpetuṃ na sakkoti. Viññāṇaṃ: nīlaṃ pītakan ti ārammaṇañ ca jānāti lakkhaṇapaṭivedhañ ca pāpeti. Ussakkitvā pana maggapātubhāvaṃ pāpetuṃ na sakkoti. Paññā vuttanayavasena ārammaṇañ ca jānāti, lakkhaṇapaṭivedhañ ca pāpeti, ussakkitvā maggapātubhāvañ ca pāpeti.

Yathā hi heraññikaphalake ṭhapitaṃ kahāpaṇarāsiṃ eko ajātabuddhidārako eko gāmikapuriso eko heraññiko ti tīsu janesu passamānesu, ajātabuddhidārako kahāpaṇānaṃ cittavicittadīghacaturassaparimaṇḍalabhāvamattam eva jānāti; idaṃ manussānaṃ upabhogaparibhogaṃ ratanasammatan ti na jānāti. Gāmikapuriso cittavicittādibhāvaṃ jānāti, idaṃ manussānaṃ upabhogaparibhogaṃ ratanasammatan ti ca; ayaṃ cheko, ayam kūṭo, ayam addhasāro ti imaṃ pana vibhāgaṃ na jānāti. Heraññiko sabbe pi te pakāre jānāti, jānanto ca kahāpaṇaṃ oloketvā pi jānāti, ākoṭitassa saddaṃ sutvā pi gandhaṃ ghāyitvā pi rasaṃ sāyitvā pi hatthena dhārayitvā pi: asukasmiṃ nāma gāme vā nigame vā nagare vā pabbate vā nadītīre vā kato ti pi asukācariyena kato ti vijānāti;[1] evam-sampadaṃ idaṃ veditabbaṃ. Saññā hi ajātabuddhino dārakassa kahāpaṇadassanaṃ viya hoti nīlādivasena ārammaṇassa upaṭṭhānākāramattagahaṇato. Viññāṇaṃ gāmikassapurisassa kahāpaṇadassanam iva hoti nīlādivasena ārammaṇākāragahaṇato, uddham pi ca lakkhaṇapaṭivedhasampāpanato. Paññā heraññikassa kahāpaṇadassanam iva hoti, nīlādivasena ārammaṇākāraṃ gahetvā lakkhaṇapaṭivedhañ ca pāpetvā tato uddham pi maggapātubhāvapāpanato. Tasmā yad etaṃ sañjānanavijānanākāravisiṭṭhaṃ nānappakārato jānanaṃ, idaṃ pajānanan ti veditabbaṃ. Idaṃ sandhāya hi etaṃ vuttaṃ: pajānanaṭṭhena paññā ti.

Sā pan' esā yattha saññā-viññāṇāni, na tattha ekaṃsena

[1] *Quoted also in Buddhaghosa's Commentaries on the Majjhima* (S[ta] 43), *and Saṃyutta.* Cf. *Mil. trans.* (*S.B.E.*) i, 132, *n.* 2.

hoti. Yadā pana hoti, tadā avinibbhuttā tehi dhammehi ayaṃ saññā, idaṃ viññāṇaṃ, ayaṃ paññā ti vinibbhujjitvā alabbhaneyya-nānattā sukhumā duddasā. Ten' āha āyasmā Nāgaseno: dukkaraṃ, mahārāja, Bhagavatā katan ti. Kiṃ, bhante Nāgasena, Bhagavatā dukkaraṃ katan ti? Dukkaraṃ, mahārāja, Bhagavatā kataṃ yaṃ arūpīnam cittacetasikānaṃ dhammānaṃ ekārammaṇe pavattamānānaṃ vavatthānaṃ akkhātaṃ: ayaṃ phasso, ayaṃ vedanā, ayaṃ saññā, ayaṃ cetanā, idaṃ cittan ti.[1]

3. *Kān' assā lakkhaṇā-rasa-paccupaṭṭhāna-padaṭṭhānānī* ti.

Ettha pana dhammasabhāvapaṭivedhalakkhaṇā paññā; dhammānaṃ sabhāvapaṭicchādaka-mohandhakāraviddhaṃsanarasā; asammohapaccupaṭṭhānā; *samāhito yathābhūtaṃ jānāti passatī* ti[2] vacanato pana samādhi tassā padaṭṭhānaṃ.

4. *Katividhā paññā* ti

Dhammasabhāvapaṭivedhalakkhaṇena tāva ekavidhā, lokiyalokuttaravasena duvidhā. Tathā sāsavā-nāsavādivasena, nāmarūpavavatthāpanavasena, somanassupekkhāsahagatavasena, dassanabhāvanābhūmivasena ca. Tividhā cintā-suta-bhāvanāmayavasena. Tathā paritta-mahaggata-appamāṇārammaṇavasena, āyāpāya-upāyakosallavasena, ajjhattābhinivesādivasena ca. Catubbidhā catūsu saccesu ñāṇavasena, catupaṭisambhidāvasena cā ti.

Tattha ekavidhakoṭṭhāso uttānattho yeva.

Duvidhakoṭṭhāse lokiyamaggasampayuttā lokiyā; lokuttaramaggasampayuttā lokuttarā ti evaṃ lokiyalokuttaravasena duvidhā. Dutiyaduke āsavānaṃ ārammaṇabhūtā sāsavā, tesaṃ anārammaṇā anāsavā. Atthato pan' esā lokiya-lokuttarā va hoti. Asavasampayuttā sāsavā, āsavavippayuttā anāsavā ti ādisu pi es' eva nayo. Evaṃ sāsavānāsavādivasena duvidhā.

Tatiyaduke yā vipassanaṃ ārabhitukāmassa catunnaṃ arūpakkhandhānaṃ vavatthāpane paññā ayaṃ nāma vavat-

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[1] *Mil.* 87; *quoted also in* Papañca Sūdanī *and As.* 142.

[2] *See above*, 371, *n.* 2.

thāpanapaññā; yā rūpakkhandhassa vavatthāpane paññā, ayaṃ rūpavavatthāpanapaññā ti evaṃ nāmarūpavavatthāpanavasena duvidhā.

Catutthaduke dvīsu kāmāvacarakusalacittesu soḷasasu ca pañcakanayena catutthajjhānikesu maggacittesu paññā somamassasahagatā; dvīsu kāmāvacarakusalacittesu catūsu ca pañcamajjhānikesu maggacittesu paññā upekkhāsahagatā ti evaṃ somanassupekkhāsahagatavasena duvidhā.

Pañcamaduke paṭhamamaggapaññādassanabhūmi; avasesamaggattāyapaññā bhāvanābhūmī ti evaṃ dassanabhāvanābhūmivasena duvidhā.

Tikesu paṭhamattike parato assutvā paṭiladdhapaññā attano cintāvasena nipphannattā cintāmayā; parato sutvā paṭiladdhapaññā sutavasena nipphannattā sutamayā; yathā tathā vā bhavanāvasena nipphannā appanāppattā paññā bhāvanāmayā. Vuttaṃ c' etaṃ: tattha *katamā cintāmayā paññā? Yogavihitesu vā kammāyatanesu, yogavihitesu vā sippāyatanesu, yogavihitesu vā vijjāṭṭhānesu, kammassakataṃ vā, saccānulomikaṃ vā rūpaṃ aniccan ti vā vedanā . . . saññā . . . sankhārā . . . viññāṇaṃ aniccan ti vā yaṃ evarūpaṃ anulomikaṃ khantiṃ diṭṭhiṃ ruciṃ mutiṃ pekkhaṃ dhammānijjhānakhantiṃ parato assutvā paṭilabhati: ayaṃ vuccati cintāmayā paññā* . . . pe . . . *sutvā paṭilabhati: ayaṃ vuccati sutamayā paññā. Sabbā pi samāpannassa paññā bhāvanāmayā paññā* ti[1] evaṃ cintāsutabhāvanāmayavasena tividhā.

Dutiyattike kāmāvacaradhamme ārabbha pavattā paññā parittārammaṇā; rūpāvacarārūpāvacare ārabbha pavattā mahaggatārammaṇā: sā lokiyavipassanā; Nibbānaṃ ārabbha pavattā appamāṇārammaṇā: sā lokuttaravipassanā ti evaṃ parittamahaggatāppamāṇārammaṇavasena tividhā.

Tatiyattike āyo nāma vuddhi. Sā duvidhā: anatthahānito atthuppattito ca. Tattha kosallaṃ āyakosallaṃ; yath' āha:— *Tattha katamaṃ āyakosallaṃ? Ime dhamme manasikaroto anuppannā ceva akusalā dhammā na uppajjanti, uppannā ca akusalā dhammā pahīyanti. Ime vā pana dhamme manasi-*

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[1] *Vibh.* 324 f.

karoto anuppannā ceva kusalā dhammā uppajjanti: uppannā ca kusalā dhammā bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti. Yā tattha paññā pajānanā . . . pe . . . amoho dhammavicayo sammādiṭṭhi, idaṃ vuccati āyakosallan ti.[1] Apāyo ti pana avuddhi. Sā pi duvidhā: atthahānito ca anatthuppattito ca. Tattha kosallaṃ apāyakosallaṃ; yath' āha:—*tattha katamaṃ apāyakosallaṃ? Ime dhamme manasikaroto anuppannā ceva kusalā dhammā uppajjantī* ti[2] ādi. Sabbattha pana tesaṃ tesaṃ dhammānaṃ upāyesu nipphattikāraṇesu taṃ khaṇappavattaṃ ṭhānuppattikaṃ kosallaṃ upāyakosallaṃ nāma. Yath' āha:—*Sabbā pi tatrūpāyā paññā upāyakosallan* ti.[3] Evaṃ āyāpāya-upāyakosallavasena tividhā.

Catutthattike attano khandhe gahetvā āraddhā vipassanāpaññā ajjhattābhinivesā, parassa khandhe bāhiraṃ vā anindriyabaddharūpaṃ gahetvā āraddhā bahiddhābhinivesā; ubhayaṃ gahetvā āraddhā ajjhattabahiddhābhinivesā ti evaṃ ajjhattābhinivesādivasena tividhā.

Catukkesu paṭhamacatukke dukkhasaccaṃ ārabbha pavattaṃ ñāṇaṃ dukkhe ñāṇaṃ; dukkhasamudayaṃ ārabbha pavattaṃ ñāṇaṃ dukkhasamudaye ñāṇaṃ; dukkhanirodhaṃ ārabbha pavattaṃ ñāṇaṃ dukkhanirodhe ñāṇaṃ; dukkhanirodhagāminīpaṭipadaṃ ārabbha pavattaṃ ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇan ti evaṃ catūsu saccesu ñāṇavasena catubbidhā.

Dutiyacatukke catasso paṭisambhidā nāma atthādisu pabhedagatāni cattāri ñāṇāni. Vuttañ c' etaṃ: *atthe ñāṇaṃ atthapaṭisambhidā. Dhamme ñāṇaṃ dhammapaṭisambhidā. Tattha dhammaniruttābhilāpe*[4] *ñāṇaṃ niruttipaṭisambhidā. Ñāṇesu ñāṇaṃ pāṭibhānapaṭisambhidā* ti.[5] Tattha *attho* ti saṅkhepato hetuphalass' etaṃ adhivacanaṃ. Hetuphalaṃ hi yasmā hetu-anusārena arīyati adhigamīyati sampāpuṇīyati, tasmā attho ti vuccati. Pabhedato pana: yaṃ kiñci paccayasam-

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[1] *Vibh.* 324 f. *See there n.* 1. B[hm] *also insert the extra* me.
[2] *Vibh.* p. 326. [3] *Ibid.*
[4] B[h] Atthadhamma° *for* Tattha dhamma°.
[5] *Vibh.* p. 293; 331.

bhūtaṃ, nibbānaṃ, bhāsitattho, vipāko, kiriyā ti ime pañca dhammā attho ti veditabbā. Taṃ ettha paccavekkhantassa tasmiṃ atthe pabhedagataṃ ñāṇaṃ atthapaṭisambhidā. *Dhammo* ti pi sankhepato paccayass' etam adhivacanaṃ.[1] Paccayo hi yasmā taṃ taṃ dahati, pavatteti vā sampāpuṇitum vā deti, tasmā dhammo ti vuccati. Pabhedato pana: yo koci phalanibbattako, hetu, ariyamaggo, bhāsitaṃ kusalaṃ, akusalan ti ime pañca dhammā dhammo ti veditabbo. Taṃ dhammaṃ paccavekkhantassa tasmiṃ dhamme pabhedagataṃ ñāṇaṃ dhammapaṭisambhidā. Ayam eva hi attho Abhidhamme: *dukkhe ñāṇaṃ atthapaṭisambhidā. Dukkhasamudaye ñāṇaṃ dhammapaṭisambhidā. Hetumhi ñāṇaṃ dhammapaṭisambhidā. Hetuphale ñāṇaṃ atthapaṭisambhidā. Ye dhammā jātā bhūtā sañjātā abhinibbattā pātubhūtā, imesu dhammesu ñāṇaṃ atthapaṭisambhidā. Yamhā dhammā te dhammā jātā bhūtā sañjātā nibbattā abhinibbattā pātubhūtā tesu dhammesu ñāṇaṃ dhammapaṭisambhidā . . . Jarāmaraṇe ñāṇaṃ atthapaṭisambhidā. Jarāmaraṇasamudayañāṇaṃ dhammapaṭisambhidā . . . pe . . . sankhāranirodhe ñāṇaṃ atthapaṭisambhidā. Sankhāranirodhagāminiyā paṭipadāya ñāṇaṃ dhammapaṭisambhidā. . . . Idha bhikkhu dhammaṃ jānāti suttaṃ geyyaṃ . . . pe . . . vedallaṃ: ayaṃ vuccati dhammapaṭisambhidā. So tassa tass' eva bhāsitassa atthaṃ jānāti: ayaṃ imassa bhāsitassa attho ti: ayam vuccati atthapaṭisambhidā. . . . Katame dhammā kusalā? Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti . . . pe . . . ime dhammā kusalā: imesu dhammesu ñāṇaṃ dhammapaṭisambhidā. Tesaṃ vipāke ñāṇaṃ atthapaṭisambhidā* ti[2] ādinā nayena vibhajitvā dassito. *Tattha dhammaniruttābhilāpe*[3] *ñāṇan* ti tasmiṃ atthe ca dhamme ca yā sabhāvanirutti avyābhicārivohāro.[4] Tad-abhilāpe tassa bhāsane udīraṇe taṃ bhāsitaṃ lapitaṃ udīritam sutvā va: ayaṃ sabhāvanirutti, ayaṃ na sabhāvaniruttī ti evaṃ tassā dhammaniruttisaññitāya sabhāvaniruttiyā Māgadhikāya sabbasattānaṃ

[1] Cf. *Sum. V.* i, 20; *Points of Controversy*, *App. note* 4.
[2] *Vibh.* p. 293 f.
[3] Bh Atthadhamma°.
[4] Sh °cāri°.

mūlabhāsāya pabhedagataṃ ñāṇaṃ *niruttipaṭisambhidā*. Niruttipaṭisambhidāppatto hi phasso, vedanā ti evam ādivacanaṃ sutvā ayaṃ sabhāvaniruttī ti jānāti. Phassavedanā ti evam ādikam pana ayaṃ na sabhāvaniruttī ti. *Ñāṇesu ñāṇan* ti sabbattha ñāṇam ārammaṇaṃ katvā paccavekkhantassa ñāṇārammaṇaṃ ñāṇaṃ yathāvuttesu vā tesu ñāṇesu sagocarakiccādivasena vitthārato ñāṇaṃ *paṭibhānapaṭisambhidā* ti attho.

Catasso pi c' etā paṭisambhidā dvīsu ṭhāṇesu pabhedaṃ gacchanti: sekhabhūmiyañ ca asekhabhūmiyañ ca. Tattha aggasāvakānaṃ mahāsāvakānañ ca asekhabhūmiyaṃ pabhedagatā, Ānandatthera-Cittagahapati-Dhammika-upāsaka-Upāligahapati-Khujjuttarā-upāsikādīnaṃ sekhabhūmiyaṃ. Evaṃ dvīsu bhūmīsu pabhedaṃ gacchantiyo pi c' etā adhigamena, pariyattiyā, savanena, paripucchāya, pubbayogena cā ti imehi pañcākārehi visadā honti. Tattha *adhigamo* nāma arahattappatti. *Pariyatti* nāma Buddhavacanassa pariyāpuṇanaṃ. *Savanaṃ* nāma sakkaccaṃ atthiṃkatvā[1] dhammasavanaṃ. *Paripucchā* nāma pāḷi-aṭṭhakathādisu gaṇṭhipada-atthapadavinicchayakathā. *Pubbayogo* nāma pubba-Buddhānaṃ sāsane gatapaccāgatikabhāvena yāva anulomaṃ gotrabhusamīpaṃ tāva vipassanānuyogo.

Apare āhu:

Pubbayogo bāhussaccaṃ desabhāsā ca āgamo
Paripucchā adhigamo garusannissayo tathā.
Mittasampatti cevā ti paṭisambhidapaccayā ti.

Tattha *pubbayogo* vuttanayo va. *Bāhussaccaṃ* nāma tesu tesu satthesu ca sippāyatanesu ca kusalatā. *Desabhāsā* nāma ekasatavohārakusalatā; visesena pana Māgadhike kosallaṃ. *Āgamo* nāma antamaso opammavaggamattassa pi buddhavacanassa pariyāpuṇanaṃ. *Paripucchā* nāma ekagāthāya pi atthavinicchayapucchanaṃ. *Adhigamo* nāma sotāpannatā vā . . . *pe* . . . arahattaṃ vā. *Garusannissayo* nāma sutapaṭibhānabahulānaṃ garūnaṃ santike vāso. *Mittasampatti* nāma tathārūpānaṃ yeva mittānaṃ paṭilābho ti.

[1] S[bh] atthik°.

Tattha buddhā ca paccekabuddhā pubbayogañ ceva adhigamañ ca nissāya paṭisambhidā pāpuṇanti. Sāvakā sabbāni pi ekāni kāraṇāni. Paṭisambhidāppattiyā ca pāṭiyekko kammaṭṭhānabhāvanānuyogo nāma natthi. Sekhānaṃ pana sekhaphalavimokkhantikā, asekhānaṃ asekhaphalavimokkhantikā va paṭisambhidāppatti hoti. Tathāgatānaṃ hi dasabalāni viya ariyānaṃ ariyaphalen' eva paṭisambhidā ijjhantī ti imā paṭisambhidā sandhāya vuttaṃ catupaṭisambhidāvasena catubbidhā ti.

5. *Kathaṃ bhāvetabbā* ti

Ettha pana yasmā imāya paññāya khandh'-āyatana-dhātu-indriya-sacca-paṭiccasamuppādādibhedā dhammā BHŪMI. Sīlavisuddhi ceva cittavisuddhi cā ti imā dve visuddhiyo MŪLAṂ. Diṭṭhivisuddhi kankhāvitaraṇavisuddhi maggaññāṇadassanavisuddhi paṭipadāñāṇadassanavisuddhi ñāṇadassanavisuddhī ti imā pañca visuddhiyo SARĪRAṂ. Tasmā tesu bhūmīsu tesu maggesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañcavisuddhiyo sampādentena bhāvetabbā.

Ayaṃ ettha sankhepo.

Ayaṃ pana vitthāro:

Yaṃ tāva vuttaṃ khandh'-āyatana-dhātu-indriya-sacca-paṭicca-samuppādādibhedā dhammā BHŪMĪ ti.

Ettha khandhā pañca khandhā: (1) rūpakkhandho, (2) vedanākkhandho, (3) saññākkhandho, (4) sankhārakkhandho, (5) viññāṇakkhandho ti.

I

[*Rūpakkhandho*]

Tattha yaṃ kiñci sītādīhi ruppanalakkhaṇaṃ dhammajātaṃ, sabban taṃ ekato katvā rūpakkhandho ti veditabbaṃ. Tad-etaṃ ruppanalakkhaṇena ekavidhaṃ pi, bhūtopadāya bhedato duvidhaṃ. Tattha *bhūtarūpaṃ* catubbidhaṃ: pathavīdhātu āpodhātu tejodhātu vāyodhātū ti. Tāsaṃ lakkhaṇa-rasa-paccupaṭṭhānāni catudhātuvavatthāne vuttāni[1]; padaṭṭhānato pana tā sabbā pi avasesadhātuttaya-

[1] *See* p. 347 f.

padaṭṭhānā. *Upādārūpaṃ* catuvīsatividhaṃ: cakkhu, sotaṃ, ghānaṃ, jivhā, kāyo, rūpaṃ, saddo, gandho, raso, itthindriyaṃ, purisindriyaṃ, jīvitindriyaṃ, hadayavatthu, kāyaviññatti, vacīviññatti, ākāsadhātu, rūpassa lahutā, rūpassa mudutā, rūpassa kammaññatā, rūpassa upacayo, rūpassa santati, rūpassa jaratā, rūpassa aniccatā, kabaḷinkāro āhāro ti. Tattha rūpābhighātārahabhūtappasādalakkhaṇaṃ,[1] daṭṭhukāmatā - nidānakammasamuṭṭhānabhūtappasādalakkha - ṇaṃ vā *cakkhu*, rūpesu āviñjanarasaṃ, cakkhuviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, daṭṭhukāmatā-nidānakammajabhūtapadaṭṭhānaṃ. Saddābhighātarahabhūtappasādalakkhaṇaṃ, sotukāmatā - nidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā *sotaṃ*, saddesu āviñjanarasaṃ, sotaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, sotukāmatā-nidānakammajabhūtapadaṭṭhānaṃ. Gandhābhighātārahabhūtappasādalakkhaṇaṃ, ghāyitukāmatā - nidānakammasamuṭṭhānabhūtappasādalakkhaṇaṃ vā *ghānaṃ*, gandhesu āviñjanarasaṃ, ghānaviññāṇassa ādhārabhāvapaccupaṭṭhānaṃ, ghāyitukāmatā-nidānakammajabhūtapadaṭṭhānaṃ. Rasābhighātārahabhūtappasādalakkhaṇā, sāyitukāmatā-nidānakammasamuṭṭhānabhūtappasādalakkhaṇā vā jivhā, rasesu āviñjanarasā, jivhāviññāṇassa ādhārabhāvapaccupaṭṭhānā, sāyitukāmatā-nidānakammajabhūtapadaṭṭhānā. Phoṭṭhabbābhighātārahabhūtappasādalakkhaṇo, phusitukāmatā-nidānakammasamuṭṭhānabhūtappasādalakkhaṇo vā *kāyo*, phoṭṭhabbesu āviñjanaraso kāyaviññāṇassa ādhārabhāvapaccupaṭṭhāno, phusitukāmatā-nidānakammajabhūtapadaṭṭhāno.

Keci[2] pana tejādhikānaṃ bhūtānaṃ pasādo *cakkhu*, vāyu-pathavī-āpādhikānaṃ bhūtānaṃ pasādo *sota-ghāna-jivhā*, *kāyo* sabbesam pī ti vadanti. Apare tejādhikānaṃ pasādo *cakkhu*, vivaravāyu-āpa-pathavādhikānaṃ *sota-ghāna-jivhā-kāyā* ti vadanti. Te vattabbā: suttaṃ āharathā ti. Addhā suttam eva na dakkhissanti. Keci pan' ettha: tejādīnaṃ guṇehi rūpādīhi anugayhabhāvato ti kāraṇaṃ dassenti. Te vattabbā: ko pan' evam āha:—rūpādayo tejādīnaṃ guṇā

[1] *The following paragraph is repeated in Asl.* p. 312.
[2] *This paragraph is repeated in Asl.* p. 312 f.

ti? Avinibbhogavuttīsu hi bhūtesu: ayaṃ imassa guṇo, ayaṃ imassa guṇo ti na labbhā vattun ti. Athā pi vadeyyuṃ: yathā tesu tesu sambhāresu tassa tassa bhūtassa adhikatāya pathavī-ādīnaṃ sandhāraṇādīni kiccāni icchatha, evaṃ tejādi-adhikesu sambhāresu rūpādīnaṃ adhikabhāvadassanato icchitabbam etaṃ rūpādayo tesaṃ guṇā ti. Te vattabbā: iccheyyāma yadi āpādhikassa āsavassa gandhato pathavī adhike kappāse gandho adhikataro siyā, tejādhikassa ca uṇhodakassa vaṇṇato sītudakassa vaṇṇo parihāyetha. Yasmā pan' etaṃ ubhayam pi natthi, tasmā pahāyeth' etam etesaṃ nissayabhūtānaṃ visesakappanaṃ. Yathā avisese pi ekakalāpe bhūtānaṃ rūparasādayo aññamaññaṃ visadisā honti, evaṃ cakkhupasādādayo avijjamāne pi aññasmiṃ visesakāraṇe ti gahetabbam etaṃ. Kiṃ pana taṃ yaṃ aññamaññassa asādhāraṇaṃ, kammam eva nesaṃ visesakāraṇaṃ, tasmā kammavisesato etesaṃ viseso, na bhūtavisesato. Bhūtavisese hi sati, pasādo va na uppajjati, samānānaṃ hi pasādo, na visamānānan ti Porāṇā. Evaṃ kammavisesato visesavantesu ca etesu ca cakkhusotādīni asampattavisayagāhakāni[1] attano nissayaṃ anallīnanissaye eva visaye viññāṇahetuttā; ghāna-jivhā-kāyā sampattavisayagāhakā nissayavasena c' eva sayañ ca attano nissayaṃ allīne yeva visaye viññāṇahetuttā.

Cakkhu[2] c' ettha yad-etaṃ loke nīlapakhumasamākiṇṇaṃ kaṇhasukkamaṇḍalavicittaṃ nīluppaladalasannibhaṃ cakkhū ti vuccati. Tassa[3] sasambhāracakkhuno setamaṇḍalaparikkhittassa kaṇhamaṇḍalassa majjhe, abhimukhe ṭhitānaṃ sarīrasaṇṭhānuppattipadese, sattasu picupaṭalesu āsittatelapicupaṭalāni viya, satta akkhipaṭalāni vyāpetvā, dhāraṇanahāpanamaṇḍanavījanakiccāhi catūhi dhātīhi khattiyakumāro viya, sandhāraṇa-bandhana-paripācanasamudīraṇakiccāhi catūhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇa-gandha-rasādīhi parivutaṃ, pamāṇato ūkāsiramattaṃ, cakkhuviññāṇādī-

[1] S^b apatta°.

[2] *This paragraph is repeated in Asl.* p. 307, *with a slight difference.*

[3] S^h Tam.

naṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Vuttam pi c' etam Dhammasenāpatinā:

Yena cakkhupasādena rūpāni-m-anupassati
parittaṃ sukhumaṃ etaṃ ūkāsirasamūpaman ti[1]

Sasambhārasotabilassa[2] anto tanutambalomācite angulivethakasaṇṭhāne padese sotaṃ, vuttappakārāhi dhātūhi katūpakāraṃ, utucittāhārehi upatthambhiyamānaṃ, āyunā anupāliyamānaṃ, vaṇṇādīhi parivutaṃ, sotaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Sasambhāraghānabilassa anto ajapadasaṇṭhāne padese ghānaṃ yathāvuttappakār'-upakār'-upatthambhanānupālanaparivāraṃ ghānaviññāṇādīnam yathārahaṃ vatthudvārabhāvaṃ sādhayamānaṃ tiṭṭhati. Sasambhārajivhāmajjhassa upari uppaladalaggasaṇṭhāne padese jivhā, yathāvuttappakārupakārupatthambhanānupālanaparivārā jivhāviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamānā tiṭṭhati.

Yāvatā pana imasmiṃ kāye upādiṇṇarūpaṃ nāma atthi, sabbattha kāyo kappāsapaṭale sneho viya vuttappakārupakārupatthambhanānupālanaparivāro va hutvā kāyaviññāṇādīnaṃ yathārahaṃ vatthudvārabhāvaṃ sādhayamāno tiṭṭhati.

Vammika-udak-ākāsa-gāma-sīvathikasankhāta-sagocaraninnā viya ca ahi-suṃsumāra-pakkhī-kukkura-si[n]gālā rūpādisagocaraninnā va ete cakkhādayo ti daṭṭhabbā. Tato paresu rūpādisu cakkhupaṭihananalakkhaṇaṃ *rūpaṃ*, cakkhuviññāṇassa visayabhāvarasaṃ, tass' eva gocarapaccupaṭṭhānaṃ, catumahābhūtapadaṭṭhānaṃ. Yathā c' etaṃ, tathā sabbāni pi upādārūpāni. Yattha pana viseso atthi, tattha vakkhāma.

Tayidaṃ nīlaṃ pītakan ti ādivasena anekavidhaṃ.

Sotapaṭihananalakkhaṇo *saddo*, sotaviññāṇassa visayabhāvaraso, tass' eva gocarapaccupaṭṭhāno, bherisaddo mudingasaddo ti ādinā nayena anekavidho.

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[1] *Untraced* gāthā *by* Sāriputta.

[2] *This and the next three paragraphs are repeated in Asl.* 310 f. Sbh *add* pana *here and in next paragraph.*

Ghānapaṭihananalakkhaṇo *gandho*, ghānaviññāṇassa visayabhāvaraso, tass' eva gocarapaccupaṭṭhāno, mūlagandho sāragandho ti ādinā nayena anekavidho.

Jivhāpaṭihananalakkhaṇo *raso*, jivhāviññāṇassa visayabhāvaraso, tass' eva gocarapaccupaṭṭhāno, mūlaraso khandharaso ti ādinā nayena anekavidho.

Itthibhāvalakkhaṇaṃ *itthindriyaṃ*, itthī ti pakāsanarasaṃ, itthilinganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Purisabhāvalakkhaṇaṃ *purisindriyaṃ*, puriso ti pakāsanarasaṃ, purisalinganimittakuttākappānaṃ kāraṇabhāvapaccupaṭṭhānaṃ. Tad-ubhayam pi, kāyappasādo viya, sakalasarīraṃ vyāpakam eva. Na ca kāyapasādena ṭhitokāse ṭhitan ti vā aṭṭhitokāse ṭhitan[1] ti vā ti vattabbataṃ āpajjati. Rūparasādayo viya aññamaññasankaro natthi.

Sahajarūpānupālanalakkhaṇaṃ *jīvitindriyaṃ*, tesaṃ pavattanarasaṃ, tesaṃ yeva ṭhapanapaccupaṭṭhānaṃ, yāpayitabbabhūtapadaṭṭhānaṃ. Sante pi ca anupālanalakkhaṇādimhi vidhāne atthikkhaṇe yeva taṃ sahajarūpāni anupāleti, udakaṃ viya uppalādīni. Yathāsakaṃ paccayuppanne pi ca dhamme pāleti, dhātī viya kumāraṃ; sayaṃ pavattitadhammasambandhen' eva ca pavattati, niyāmako viya; na bhangato uddham pavattati[2] attano ca pavattayitabbānañ ca abhāvā. Na bhangakkhaṇe ṭhapeti sayaṃ·bhijjamānattā, khiyamāno viya vaṭṭisneho dīpasikhaṃ. Na ca anupālanapavattanaṭṭhāpanānubhāvavirahitaṃ yathāvuttakkhaṇe tassa tassa sādhanato daṭṭhabbaṃ.

Manodhātu-manoviññāṇadhatūnaṃ nissayalakkhaṇaṃ *hadayavatthu*, tāsaṃ yeva dhātūnam ādhāraṇarasaṃ, ubbahanapaccupaṭṭhānam, hadayassa anto kāyagatā-satikathāyaṃ vuttappakāraṃ[3] lohitaṃ nissāya sandhāraṇādikiccehi bhūtehi katūpakāram,utucittāhārehi upatthambhiyamānaṃ,āyunā anupāliyamānaṃ, manodhātu-manoviññāṇadhātūnañ c' eva taṃ-sampayuttadhammānañ ca vatthubhāvaṃ sādhayamānaṃ tiṭṭhati.

Abhikkamādipavattakacittasamuṭṭhānavāyodhātuyā saha-

[1] Sh aṭṭhitan. [2] Sh pavattayati.

[3] Cf. *above*, 239 f.

jarūpakāyathambhanasandhāraṇacalanassa paccayo ākāravikāro *kāyaviññatti*, adhippāyappakāsanarasā, kāyavipphandanahetubhāvapaccupaṭṭhānā, cittasamuṭṭhānavāyodhātupadaṭṭhānā. Sā pan' esā kāyavipphandanena adhippāyaviññāpanahetuttā sayañ ca tena kāyavipphandanasankhātena kāyena viññeyyattā kāyavinnattī ti vuccati. Tāya ca pana calitehi cittajarūpehi abhisambandhānaṃ utujādīnaṃ pi calanato abhikkamādayo pavattantī ti veditabbā.

Vacībhedappavattakacittasamuṭṭhāna-pathavīdhātuyā upādiṇṇaghaṭṭanassa paccayo ākāravikāro *vacīviññatti*, adhippāyappakāsanarasā, vacīghosahetubhāvapaccupaṭṭhānā, cittasamuṭṭhānapathavīdhātupadaṭṭhānā. Sā pan' esā vacīghosena adhippāyaviññāpanahetuttā sayañ ca kāyavacīghosasankhātāya vācāya viññeyyattā vacīviññattī ti vuccati. Yathā hi araññe ussāpetvā baddhagosīsādi udakanimittaṃ disvā: udakam ettha atthī ti viññāyati, evaṃ kāyavipphandanañ c' eva vacīghosañ ca gahetvā kāyavacīviññattiyo pi viññāyanti.

Rūpaparicchedalakkhaṇā[1] *ākāsadhātu*, rūpapariyantappakāsanarasā, rūpamariyādapaccupaṭṭhānā, asamphuṭṭhabhāvacchiddavivarabhāvapaccupaṭṭhānā vā paricchinnarūpapadaṭṭhānā. Yāya paricchinnesu rūpesu idam ito uddham-adho-tiriyan ti ca hoti.

Adandhatālakkhaṇā *rūpassa lahutā*, rūpānaṃ garubhāvavinodanarasā, lahuparivattitāpaccupaṭṭhānā, lahurūpapadaṭṭhānā. Athaddhatālakkhaṇā *rūpassa mudutā*, rūpānaṃ thaddhabhāvavinodanarasā, sabbakiriyāsu avirodhitā paccupaṭṭhānā, mudurūpapadaṭṭhānā. Sarīrakiriyānukulakammaññabhāvalakkhaṇā *rūpassa kammaññatā*, akammaññatāvinodanarasā, adubbalabhāvapaccupaṭṭhānā, kammaññarūpapadaṭṭhānā. Etā pana tisso na aññamaññaṃ vijahanti. Evaṃ sante pi, yo arogino viya, rūpānaṃ lahubhāvo adandhatā lahuparivattippakāro rūpadandhattakaradhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro *rūpassa lahutā*. Yo pana suparimadditacammass' eva rūpānaṃ mudubhāvo sabbakiriyāvisesesu vasavattanabhāvamaddavappakāro rūpat-

[1] Cf. *Asl.* 326 f.

thaddhattakara - dhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro *rūpassa mudutā.* Yo pana sudantasuvaṇṇass' eva rūpānaṃ kammaññabhāvo sarīrakiriyānukulabhāvappakāro sarīrakiriyānaṃ ananukulakara-dhātukkhobhapaṭipakkhapaccayasamuṭṭhāno, so rūpavikāro *rūpassa kammaññatā* ti evam etāsaṃ viseso veditabbo.

Ācayalakkhaṇo *rūpassa upacayo,* pubbantato rūpānaṃ ummujjāpanaraso, niyyātanapaccupaṭṭhāno, paripuṇṇabhāvapaccupaṭṭhāno vā, upacitarūpapadaṭṭhāno. Pavattilakkhaṇā *rūpassa santati,* anuppabandhanarasā, anupacchedapaccupaṭṭhānā, anupabandhakararūpapadaṭṭhānā. Ubhayam p' etaṃ jātirūpass' ev' ādhivacanaṃ. Ākāranānattato pana veneyyavasena ca upacayo santatī ti uddesadesanā[1] katā. Yasmā pan' ettha atthato nānattaṃ natthi, tasmā imesaṃ padānaṃ niddese:—*yo āyatanānaṃ ācayo so rūpassa upacayo; yo rūpassa upacayo, sā rūpassa santatī* ti vuttaṃ.[2] Aṭṭhakāthāyaṃ pi ācayo nāma nibbatti, upacayo nāma vaḍḍhi, santati nāma pavattī ti vatvā nadītīre khatakūpa[ka]mhi udakuggamanakālo viya ācayo nibbatti, paripuṇṇakālo viya upacayo vaḍḍhi, ajjhottharitvā gamanakālo viya santati pavattī ti upamā katā. Upamāvasāne ca evaṃ kiṃ kathitaṃ hoti? Āyatanena ācayo kathito, ācayena āyatanaṃ kathitan ti vuttaṃ. Tasmā yā rūpānaṃ paṭhamābhinibbatti, sā ācayo; yā tesaṃ upari aññesam pi nibbattamānānaṃ nibbatti sā vaḍḍhi; ākārena upaṭṭhānato upacayo; yā tesaṃ pi upari punappunaṃ aññesaṃ nibbattamānānaṃ nibbatti, sā anuppabandhākārena upaṭṭhānato santatī ti ca pavuccatī ti veditabbo.

Rūpaparipākalakkhaṇā *jaratā,* upanayanarasā, sabhāvānapagame pi navabhāvāpagamapaccupaṭṭhānā, vīhipurāṇabhāvo viya, paripaccamānarūpapadaṭṭhānā. Khaṇḍiccādibhāvena dantādisu vikāradassanato idaṃ pakaṭajaraṃ sandhāya vuttaṃ. Arūpadhammānaṃ pana paṭicchannajarā nāma hoti. Tassā esa vikāro natthi. Yā ca pathavī-udaka-pabbata-candima-suriyādisu avīci jarā nāma.

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[1] Cf. *Dhs.* § 596.

[2] *Dhs.* §§ 642, 732, 865. Cf. *Asl.* 327.

Paribhedalakkhaṇā *rūpassa aniccatā*, saṃsīdanarasā, khayavayapaccupaṭṭhānā, paribhijjamānarūpapadaṭṭhānā.

Ojālakkhaṇo *kabaḷinkāro āhāro*, rūpāharaṇaraso, upatthambhanapaccupaṭṭhāno, kabaḷaṃ katvā āharitabbavatthupadaṭṭhāno. Yāya ojāya sattā yāpenti tassā etaṃ adhivacanaṃ.

Imāni tāva pāḷiyaṃ āgatarūpān' eva. Aṭṭhakathāyam pana balarūpaṃ, sambhavarūpaṃ, jātirūpaṃ, rogarūpaṃ, ekaccānaṃ matena middharūpan ti evaṃ aññāni pi rūpāni āharitvā: addhā munī 'si sambuddho, natthi nīvaraṇā tavā ti ādīni vatvā *middharūpaṃ* tāva natthi yevā ti paṭikkhittaṃ. Itaresu *rogarūpaṃ* jaratā-aniccatā-gahaṇena gahitam eva, *jātirūpaṃ* upacaya-santatigahaṇena, *sambhavarūpaṃ* āpodhātugahaṇena, *balarūpaṃ* vāyodhātugahaṇena gahitam eva. Tasmā tesu ekaṃ pi visuṃ natthī ti sanniṭṭhānaṃ kataṃ. Iti idaṃ catuvīsatividhaṃ upādārūpaṃ pubbe vuttaṃ catubbidhaṃ bhūtarūpañ cā ti aṭṭhavīsatividhaṃ rūpaṃ hoti anūnam-anadhikaṃ.

Taṃ sabbam pi na hetu, ahetukaṃ, hetuvippayuttaṃ, sappaccayaṃ, lokiyaṃ, sāsavam evā ti[1] ādinā nayena ekavidhaṃ;[1] ajjhattikaṃ, bāhiraṃ, oḷārikaṃ sukhumaṃ, dūre santike, nipphannaṃ anipphannaṃ, pasādarūpaṃ na-pasādarūpaṃ,[2] indriyaṃ anindriyaṃ, upādiṇṇam anupādiṇṇan ti ādivasena duvidhaṃ.

Tattha cakkhādipañcavidhaṃ attabhāvam adhikiccapavattattā *ajjhattikaṃ*. Sesaṃ tato bāhirattā *bāhiraṃ*. Cakkhādīni nava āpodhātuvajj[it]ā tisso dhātuyo cā ti dvādasavidhaṃ, ghaṭṭanavasena gahetabbato *oḷārikaṃ*. Sesaṃ tato viparītattā *sukhumaṃ*. Yaṃ sukhumaṃ tad-eva duppaṭivijjhasabhāvattā *dūre*. Itaraṃ supaṭivijjhasabhāvattā *santike*. Catasso dhātuyo, cakkhādīni terasa, kabaḷinkārāharo cā ti aṭṭhārasavidhaṃ rūpaṃ paricchedavikāralakkhaṇabhāvaṃ atikkamitvā sabhāven' eva pariggahetabbato *nipphannaṃ*. Sesaṃ tabbiparītatāya *anipphannaṃ*. Cakkhādipañcavidhaṃ rūpādīnam gahaṇapaccayabhāvena, ādāsatalaṃ viya, vippasannattā *pasādarūpaṃ*. Itaraṃ tato viparītattā *na-*

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[1] *Dhs.* § 584 f.

[2] S[h] nappas°.

pasādarūpaṃ. Pasādarūpam eva itthindriyādittayena saddhiṃ adhipatiyaṭṭhena *indriyaṃ.* Sesaṃ tato viparītattā *anindriyaṃ.* Yaṃ kammajan ti parato vakkhāma; taṃ kammena upādiṇṇattā *upādiṇṇaṃ.* Sesaṃ tato viparītattā *anupādiṇṇaṃ.*

Puna sabbam eva rūpaṃ sanidassanakammajādīnaṃ tikānaṃ vasena tividhaṃ hoti. Tattha oḷārike rūpaṃ sanidassana-sappaṭighaṃ; sesaṃ anidassana-sappaṭighaṃ. Sabbam pi sukhumaṃ anidassana-appaṭighaṃ. Evaṃ tāva sanidassanattikavasena tividhaṃ. Kammajādittikavasena pana kammato jātaṃ kammajaṃ; tad-aññapaccayajātaṃ akammajaṃ; na kutoci jātaṃ neva kammajaṃ nākammajaṃ. Cittato jātaṃ cittajaṃ; tad-aññapaccayajātaṃ acittajaṃ; na kutoci jātaṃ neva cittajaṃ nācittajaṃ. Āhārato jātaṃ āhārajaṃ; tad-aññapaccayajātaṃ anāhārajaṃ; na kutoci jātaṃ neva āhārajaṃ na anāhārajaṃ. Ututo jātaṃ utujaṃ; tad-aññapaccayajātaṃ anutujaṃ; na kutoci jātaṃ neva utujam na anutujan ti evaṃ kammajādittikavasena tividhaṃ.

Puna diṭṭhādirūparūpādivatthādicatukkavasena catubbidhaṃ. Tattha rūpāyatanaṃ diṭṭhaṃ nāma dassanavisayattā; saddāyatanaṃ sutaṃ nāma savanavisayattā; gandha-rasa-phoṭṭhabbattayaṃ mutaṃ nāma sampattagāhaka-indriyavisayattā; sesaṃ viññātaṃ nāma viññāṇass' eva visayattā ti evaṃ tāva diṭṭhādicatukkavasena catubbidhaṃ.

Nipphannarūpaṃ pan' ettha rūpa-rūpaṃ nāma; ākāsadhātu paricchedarūpaṃ nāma; kāyaviññatti-ādi kammaññatā pariyantavikārarūpaṃ nāma; jātijarābhangaṃ lakkhaṇarūpaṃ nāmā ti evaṃ rūparūpādicatukkavasena catubbidhaṃ. Yaṃ pan' ettha hadayarūpaṃ nāma taṃ vatthu, na dvāraṃ; viññattidvayaṃ dvāraṃ, na vatthu; pasādarūpaṃ vatthu ceva dvārañ ca; sesaṃ neva vatthu na dvāran ti, evaṃ vatthādicatukkavasena catubbidhaṃ.

Puna ekajaṃ dvijaṃ tijaṃ catujaṃ na kutoci jatān ti imesaṃ vasena pañcavidhaṃ. Tattha kammajam eva cittajam eva ca ekajaṃ nāma. Tesu saddhiṃ hadayavatthunā indriyarūpaṃ kammajam eva. Viññattidvayaṃ cittajam eva. Yaṃ pana cittato ca ututo ca jātaṃ taṃ dvijaṃ nāma; taṃ saddāyatanam eva. Yaṃ utucittāhārehi jātam

taṃ tijaṃ nāma; taṃ pana lahutādittayam eva. Yaṃ catūhi pi kammādīhi jātaṃ taṃ catujaṃ nāma. Taṃ lakkhaṇarūpavajjaṃ avasesaṃ hoti. Lakkhaṇarūpaṃ pana na kutoci jātaṃ. Kasmā? Na hi uppādassa uppādo atthi. Uppannassa ca paripākabhedamattaṃ itaradvayaṃ. Yaṃ pi rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāsadhātu āpodhātu rūpassa lahutā rūpassa mudutā rūpassa kammaññatā rūpassa upacayo rūpassa santati kabaḷinkāro āhāro: ime dhammā cittasamuṭṭhānā ti ādisu jātiyā kutoci jātattaṃ anuññātaṃ, taṃ rūpajanakapaccayānaṃ kiccānubhāvakkhaṇe diṭṭhattā ti veditabbaṃ.

Idaṃ tāva rūpakkhandhe vitthārakathāmukhaṃ.

[*Viññāṇakkhandho*]

Itaresu pana yaṃ kiñci vedayitalakkhaṇaṃ, sabban taṃ ekato katvā vedanākkhandho, yaṃ kiñci sañjānanalakkhaṇaṃ sabban taṃ ekato katvā saññākkhandho, yaṃ kiñci abhisankharaṇalakkhaṇaṃ sabban taṃ ekato katvā sankhārakkhandho, yaṃ kinci vijānanalakkhaṇaṃ sabban taṃ ekato katvā viññāṇakkhandho veditabbo. Tattha yasmā viññāṇakkhandhe viññāte, itare suviññeyyā honti, tasmā viññāṇakkhandhaṃ ādiṃ katvā vaṇṇanaṃ karissāma.

Yaṃ kiñci vijānanalakkhaṇaṃ, sabban taṃ ekato katvā viññāṇakkhandho veditabbo ti hi vuttaṃ, kiñ ca vijānanalakkhaṇaṃ viññāṇaṃ? Yath' āha:—*Vijānāti vijānātī ti kho āvuso, tasmā viññāṇan* ti vuccatī ti.[1] Viññāṇaṃ, cittaṃ, mano ti atthato ekaṃ.[2] Tad-etaṃ vijānanalakkhaṇena sabhāvato ekavidhaṃ pi, jātivasena tividhaṃ: kusalam akusalaṃ avyākatañ ca. Tattha kusalaṃ bhūmibhedato catubbidhaṃ: kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ lokuttarañ ca.

Tattha kāmāvacaraṃ: somanassupekkhā ñāṇasankhārabhedato aṭṭhavidhaṃ; seyyathīdaṃ: (*A*) somanassasahagataṃ, (*B*) ñāṇasampayuttaṃ, (*c*) asankhāraṃ, (*C*) sasankhārañ ca; tathā (*b*) ñāṇavippayuttaṃ; (*D*) upekkhāsahagataṃ, (*B*) ñāṇasampayuttaṃ, (*c*) asankhāraṃ, (*C*) sasankhārañ

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[1] *M.* i, 292.
[2] Cf. *S.* ii, 94.

ca; tathā (*b*) ñāṇavippayuttaṃ.[1] (*ABc*) Yadā hi deyyadhamma-paṭiggāhakādisampattiṃ aññaṃ vā somanassahetuṃ āgamma haṭṭhapahaṭṭho, *atthi dinnan* ti ādinayappavattaṃ sammādiṭṭhiṃ purakkhatvā[2] asaṃsīdanto anussāhito parehi dānādīni puññāni karoti, tadā 'ssa somanassasahagataṃ ñāṇasampayuttaṃ cittaṃ asankhāraṃ hoti. (*ABC*) Yadā pana vuttanayena haṭṭhatuṭṭho sammādiṭṭhiṃ purakkhatvā[2] amuttacāgatādivasena saṃsīdamāno va parehi vā ussāhito karoti tadā 'ssa tad-eva cittaṃ sasankhāraṃ hoti. Imasmiṃ hi atthe *sankhāro* ti etaṃ attano vā paresaṃ vā vasena pavattassa pubbapayogassā 'dhivacanaṃ. (*Abc*) Yadā pana ñātijanassa paṭipattidassanena jātaparicayā bāladārakā bhikkhū disvā somanassajātā sahasā kiñcideva hatthagataṃ dadanti vā vandanti vā, tadā tatiyaṃ cittaṃ uppajjati. (*AbC*) Yadā pana: detha! vandathā ti! ñātīhi ussāhitā evaṃ paṭipajjanti, tadā catutthaṃ cittaṃ uppajjati. (*DBc*, &c.) Yadā pana deyyadhammapaṭiggāhakādīnaṃ asampattiṃ aññesaṃ vā somanassahetūnaṃ abhāvaṃ āgamma catūsu pi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantī ti. Evaṃ somanassupekkhāñāṇasankhārabhedato aṭṭhavidhaṃ kāmāvacarakusalaṃ veditabbaṃ.[3]

Rūpāvacaraṃ pana jhānangayogabhedato pañcavidhaṃ hoti; seyyathīdaṃ:—Vitakka-vicāra-pīti-sukha-samādhiyuttaṃ paṭhamaṃ, atikkantavitakkaṃ dutiyaṃ, tato atikkantavicāraṃ tatiyaṃ, tato virattapītikaṃ catutthaṃ, atthangatasukhaṃ upekkhāsamādhiyuttaṃ pañcaman ti.

Arūpāvacaraṃ catunnaṃ āruppānaṃ yogavasena catubbidhaṃ; vuttappakārena hi ākāsānañcāyatanajjhānena sampayuttaṃ paṭhamaṃ, viññāṇañcāyatanādīhi dutiyatatiyacatutthāni.

Lokuttaraṃ catumaggasampayogato catubbidhan ti evaṃ tāva kusalaviññāṇam eva ekavīsatividhaṃ hoti.

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[1] *Expanded*: *ABc* = 1 *DBc* = 5
ABC = 2 *DBC* = 6
Abc = 3 *Dbc* = 7
AbC = 4 *DbC* = 8

[2] B^{hm} purek[illegible]

[3] *Dhs.* §§ 1-159.

Akusalaṃ pana bhūmito ekavidhaṃ: kāmāvacaram eva, mūlato tividhaṃ: lobhamūlaṃ dosamūlaṃ mohamūlañ ca. Tattha lobhamūlaṃ somanassupekkhādiṭṭhigatasankhārabhedato aṭṭhavidhaṃ; seyyathīdaṃ: somanassasahagataṃ diṭṭhigatasampayuttaṃ asankhāraṃ sasankhārañ ca; tathā diṭṭhigatavippayuttaṃ; upekkhāsahagataṃ diṭṭhigatasampayuttaṃ asankhāraṃ sasankhārañ ca; tathā diṭṭhigatavippayuttaṃ. Yadā hi: natthi kāmesu ādīnavo ti ādinā nayena micchādiṭṭhiṃ purakkhatvā haṭṭhatuṭṭho kāme vā paribhuñjati diṭṭhamangalādīni vā sārato pacceti sabhāvatikkhen' eva anussāhitena cittena, tadā paṭhamaṃ akusalacittaṃ uppajjati; yadā mandena samussāhitena cittena, tadā dutiyaṃ; yadā micchādiṭṭhiṃ apurakkhatvā kevalaṃ haṭṭhatuṭṭho methunaṃ vā sevati, parasampattiṃ vā abhijjhāyati, parabhaṇḍaṃ vā harati sabhāvatikkhen' eva anussāhitena cittena, tadā tatiyaṃ; yadā mandena samussāhitena cittena, tadā catutthaṃ. Yadā pana kāmānaṃ vā asampattiṃ āgamma aññesaṃ vā somanassahetūnam abhāvena catūsu pi vikappesu somanassarahitā honti, tadā sesāni cattāri upekkhāsahagatāni uppajjantī ti evaṃ somanassupekkhādiṭṭhigata-sankhārabhedato aṭṭhavidhaṃ lobhamūlaṃ veditabbaṃ. Dosamūlaṃ pana domanassasahagataṃ paṭighasampayuttaṃ asankhāraṃ sasankhāran ti duvidham eva hoti. Tassa pāṇātipātādisu tikkhamandappavattikāle pavatti[1] veditabbā. Mohamūlaṃ upekkhāsahagataṃ vicikicchāsampayuttaṃ uddhaccasampayuttañ cā ti duvidhaṃ. Tassa sanniṭṭhānavikkhepakāle pavatti veditabbā ti evaṃ akusalaviññāṇaṃ dvādasavidhaṃ hoti.[2]

Avyākataṃ jātibhedato duvidhaṃ: vipākaṃ, kiriyañ ca. Tattha vipākaṃ bhūmito catubbidhaṃ: kāmāvacaraṃ, rūpāvacaraṃ, arūpāvacaraṃ, lokuttarañ ca. Tattha kāmāvacaraṃ duvidhaṃ: kusalavipākaṃ, akusalavipākañ ca. Kusalavipākam pi duvidhaṃ: *ahetukaṃ*, *sahetukañ* ca.

Tattha alobhādivipākahetuvirahitaṃ *ahetukaṃ*. Taṃ cakkhuviññāṇam, sota-ghāna-jivhā-kāyaviññāṇaṃ sampaṭicchanakiccā manodhātu, santīraṇādikiccā dve, manoviññāṇadhātuyo cā ti aṭṭhavidhaṃ.

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[1] S^bh uppatti. [2] *Dhs.* §§ 365-430.

Tattha cakkhusannissita-rūpavijānanalakkhaṇaṃ cakkhuviññāṇam, rūpamattārammaṇarasaṃ, rūpābhimukhabhāvapaccupaṭṭhānaṃ, rūpārammaṇāya kiriyamanodhātuyā apagamapadaṭṭhānaṃ. Sotādisannissita-saddādivijānanalakkhaṇāni sotaghānajivhākāyaviññāṇāni, saddādimattārammaṇarasāni, saddādi-abhimukhabhāvapaccupaṭṭhānāni, saddārammaṇādīnam kiriyamanodhātūnaṃ apagamapādaṭṭhānāni. Cakkhuviññaṇādīnaṃ anantaraṃ rūpādivijānanalakkhaṇā manodhātu, rūpādisampaṭicchanarasā, tathābhāvapaccupaṭṭhānā, cakkhuviññāṇādi[1]-apagamapadaṭṭhānā. Ahetukavipākā saḷārammaṇavijānanalakkhaṇā, duvidhā pi santīraṇādikiccā manoviññāṇadhātu, santīraṇādirasā, tathābhāvapaccupaṭṭhānā hadayavatthupadaṭṭhānā. Somanassupekkhāyogato pana dvipañcaṭṭhānabhedato ca tassā bhedo. Etāsu hi ekā ekantam-iṭṭhārammaṇapavatti-sabbhāvato somanassasampayuttā hutvā santīraṇa-tadārammaṇavasena pañcadvāre c' eva javanāvasāne ca pavattanato dviṭṭhānā hoti. Ekā iṭṭhamajjhattārammaṇe pavatti-sabbhāvato upekkhāsampayuttā hutvā santīraṇa-tadārammaṇa-paṭisandhibhavanga-cutivasena pavattanato pañcaṭṭhānā hoti. Aṭṭhavidham pi c' etaṃ ahetukavipākaviññāṇaṃ niyatāniyatārammaṇattā duvidhaṃ. Upekkhāsukhasomanassabhedato tividhaṃ. Viññāṇapañcakaṃ h' ettha niyatārammaṇaṃ yathākkamaṃ rūpādisu yeva pavattito; sesaṃ saniyatārammaṇaṃ. Tatra hi manodhātu pañcasu pi rūpādisu pavattati, manoviññāṇadhātu-dvayaṃ chasū ti. Kāyaviññāṇaṃ pan' ettha sukhayuttaṃ. Dviṭṭhānā manoviññāṇadhātu somanassayuttā; sesaṃ upekkhāyuttan ti evaṃ tāva kusalavipākaahetukaṃ aṭṭhavidhaṃ veditabbaṃ.[2]

Alobhādivipākahetusampayuttaṃ pana *sahetukaṃ*. Taṃ kāmāvacarakusalaṃ viya somanassādibhedato aṭṭhavidhaṃ. Yathā pana kusalaṃ dānādivasena chasu ārammaṇesu pavattati, na idaṃ tathā. Idaṃ hi paṭisandhi-bhavangacuti-tadārammaṇavasena parittadhammapariyāpannesu yeva chasu ārammaṇesu pavattati. Sankhārāsankhārabhāvo pan' ettha āgamanādivasena veditabbo. Sampayuttadhammā-

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[1] S[bh] °ādīnaṃ. [2] Cf. *Dhs.* §§ 431-98.

nañ ca visese asati pi ādāsatalādisu mukhanimittaṃ viya nirussāhaṃ vipākaṃ, mukhaṃ viya sa-ussāhaṃ kusalan ti veditabbaṃ. Kevalaṃ hi akusalavipākaṃ ahetukam eva. Taṃ cakkhuviññāṇaṃ sotaghānajivhākāyaviññāṇaṃ sampaṭicchanakiccā manodhātu santīraṇādikiccā-pañcaṭṭhānā manoviññāṇadhātū ti sattavidhaṃ. Taṃ lakkhaṇādito kusalāhetukavipāke, vuttanayen' eva veditabbaṃ. Kevalaṃ hi kusalavipākāni iṭṭha-iṭṭhamajjhattārammaṇāni; imāni aniṭṭha-aniṭṭhamajjhattārammaṇāni. Tāni ca upekkhāsukhasomanassabhedato tividhāni; imāni dukkha-upekkhāvasena duvidhāni. Ettha hi kāyaviññāṇaṃ dukkhasahagatam eva; sesāni upekkhāsahagatāni. Sā ca tesu upekkhā hīnā dukkhaṃ viya nātitikhiṇā; itaresu upekkhā paṇītā sukhaṃ viya nātitikhiṇā. Iti imesaṃ sattannaṃ akusalavipākānaṃ purimānañ ca soḷasannaṃ kusalavipākānam vasena kāmāvacaraṃ vipākaviññāṇaṃ tevīsatividhaṃ.

Rūpāvacaraṃ pana kusalaṃ viya pañcavidhaṃ. Kusalaṃ pana samāpattivasena javanavīthiyaṃ pavattati. Idaṃ upapattiyaṃ paṭisandhibhavanga-cuti-vasena.

Yathā ca rūpāvacaram, evaṃ arūpāvacaraṃ pi kusalaṃ viya catubbidhaṃ. Pavattibhedo pi 'ssa rūpāvacare vuttanayo eva.

Lokuttaravipākaṃ catumaggayuttacittaphalattā catubbidhaṃ. Taṃ maggavīthivasena ceva phalasamāpattivasena[1] ca dvidhā pavattati.

Evaṃ sabbam pi catūsu bhūmīsu chattiṃsavidhaṃ vipākaviññāṇaṃ hoti.

Kiriyaṃ pana bhūmibhedato tividhaṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacarañ ca. Tattha kāmāvacaraṃ duvidhaṃ: *ahetukaṃ sahetukañ* ca. Tattha alobhādikiriyā hetuvirahitaṃ ahetukaṃ. Taṃ manodhātu-manoviññāṇadhātubhedato duvidhaṃ. Tattha cakkhuviññāṇādipurecararūpādivijānanalakkhaṇā manodhātu, āvajjanarasā, rūpādi-abhimukhabhāvapaccupaṭṭhānā, bhavangavicchedapadaṭṭhānā. Sā[2] upekkhā yuttā va hoti. Manoviññāṇadhātu pana duvidhā: *sādhāraṇā, asādhāraṇā* ca.

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[1] Bhm *omit* phala-. [2] Sh *omits*.

Tattha *sādhāraṇā* upekkhāsahagatā hetukakiriyā saḷārammaṇavijānanalakkhaṇā, kiccavasenapañcadvāramanodvāresu voṭṭhapanāvajjanarasā, tathābhāvapaccupaṭṭhānā, ahetukavipākamanoviññāṇadhātu-bhavangānam aññatarāpagamapadaṭṭhānā. *Asādhāraṇā* somanassasahagatā hetukakiriyā saḷārammaṇavijānanalakkhaṇā, kiccavasena arahataṃ anuḷāresu vatthūsu hasituppādanarasā, tathābhāvapaccupaṭṭhānā, ekantato hadayavatthupadaṭṭhānā ti. Iti kāmāvacarakiriyaṃ *ahetukaṃ* tividhaṃ. *Sahetukaṃ* pana somanassādibhedato, kusalaṃ viya, aṭṭhavidhaṃ. Kevalaṃ hi kusalaṃ sekhaputhujjanānaṃ uppajjati, idaṃ arahataṃ yevā ti ayam ettha viseso. Evaṃ tāva kāmāvacaraṃ ekādasavidhaṃ, rūpāvacaraṃ pana arūpāvacarañ ca kusalaṃ viya pañcavidhaṃ catubbidhañ ca hoti. Arahataṃ uppattivasen' eva c' assa kusalato viseso veditabbo ti. Evaṃ sabbam pi tīsu bhūmīsu vīsatividhaṃ kiriyāviññāṇaṃ hoti. Iti ekavīsati kusalāni dvādasākusalāni chattiṃsa vipākāni vīsati kiriyānī ti sabbāni pi ekūnanavutiviññāṇāni honti.

Yāni paṭisandhi-bhavang'-āvajjana-dassana-savana-ghāyana-sāyana-phusana-sampaṭicchana-santīraṇa-voṭṭhapana-javana-tadārammaṇa-cutivasena cuddasahi ākārehi pavattanti. Kathaṃ? Yadā hi aṭṭhannaṃ kāmāvacarakusalānaṃ ānubhāvena devamanussesu sattā nibbattanti, tadā nesaṃ maraṇakāle paccupaṭṭhitaṃ kamma-kammanimitta-gatinimittānaṃ aññataraṃ ārammaṇaṃ katvā[1] aṭṭhasahetukakāmāvacaravipākāni manussesu paṇḍakādibhāvaṃ āpajjamānānaṃ dubbaladvihetukakusalavipāka-upekkhāsahagatā ahetuvipākamanoviññāṇadhātu cā ti paṭisandhivasena nava vipākacittāni pavattanti. Yadā rūpāvacarārūpāvacarakusalānubhāvena rūpārūpabhavesu nibbattanti, tadā nesaṃ maraṇakāle paccupaṭṭhitaṃ kamma-kammanimittaṃ eva ārammaṇaṃ katvā nava rūpārūpāvacaravipākāni paṭisandhivasena pavattanti. Yadā pana akusalānubhāvena apāye nibbattanti, tadā nesaṃ maraṇakāle paccupaṭṭhitaṃ kamma-kammanimittagatinimittānaṃ aññataraṃ ārammaṇaṃ katvā ekā akusalavipākāhetumanoviññāṇadhātu paṭisandhivasena pavattatī ti

[1] Cf. *Comp. of Phil.* 149 f.

evaṃ tāv' ettha ekūnavīsatiyā vipākaviññāṇānaṃ paṭisandhivasena pavatti veditabbā. Paṭisandhiviññāṇe pana niruddhe, taṃ taṃ paṭisandhiviññāṇam-anubandhamānaṃ tassa tass' eva kammassa vipākabhūtaṃ tasmiṃ yeva ārammaṇe tādisam eva bhavangaviññāṇaṃ nāma pavattati. Puna pi tādisan ti evaṃ asati, santānavinivattake aññasmiṃ cittuppāde, nadīsotaṃ viya, supinaṃ apassato niddokkamanakālādisu aparimāṇasankhyam pi pavattati yevā ti evaṃ tesaṃ yeva viññāṇānaṃ bhavangavasenā pi pavatti veditabbā. Evaṃ pavatte pana bhavangasantāne, yadā sattānaṃ indriyāni ārammaṇagahaṇakkhamāni honti, tadā cakkhuss' āpāthagate rūpe rūpaṃ paṭicca cakkhupasādassa ghaṭṭanā hoti. Tato ghaṭṭanānubhāvena bhavangacalanaṃ hoti. Atha niruddhe bhavange tad-eva rūpaṃ ārammaṇaṃ katvā, bhavangaṃ vicchindamānā viya, āvajjanakiccaṃ sādhayamānā kiriyamanodhātu uppajjati. Sotadvārādisu pi es' eva nayo. Manodvāre pana chabbidhe pi ārammaṇe āpāthagate bhavangacalanānantaraṃ bhavangaṃ vicchindamānā viya[1] āvajjanakiccaṃ sādhayamānā ahetukakiriyamanoviññāṇadhātu uppajjati upekkhāsahagatā ti evaṃ dvinnaṃ kiriyaviññāṇānaṃ āvajjanavasena pavatti veditabbā. Āvajjanānantaraṃ pana cakkhudvāre tāva dassanakiccaṃ sādhayamānaṃ cakkhupasādavatthukaṃ cakkhuviññāṇaṃ sotadvārādisu savanādikiccaṃ sādhayamānāni sotaghānajivhākāyaviññāṇāni pavattanti.

Tāni iṭṭha-iṭṭhamajjhattesu visayesu kusalavipākāni, aniṭṭha-aniṭṭhamajjhattesu visayesu akusalavipākānī ti evaṃ dasannaṃ vipākaviññāṇānaṃ dassanasavanaghāyanasāyanaphusanavasena pavatti veditabbā.

Cakkhuviññāṇadhātuyā uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ . . . tajjā manodhātū ti ādi vacanato[2] pana cakkhuviññāṇādīnam anantarā tesaṃ yeva visayaṃ sampaṭicchamānā, kusalavipākānantaraṃ kusala-

[1] Cf. Abhidhammatthasangaha (*J.P.T.S.*, 1884), iv, §§ 3-5: *and the (later) suppression there of the* viya: bhavangasotaṃ vicchinditvā. *Trs. in Compendium of Philosophy*, 126 f.

[2] *Vibh.* p. 88.

vipākā, akusalavipākānantaraṃ akusalavipākā manodhātu uppajjati:—evaṃ dvinnaṃ vipākaviññāṇānaṃ sampaṭicchanavasena pavatti veditabbā.

Manodhātuyā pi uppajjitvā niruddhasamanantarā uppajjati cittaṃ mano mānasaṃ . . . tajjā manoviññāṇadhātū ti vacanato[1] pana manodhātuyā sampaṭicchitam eva visayaṃ santīrayamānā akusalavipākamanodhātuyā anantarā akusalavipākā, kusalavipākāya anantarā iṭṭhārammaṇe somanassasahagatā, iṭṭhamajjhatte upekkhāsahagatā uppajjati vipākahetukamanoviññāṇadhātū ti evaṃ tiṇṇaṃ vipākaviññāṇānaṃ santīraṇavasena pavatti veditabbā.

Santīraṇānantaraṃ pana tam eva visayaṃ vavatthāpayamānā uppajjati kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā ti evaṃ ekass' eva kiriyaviññāṇassa voṭṭhapanavasena pavatti veditabbā. Voṭṭhapanānantaraṃ pana sace mahantaṃ hoti rūpādi-ārammaṇaṃ, atha yathā-vavatthāpite visaye aṭṭhannaṃ vā kāmāvacarakusalānaṃ dvādasannaṃ vā akusalānaṃ navannaṃ vā avasesakāmāvacarakiriyānaṃ aññataravasena cha, satta vā javanāni javanti. Eso tāva pañcadvāre nayo; manodvāre pana manodvārāvajjanānantaraṃ tāni yeva.

Gotrabhūto uddhaṃ rūpāvacarato pañca kusalāni pañca kiriyāni, arūpāvacarato cattāri kusalāni cattāri kiriyāni, lokuttarato cattāri maggacittāni cattāri phalacittānī ti imesu yaṃ yaṃ laddhapaccayaṃ hoti taṃ taṃ javatī ti evaṃ pañcapaññāsāya kusalākusalakiriyavipākaviññāṇānaṃ javanavasena pavatti veditabbā.

Javanāvasāne pana sace pañcadvāre atimahantaṃ manodvāre ca vibhūtamārammaṇaṃ hoti, atha kāmāvacarasattānaṃ kāmāvacarajavanāvasāne iṭṭhārammaṇādīnaṃ purimakammajavanacittādīnañ ca vasena yo yo paccayo laddho hoti tassa tassa vasena aṭṭhasu sahetuka-kāmāvacaravipākesu tīsu vipākāhetuka-manoviññāṇadhātūsu ca aññataraṃ paṭisotagataṃ nāvaṃ anubandhamānaṃ kiñci antaraṃ udakam iva bhavaṅgass' ārammaṇato aññasmiṃ ārammaṇe javitaṃ javanam-anubandhaṃ dvikkhattuṃ sakiṃ vā vipākaviññā

[1] *Vibh.* p. 89 f.

ṇam uppajjati. Tad-etaṃ javanāvasāne bhavangassa ārammaṇe pavattanārahaṃ samānaṃ tassa javanassa ārammaṇaṃ ārammaṇaṃ katvā pavattattā *tad-ārammaṇan* ti vuccati.

Evaṃ ekādasannaṃ vipākaviññāṇānaṃ tad-ārammaṇavasena pavatti veditabbā.

Tad-ārammaṇāvasāne pana puna bhavangam eva pavattati. Bhavange vicchinne puna āvajjanādīnī ti evaṃ laddhapaccayacittasantānaṃ bhavangānantaraṃ āvajjanaṃ, āvajjanānantaraṃ dassanādīnī ti cittaniyamavasen' eva punappuna tāva pavattati, yāva ekasmiṃ bhave bhavangassa parikkhayo. Ekasmiṃ hi bhave yaṃ sabbapacchimaṃ bhavangacittaṃ, taṃ tato cavanattā *cutī* ti vuccati.

Tasmā tam pi ekūnavīsatividham eva hoti. Evaṃ ekūnavīsatiyā vipākaviññāṇānaṃ cutivasena pavatti veditabbā. Cutito pana puna paṭisandhi, paṭisandhito puna bhavangan ti evaṃ bhavagatiṭhitinivāsesu saṃsaramānānaṃ sattānaṃ avicchinnaṃ cittasantānaṃ pavattati yeva. Yo pan' ettha arahattaṃ pāpuṇāti, tassa cuticitte niruddhe niruddham eva hotī ti.

Idaṃ viññāṇakkhandhe vitthārakathāmukhaṃ.

[*Vedanākkhandho*]

Idāni yaṃ vuttaṃ: yaṃ kiñci vedayitalakkhaṇaṃ sabban taṃ ekato katvā vedanākkhandho veditabbo ti,[1] etthā pi vedayitalakkhaṇam nāma vedanā va. Yath' āha:—*vedayati vedayatī ti kho āvuso, tasmā vedanā ti vuccatī* ti.[2] Sā pana vedayitalakkhaṇena sabhāvato ekavidhā pi jātivasena tividhā hoti: kusalā, akusalā, avyākatā cā ti. Tattha kāmāvacaraṃ somanassupekkhāñāṇasankhārabhedato aṭṭhavidhan ti ādinā nayena vuttena kusalaviññāṇena sampayuttā kusalā, akusalena sampayuttā akusalā, avyākatena sampayuttā avyākatā ti veditabbā.

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[1] Above, p. 452.

[2] *M.* i, 293. *All edns. read* vedayati: *Trenckner* (P.T.S. *ed.*) *reads* vedeti, *without vv. ll.*

Sā sabhāvabhedato pañcavidhā hoti; sukhaṃ, dukkhaṃ, somanassaṃ, domanassaṃ, upekkhā ti.

Tattha kusalavipākena kāyaviññāṇena sampayuttaṃ sukhaṃ, akusalavipākena dukkhaṃ. Kāmāvacarato catūhi kusalehi catūhi sahetukavipākehi ekena ahetukavipākena catūhi sahetukakiriyehi ekena ahetukakiriyena catūhi akusalehi, rūpāvacarato, ṭhapetvā pañcamajjhānaviññāṇaṃ, catūhi kusalehi catūhi vipākehi catūhi kiriyehi, lokuttaraṃ pana yasmā ajjhānikaṃ nāma natthi, tasmā aṭṭha lokuttarāni pañcannaṃ jhānānaṃ vasena cattālīsaṃ honti. Tesu, ṭhapetvā aṭṭha pañcamajjhānikāni, sesehi dvattiṃsāya kusalavipākehī ti. Evaṃ somanassaṃ dvāsaṭṭhiyā viññāṇehi sampayuttaṃ, domanassaṃ dvīhi akusalehi, upekkhā avasesapañcapaññāsāya viññāṇehi sampayuttā.

Tattha iṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ *sukhaṃ*, sampayuttānaṃ upabrūhanarasaṃ, kāyika-assādapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ. Aniṭṭhaphoṭṭhabbānubhavanalakkhaṇaṃ *dukkhaṃ*, sampayuttānaṃ milāpanarasaṃ, kāyikābādhapaccupaṭṭhānaṃ, kāyindriyapadaṭṭhānaṃ. Iṭṭhārammaṇānubhavanalakkhaṇaṃ *somanassaṃ*, yathā tathā vā iṭṭhākārasambhogarasaṃ, cetasika-assādapaccupaṭṭhānaṃ, passaddhipadaṭṭhānaṃ. Aniṭṭhārammaṇānubhavanalakkhaṇaṃ *domanassaṃ*, yathā tathā vā aniṭṭhākārasambhogarasaṃ, cetasikābādhapaccupaṭṭhānaṃ, ekanten' eva hadayavatthupadaṭṭhānaṃ. Majjhattavedayitalakkhaṇā *upekkhā*, sampayuttānaṃ nāti-upabrūhanamilāpanarasā, santabhāvapaccupaṭṭhānā, nippītikacittapadaṭṭhānā ti.

Idaṃ vedanākkhandhe vitthārakathāmukhaṃ.

[*Saññākkhandho*]

Idāni yaṃ vuttaṃ: yaṃ kiñci sañjānanalakkhaṇaṃ sabban taṃ ekato katvā saññākkhandho veditabbo ti, etthā pi sañjānanalakkhaṇaṃ saññā va. Yath' āha:—*sañjānāti sañjānātī ti kho āvuso, tasmā saññā ti vuccatī* ti.[1] Sā pan' esā sañjānanalakkhaṇena sabhāvato ekavidhā pi, jātivasena tividhā hoti:—kusalā, akusalā, avyākatā ca. Tattha kusa-

[1] *M.* i, 293.

laviññāṇasampayuttā kusalā, akusalasampayuttā akusalā, avyākatasampayuttā avyākatā. Na hi taṃ viññāṇam atthi yaṃ saññāya vippayuttaṃ, tasmā yattako viññāṇassa bhedo, tattako saññāyā ti. Sā pan' esā evaṃ viññāṇena samappabhedā pi lakkhaṇādito sabbā va sañjānanalakkhaṇā. Tad-ev' etan ti puna sañjānanapaccayanimittakaraṇarasā, dāru-ādisu tacchakādayo viya; yathā gahitanimittavasena abhinivesakaraṇapaccupaṭṭhānā, hatthidassaka-andhā viya; yathā upaṭṭhitavisayapadaṭṭhānā, tiṇapurisakesu migapotakānam: purisā! ti uppannasaññā viyā ti.

Idaṃ saññākkhandhe vitthārakathāmukhaṃ.

[*Sankhārakkhandho*]

Yaṃ pana vuttaṃ: yaṃ kiñci abhisankharaṇalakkhaṇaṃ sabban taṃ ekato katvā sankhārakkhandho veditabbo ti ettha abhisankharaṇalakkhaṇaṃ nāma rāsikaraṇalakkhaṇaṃ. Kiṃ pana tan ti? Sankhārā yeva. Yath' āha: *sankhataṃ abhisankharontī ti kho bhikkhave, tasmā sankhārā ti vuccantī* ti.[1] Te abhisankharaṇalakkhaṇā, āyūhanarasā, vipphārapaccupaṭṭhānā, sesakkhandhattayapadaṭṭhānā. Evaṃ lakkhaṇādito ekavidhā pi ca, jātivasena tividhā: kusalā, akusalā, avyākatā ti. Tesu kusalaviññāṇasampayuttā kusalā, akusalasampayuttā akusalā, avyākatasampayuttā avyākatā.

Tattha kāmāvacara-paṭhamakusalaviññāṇasampayuttā tāva niyatā sarūpena āgatā sattavīsati, ye-vā-pana-kā[2] cattāro, aniyatā pañcā ti[3] chattiṃsa.

Tattha

phasso	viriyaṃ
cetanā	jīvitaṃ
vitakko	samādhi
vicāro	saddhā
pīti	sati

[1] *S.* iii, 87.
[2] *Dhs.* § 1:—'*ye vā pana* tasmiṃ samaye aññe pi atthi . . dhammā kusalā'—*and* passim. Cf. *Expositor* i, p. 174.
[3] *Dhs.* §§ 1028-30.

hiri
ottappaṃ
alobho
adoso
amoho
kāyapassaddhi
cittapassaddhi
kāyalahutā
cittalahutā
kāyamudutā
cittamudutā
kāyakammaññatā
cittakammaññatā
kāyapāguññatā
cittapāguññatā
kāyujukatā
cittujukatā

ti ime sarūpena āgatā sattavīsati.

Chando
adhimokkho
manasikāro
tatramajjhattatā

ti ime ye-vā-panakā cattāro.

Karuṇā
muditā
kāyaduccaritavirati
vacīduccaritavirati
micchājīvavirati

ti ime aniyatā pañca. Ete hi kadāci uppajjanti, uppajjamānā pi ca na ekato uppajjanti.

Tattha phusatī ti *phasso.*[1] Svāyaṃ phusanalakkhaṇo, sanghaṭṭanaraso, sannipātapaccupaṭṭhāno, āpāthagatavisayapadaṭṭhāno. Ayaṃ hi, arūpadhammo pi samāno, ārammaṇe phusanākāren' eva pavattati. Ekadesena ca anallīyamāno pi, rūpaṃ viya cakkhu, saddo viya ca sotaṃ, cittaṃ ārammaṇañ ca sanghaṭṭeti. Tikasannipāta-sankhātassa[2] attano kāraṇassa vasena paveditattā sannipātapaccupaṭṭhāno. Tajjāsamannāhārena c' eva indriyena ca parikkhate visaye anantarāyen' eva uppajjanato āpāthagatavisayapadaṭṭhāno vuccati. Vedanādhiṭṭhānabhāvato pana niccammagāvī viya daṭṭhabbo.

Cetayatī ti *cetanā.* Abhisandahatī ti attho. Sā cetanābhāvalakkhaṇā, āyūhanarasā, saṃvidahanapaccupaṭṭhānā, sakiccaparakiccasādhikā jeṭṭhasissamahāvaḍḍhakī ādayo viya.[3] Accāyikakammānussaraṇādisu ca panā 'yaṃ sampayuttānaṃ ussāhanabhāvena pavattamānā pākaṭā hoti.

[1] Cf. *this and following pages with Asl.* p. 107 f.
[2] Bhm Tikasannita-.
[3] *Asl.* 111 (*Expositor* p. 148).

Vitakkavicārapītīsu yaṃ vattabbaṃ siyā, taṃ pathavīkasiṇaniddese paṭhamajjhānavaṇṇanāyaṃ[1] vuttam eva.

Vīrabhāvo *viriyaṃ*. Tam ussāhanalakkhaṇam, sahajātānaṃ upatthambhanarasaṃ, asaṃsīdanabhāvapaccupaṭṭhānaṃ, *saṃviggo yoniso padahatī* ti vacanato[2] saṃvegapadaṭṭhānaṃ, viriyārambhavatthupadaṭṭhānaṃ vā, sammā āraddham sabbasampattīnaṃ mūlaṃ hotī ti daṭṭhabbaṃ.

Jīvanti tena, sayaṃ vā jīvati, jīvanamattam eva vā tan ti *jīvitaṃ*. Lakkhaṇādīni pan' assa rūpajīvite vuttanayen' eva veditabbāni. Taṃ hi rūpadhammānaṃ jīvitaṃ, idaṃ arūpadhammānan ti idam ev' ettha nānākaraṇaṃ.

Ārammaṇe cittaṃ samaṃ ādhiyati, sammā vā ādhiyati, samādhānamattam eva vā etaṃ cittassā ti *samādhi*. So avisāralakkhaṇo, avikkhepalakkhaṇo vā, sahajātānaṃ sampiṇḍanaraso, nahāniyacuṇṇānaṃ udakaṃ viya, upasamapaccupaṭṭhāno, visesato sukhapadaṭṭhāno, nivāte dīpacchīnam ṭhiti viya cetaso ṭhitī ti daṭṭhabbo.

Saddahanti etāya, sayaṃ vā saddahati, saddahanamattam eva vā esā ti *saddhā*. Sā saddahanalakkhaṇā, okappanalakkhaṇā vā; pasādanarasā, udakappasādakamaṇi viya, pakkhandanarasā vā oghuttaraṇo viya; akālussiyapaccupaṭṭhānā, adhimuttipaccupaṭṭhānā vā; saddheyyavatthupadaṭṭhānā, saddhammasavanādi-sotāpattiyangapadaṭṭhānā vā, hattha-vitta-bījāni viya daṭṭhabbā.

Saranti tāya, sayaṃ vā sarati, saraṇamattam eva vā, esā ti *sati*. Sā apilāpanalakkhaṇā, asammoharasā, ārakkhapaccupaṭṭhānā, visayābhimukhabhāvapaccupaṭṭhānā vā; thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā. Ārammaṇe daḷhapatiṭṭhitattā pana esikā viya, cakkhudvārādirakkhaṇato dovāriko viya ca daṭṭhabbā.

Kāyaduccaritādīhi hiriyatī ti *hiri*. Lajjāy' etaṃ adhivacanaṃ. Tehi yeva ottappatī ti *ottappaṃ*. Pāpato ubbegass' etaṃ adhivacanaṃ. Tattha pāpato jigucchanalakkhaṇā hiri, uttāsanalakkhaṇaṃ ottappaṃ; lajjākārena pāpānaṃ akaraṇarasā hiri, uttāsākārena ottappaṃ; vuttappakāren' eva ca pāpato sankocanapaccupaṭṭhānā etā, attagārava-paragā-

[1] Chapter IV, pp. 142 f. [2] *A.* ii, 115; cf. *Dhs.* § 1366.

ravapadaṭṭhānā. Attānaṃ garuṃ katvā hiriyā pāpaṃ jahāti kulavadhū viya; paraṃ garuṃ katvā ottappena pāpaṃ jahāti vesiyā viya. Ime pana dve dhammā lokapālakā ti daṭṭhabbā.

Na lubbhanti tena, sayaṃ vā na lubbhati, alubbhanamattam eva vā tan ti *alobho*. Adosāmohesu pi es' eva nayo. Tesu alobho ārammaṇe cittassa agedhalakkhaṇo, alaggabhāvalakkhaṇo vā, kamaladale jalabindu viya; apariggaharaso, muttabhikkhu viya; anallīnabhāvapaccupaṭṭhāno, asucimhi patitapuriso viya. *Adoso* acaṇḍikkalakkhaṇo, avirodhalakkhaṇo vā, anukulamitto viya; āghātavinayaraso, pariḷāhāvinayaraso vā, candanaṃ viya; sommabhāvapaccupaṭṭhāno, puṇṇacando viya. *Amoho* yathāsabhāva paṭivedhalakkhaṇo, akkhalitapaṭivedhalakkhaṇo vā, kusalissāsakhittausupaṭivedho viya; visayobhāsanaraso, padīpo viya; asammohapaccupaṭṭhāno, araññagatasudesako viya. Tayo pi c' ete sabbakusalānaṃ mūlabhūtā ti daṭṭhabbā.

Kāyapassambhanaṃ *kāyapassaddhi*, cittapassambhanaṃ *cittapassaddhi*. *Kāyo* ti c' ettha vedanādayo tayo khandhā. Ubho pi pan' etā ekato katvā kāyacittadarathavūpasamalakkhaṇā kāyacittapassaddhiyo, kāyacittadarathanimaddanarasā,[1] kāyacittānaṃ aparipphandanasītibhāvapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ avūpasamakara-uddhaccādikilesapaṭipakkhabhūtā ti daṭṭhabbā.

Kāyalahubhāvo *kāyalahutā*, cittalahubhāvo *cittalahutā*. Tā kāyacittagarubhāvavūpasamalakkhaṇā, kāyacittagarubhāvanimmaddanarasā, kāyacittānaṃ adandhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ garubhāvakarathīnamiddhādikilesapaṭipakkhabhūtā ti daṭṭhabbā.

Kāyamudubhāvo *kāyamudutā*, cittamudubhāvo *cittamudutā*. Tā kāyacittatthambhavūpasamalakkhaṇā, kāyacittathaddhabhāvanimmaddanarasā, appaṭighātapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ thaddhabhāvakaradiṭṭhimānādikilesapaṭipakkhabhūtā ti daṭṭhabbā.

Kāyakammaññabhāvo *kāyakammaññatā*, cittakammaññabhāvo *cittakammaññatā*. Tā kāyacittakammaññabhā-

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[1] Bhm °nimaddana° *always*.

vavūpasamalakkhaṇā, kāyacittākammaññabhāvanimmaddanarasā, kāyacittānaṃ ārammaṇakaraṇasampattipaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ akammaññabhāvakarāvasesanīvaraṇādi-paṭipakkhabhūtā pasādanīyavatthūsu pasādāvahā, hitakiriyāsu viniyogakkhamabhāvāvahā suvaṇṇavisuddhi viyā ti daṭṭhabbā.

Kāyassa pāguññabhāvo *kāyapāguññatā*, cittassa pāguññabhāvo *cittapaguññatā*. Tā kāyacittānaṃ agelaññabhāvalakkhaṇā, kāyacittagelaññanimmaddanarasā, nirādīnavapaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ gelaññakaraasaddhiyādi-paṭipakkhabhūtā ti daṭṭhabbā.

Kāyassa ujukabhāvo *kāyujukatā*, cittassa ujukabhāvo *cittujukatā*. Tā kāyacitta-ajjavalakkhaṇā, kāyacittakuṭilabhāvanimmaddanarasā, ajimhatāpaccupaṭṭhānā, kāyacittapadaṭṭhānā. Kāyacittānaṃ kuṭilabhāvakara-māyāsātheyyādi-paṭipakkhabhūtā ti daṭṭhabbā.

Chando ti kattukāmatāy' etam adhivacanaṃ. Tasmā so kattukāmatālakkhaṇo chando, ārammaṇapariyesanaraso, ārammaṇena atthikatā paccupaṭṭhāno, tad-ev' assa padaṭṭhānaṃ. Ārammaṇaggahaṇe ayaṃ cetaso hatthappasāraṇaṃ viya daṭṭhabbo.

Adhimuccanaṃ *adhimokkho*. So sanniṭṭhānalakkhaṇo, asaṃsappanaraso, nicchayapaccupaṭṭhāno, sanniṭṭheyyadhammapadaṭṭhāno. Ārammaṇe niccalabhāvena, indakhīlo viya, daṭṭhabbo.

Kiriyākāro, manamhi kāro *manasikāro*. Purimamanato visadisaṃ manaṃ karotī ti pi manasikāro. Svāyaṃ: ārammaṇapaṭipādako, vīthipaṭipādako, javanapaṭipādako ti tippakāro. Tattha *ārammaṇapaṭipādako* manamhi karoti manasikāro. So sāraṇalakkhaṇo, sampayuttānaṃ ārammaṇe saṃyojanaraso, ārammaṇābhimukhabhāvapaccupaṭṭhāno, ārammaṇapadaṭṭhāno. Sankhārakkhandhapariyāpanno, ārammaṇapaṭipādakattena sampayuttānaṃ sārathī viya daṭṭhabbo. *Vīthipaṭipādako* ti pana pañcadvārāvajjanass' etaṃ adhivacanaṃ. *Javanapaṭipādako* ti manodvārāvajjanass' etaṃ adhivacanaṃ. Na te idha adhippetā.

Tesu dhammesu majjhattatā *tatramajjhattatā*. Sā cittacetasikānaṃ samavāhitalakkhaṇā, ūnādhikatā-nivāraṇarasā,

pakkhapātupacchedanarasā vā, majjhattabhāvapaccupaṭṭhānā, cittacetasikānaṃ ajjhupekkhanabhāvena, samappavattānaṃ ājānīyānaṃ ajjhupekkhakasārathi viya daṭṭhabbā.

Karuṇā muditā ca brahmavihāraniddese vuttanayen' eva veditabbā.[1] Kevalaṃ hi tā appanāppattā rūpāvacarā, imā kāmāvacarā ti ayam eva viseso. Keci pana mettupekkhāyo pi aniyatesu icchanti. Taṃ na gahetabbaṃ. Atthato hi adoso yeva metto, tatramajjhattupekkhā yeva upekkhā ti.

Kāyaduccaritato virati *kāyaduccaritavirati*.

Esa nayo sesāsu pi.

Lakkhaṇādito pan' etā tisso pi kāyaduccaritādivatthūnaṃ avītikkamalakkhaṇā, amaddanalakkhaṇā ti vuttaṃ hoti, kāyaduccaritādivatthuto sankocanarasā, akiriyapaccupaṭṭhānā, saddhā-hirottappa-appicchatādiguṇapadaṭṭhānā, pāpakiriyato cittassa vimukhabhāvabhūtā ti.

Iti ime va chattiṃsa sankhārā paṭhamena kāmāvacarakusalaviññāṇena[2] sampayogaṃ gacchantī ti veditabbā. Yathā ca paṭhamena, evaṃ dutiyenā pi.[3] Sasankhārabhāvamattam eva h' ettha viseso. Tatiyena[4] pana, ṭhapetvā amohaṃ, avasesā veditabbā. Tathā catutthena; sasankhārabhāvamattam eva h' ettha viseso. Paṭhame vuttesu pana, ṭhapetvā pītiṃ, avasesā pañcamena sampayogaṃ gacchanti. Yathā ca pañcamena, evaṃ chaṭṭhenā pi; sasankhārabhāvamattam eva h' ettha viseso. Sattamena ca pana, ṭhapetvā amohaṃ, avasesā veditabbā. Tathā aṭṭhamena; sasankhārabhāvamattam eva h' ettha viseso. Paṭhame vuttesu, ṭhapetvā viratittayaṃ, sesā rūpāvacarakusalesu paṭhamena sampayogaṃ gacchanti. Dutiyena tato vitakkavajjā, tatiyena tato vicāravajjā, catutthena tato pītivajjā, pañcamena tato aniyatesu karuṇā-muditāvajjā. Te yeva catūsu āruppakusalesu. Arūpāvacarabhāvo yeva hi ettha viseso. Lokuttaresu paṭhamajjhānike tāva maggaviññāṇe paṭhamarūpāvacaraviññāṇe vuttanayena dutiyajjhānikādibhede dutiyarūpāvacaraviññāṇādisu vuttanayen' eva veditabbā. Karuṇāmuditānaṃ pana abhāvo niyataviratitā lokuttaratā cā ti

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[1] Chapter IX, p. 314 f.
[2] *Dhs.* § 1.
[3] *Ibid.* § 146.
[4] *Ibid.* § 147 f., *etc.*

ayam ettha viseso. Evaṃ tāva kusalā yeva sankhārā veditabbā.

Akusalesu, lobhamūle paṭhamākusalasampayuttā tāva niyatā sarūpena āgatā terasa, ye-vā-pana-kā cattāro ti sattarasa.

Tattha

phasso	samādhi
cetanā	ahirikaṃ
vitakko	anottappaṃ
vicāro	lobho
pīti	moho
viriyaṃ	micchādiṭṭhī
jīvitaṃ	

ti ime sarūpena āgatā terasa.

Chando	uddhaccaṃ
adhimokkho	manasikāro

ti ime ye-vā-pana-kā cattāro.

Tattha na hiriyatī ti ahiriko. Ahirikassa bhāvo *ahirikaṃ*. Na ottappatī ti *anottappaṃ*. Tesu ahirikaṃ kāyaduccaritādīhi ajigucchanalakkhaṇaṃ, alajjālakkhaṇaṃ vā, anottappaṃ teh' eva asārajjalakkhaṇaṃ, anuttāsalakkhaṇaṃ vā. Ayam ettha sankhepo. Vitthāro pana hirottappānaṃ vuttapaṭipakkhavasena veditabbo.

Lubbhanti tena, sayaṃ vā lubbhati, lubbhanamattam eva vā tan ti *lobho*. Muyhanti tena, sayaṃ vā muyhati, muyhanamattam eva vā tan ti *moho*.

Tesu *lobho* ārammaṇagahaṇalakkhaṇo, makkaṭālepo viya; abhisangaraso, tattakapāle khittaṃ maṃsapesi viya; apariccāgapaccupaṭṭhāno, telañjanarāgo viya; saṃyojanīyadhammesu assādadassanapadaṭṭhāno. Taṇhā nadībhāvena vaḍḍhamāno, sīghasotā nadī iva mahāsamuddaṃ, apāyam eva gahetvā gacchatī ti daṭṭhabbo.

Moho cittassa andhabhāvalakkhaṇo, aññāṇalakkhaṇo vā; asampaṭivedharaso, ārammaṇasabhāvacchādanaraso vā; asammāpaṭipattipaccupaṭṭhāno, andhakārapaccupaṭṭhāno vā; ayonisomanasikārapadaṭṭhāno, sabbākusalānaṃ mūlan ti daṭṭhabbo.

Micchā passanti tāya, sayaṃ vā micchā passati, micchā-

dassanamattaṃ vā esā ti *micchādiṭṭhi*. Sā ayoniso abhinivesalakkhaṇā, parāmāsarasā, micchābhinivesapaccupaṭṭhānā, Ariyānaṃ adassanakāmatādipadaṭṭhānā, paramaṃ vajjan ti daṭṭhabbā.[1]

Uddhatabhāvo *uddhaccaṃ*. Taṃ avūpasamalakkhaṇaṃ, vātābhighātacalajalaṃ viya anavaṭṭhānarasaṃ, vātābhighātacaladhajapaṭākā viya, bhantattapaccupaṭṭhānaṃ, pāsāṇābhighātasamuddhatabhasmaṃ viya, cetaso avūpasame ayonisomanasikārapadaṭṭhānaṃ, cittavikkhepo ti daṭṭhabbaṃ.

Sesā akusale vuttanayen' eva veditabbā. Akusalabhāvo yeva hi akusalabhāvena ca lāmakattaṃ etesaṃ tehi viseso.

Iti ime sattarasa saṅkhārā paṭhamena akusalaviññāṇena[2] sampayogaṃ gacchantī ti veditabbā. Yathā ca paṭhamena, evaṃ dutiyenā pi, sasankhāratā pan' ettha, thīnamiddhassa ca aniyatatā viseso.

Tattha thīnanatā *thīnaṃ*. Middhanatā *middhaṃ*. Anussāhasaṃhananatā āsattivighāto cā ti attho. Thīnañ ca middhañ ca *thīnamiddhaṃ*. Tattha thīnaṃ anussāhalakkhaṇam, viriyāvinodanarasaṃ, saṃsīdanapaccupaṭṭhānaṃ, middhaṃ akammaññatālakkhaṇam, onahanarasaṃ, līnatāpaccupaṭṭhānaṃ pacalāyikāniddāpaccupaṭṭhānaṃ vā; ubhayam pi arativijambhikādisu ayonisomanasikārapadaṭṭhānaṃ.

Tatiyena paṭhame vuttesu, ṭhapetvā micchādiṭṭhiṃ, avasesā veditabbā. Māno pan' ettha aniyato hoti. Ayaṃ viseso: so unnatilakkhaṇo, sampaggaharaso, ketukamyatāpaccupaṭṭhāno, diṭṭhivippayuttalobhapadaṭṭhāno, ummādo viya daṭṭhabbo. Catutthena dutiye vuttesu, ṭhapetvā micchādiṭṭhiṃ, avasesā veditabbā. Etthā pi ca māno aniyatesu hoti yeva. Paṭhame vuttesu pana, ṭhapetvā pītiṃ, avasesā pañcamena sampayogaṃ gacchanti. Yathā ca pañcamena, evaṃ chaṭṭhenā pi. Sasankhāratā pan' ettha thīnamiddhassa ca aniyatabhāvo viseso. Sattamena pañcame vuttesu, ṭhapetvā diṭṭhiṃ, avasesā veditabbā. Māno pan' ettha aniyato hoti. Aṭṭhamena chaṭṭhavuttesu, ṭhapetvā diṭṭhiṃ, avasesā veditabbā. Etthā pi ca māno aniyatesu hoti yevā ti. Dosamūlesu

[1] Cf. *M.* i, 388. [2] *Dhs.* § 365 f.

pana dvīsu paṭhamasampayuttā tāva niyatā sarūpena āgatā ekādasa, ye-vā-panakā cattāro, aniyatā tayo ti aṭṭhārasa. Tattha

phasso	samādhi
cetanā	ahirikaṃ
vitakko	anottappaṃ
vicāro	doso
viriyaṃ	moho
jīvitaṃ	

ti ime sarūpena āgatā ekādasa.

Chando	uddhaccaṃ
adhimokkho	manasikāro

ti ime ye-vā-panakā cattāro.

Issā	kukkuccan
macchariyaṃ	

ti ime aniyatā tayo. Tattha dussanti tena, sayaṃ vā dussati, dussanamattam eva vā tan ti *doso*. So caṇḍikkalakkhaṇo pahatāsiviso viya, visappanaraso visanipāto viya, attano nissayadahanaraso vā dāvaggi viya; dusanapaccupaṭṭhāno laddhokāso viya sapatto, āghātavatthupadaṭṭhāno, visasaṃsaṭṭhapūtimuttaṃ viya daṭṭhabbo.

Issāyanā *issā*. Sā parasampattīnaṃ ussuyanalakkhaṇā, tatth' eva anabhiraṭirasā, tato vimukhabhāvapaccupaṭṭhānā, parasampattipadaṭṭhānā, saṃyojanan ti daṭṭhabbā.

Maccharabhāvo *macchariyaṃ*. Taṃ laddhānaṃ vā labhitabbānaṃ vā attano sampattīnaṃ nigūhanalakkhaṇaṃ, tāsaṃ yeva parehi sādhāraṇabhāva-akkhamanarasaṃ, sankocanapaccupaṭṭhānaṃ, kaṭukañcukatāpaccupaṭṭhānaṃ vā; attasampattipadaṭṭhānaṃ, cetaso virūpabhāvo ti daṭṭhabbaṃ.

Kucchitaṃ kataṃ kukataṃ; tassa bhāvo *kukkuccaṃ*. Taṃ pacchānutāpalakkhaṇaṃ, katākatānusocanarasaṃ, vippaṭisārapaccupaṭṭhānaṃ, katākatapadaṭṭhānaṃ, dāsavyam iva daṭṭhabbaṃ.

Sesā vuttappakārā yevā ti. Iti ime aṭṭhārasa sankhārā paṭhamena dosamūlena sampayogaṃ gacchantī ti veditabbā. Yathā ca paṭhamena, evaṃ dutiyenā pi. Sasaṇkhāratā pana aniyatesu ca thīnamiddhasambhavo va viseso. Mohamūlesu dvīsu vicikicchāsampayuttena tāva

phasso	cittaṭṭhiti
cetanā	ahirikaṃ
vitakko	anottappam
vicāro	moho
viriyaṃ	vicikicchā
jīvitaṃ	

ti sarūpena āgatā ekādasa. Uddhaccaṃ, manasikāro ti ye-vā-panakā dvedhā ti terasa.

Tattha *cittaṭṭhiti* pavattiṭṭhitimatto dubbalo samādhi.

Vigatā cikicchā ti *vicikicchā*. Sā saṃsayalakkhaṇā, kampanarasā, anicchayapaccupaṭṭhānā, anekaṃsagāhapaccupaṭṭhānā vā, vicikicchāyaṃ ayonisomanasikārapadaṭṭhānā, paṭipatti-antarāyakarā ti daṭṭhabbā.

Sesā vuttappakārā yeva. Uddhaccasampayuttena vicikicchā sampayutte vuttesu, ṭhapetvā vicikicchaṃ, sesā dvādasa. Vicikicchāya abhāvena pan' ettha adhimokkho uppajjati. Tena saddhiṃ teras' eva adhimokkhasambhāvato ca balavataro samādhi hoti. Yañ c' ettha uddhaccaṃ, taṃ sarūpen' eva āgataṃ. Adhimokkhamanasikārā ye-vā-panakavasenā ti evaṃ akusalasankhārā veditabbā.

Avyākatesu vipākāvyākatā tāva ahetuka-sahetukabhedato duvidhā. Tesu ahetukavipākaviññāṇasampayuttā *ahetukā*. Tattha kusalākusalavipākacakkhuviññāṇasampayuttā tāva

phasso	jīvitaṃ
cetanā	cittaṭṭhitī

ti sarūpena āgatā cattāro.

Ye-vā-panako manasikāro yevā ti pañca. Sota-ghāna-jivhā-kāyaviññāṇasampayuttā pi ete yeva. Ubhayavipākamanodhātuyā ete c' eva vitakka-vicārādhimokkhā cā ti aṭṭha. Tathā tividhāya pi ahetukamanoviññāṇadhātuyā. Yā pan' ettha somanassasahagatā, tāya saddhiṃ pīti-adhikā hotī ti veditabbā.

Sahetukavipākaviññāṇasampayuttā pana *sahetukā*. Tesu aṭṭha kāmāvacaravipākasampayuttā tāva aṭṭhahi kāmāvacarakusalehi sampayuttasankhārasadisā yeva. Yā pana aniyatesu karuṇā muditā, tā sattārammaṇattā vipākesu na santi; ekattaparittārammaṇā hi kāmāvacaravipākā, na kevalañ ca karuṇā muditā, viratiyo pi vipākesu na

santi; pañcasikkhāpadā kusaḷā yevā ti hi vuttaṃ. Rūpāvacarārūpāvacaralokuttaravipākaviññāṇasampayuttā pana tesaṃ kusalaviññāṇasampayuttasankhārehi sadisā eva. Kiriyāvyākatā pi ahetuka-sahetukabhedato duvidhā. Tesu ahetukakiriyaviññāṇasampayuttā ahetukā. Te ca kusalavipākamanodhātu ahetukamanoviññāṇadhātudvayayuttehi samānā. Manoviññāṇadhātudvaye pana viriyaṃ adhikaṃ, viriyasambhāvato [ca][1] balappatto samādhi hoti: ayam ettha viseso. Sahetukakriyaviññāṇasampayuttā pana sahetukā. Tesu aṭṭha kāmāvacarakiriyaviññāṇasampayuttā tāva, ṭhapetvā viratiyo, aṭṭhahi kāmāvacarakusalehi sampayuttasankhārasadisā. Rūpāvacarārūpāvacarakiriyasampayuttā pana sabbākārena pi tesaṃ kusalaviññāṇasampayuttasadisā yevā ti evaṃ avyākatā pi sankhārā veditabbā ti.

Idaṃ sankhārakkhandhe vitthārakathāmukhaṃ.

[*Vedanākkhandhassa atītādivibhāgo*]

Idaṃ tāva Abhidhamme padabhājaniyanayena khandhesu vitthārakathāmukhaṃ. Bhagavatā pana: *yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhaṃ vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tad-ekajjhaṃ abhisaṃyūhitvā abhisankhipitvā ayaṃ vuccati rūpakkhandho. Yā kāci vedanā. . . . Yā kāci saññā. . . . Ye keci sankhārā. . . . Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ . . . pe . . . abhisankhipitvā ayaṃ vuccati viññāṇakkhandho* ti[2] evaṃ khandhā vitthāritā. Tattha *yaṃ kiñcī* ti anavasesapariyādānaṃ. *Rūpan* ti atippasanganiyamanaṃ. Evaṃ padadvayenā pi rūpassa anavasesapariggaho kato hoti. Ath' assa atītādinā vibhāgaṃ ārabhati: taṃ hi kiñci atītaṃ, kiñci anāgatādibhedan ti. Esa nayo vedanādisu.

Tattha rūpaṃ tāva addhā-santati-samaya-khaṇavasena catudhā atītaṃ nāma hoti. Tathā anāgata-paccuppannaṃ. Tattha *addhā*-vasena tāva ekassa ekasmiṃ bhave paṭisandhito pubbe atītaṃ; cutito uddhaṃ anāgataṃ; ubhinnam antare paccuppannaṃ. *Santati*-vasena sabhāga-eka-utusamuṭṭhānaṃ ekāhārasamuṭṭhānañ ca pubbāpariyavasena vat-

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[1] S^b B^{hm} *omit.* [2] *Vibh.* 1, 3, 5, 7, 9.

tamānam pi paccuppannaṃ; tato pubbe visabhāga-utu-āhāra-samuṭṭhānaṃ atītaṃ; pacchā anāgataṃ. Cittajaṃ ekavīthi-ekajavana-ekasamāpattisamuṭṭhānaṃ paccuppannaṃ; tato pubbe atītaṃ; pacchā anāgataṃ. Kammasamuṭṭhānassa pāṭiyekkaṃ santativasena atītādibhedo natthi. Tesaṃ yeva pana utu-āhāra-cittasamuṭṭhānānaṃ upatthambhakavasena tassa atītādibhāvo veditabbo. *Samaya*-vasena ekamuhutta-pubbaṇha-sāyaṇha-ratti-divādisu samayesu santānavasena pavattamānaṃ taṃ taṃ samayaṃ paccuppannaṃ nāma; tato pubbe atītaṃ; pacchā anāgataṃ. *Khaṇa*-vasena uppā-dādikhaṇattaya[1] pariyāpannaṃ paccuppannaṃ; tato pubbe anāgataṃ; pacchā atītaṃ. Api ca atikkantahetupaccaya-kiccaṃ[2] atītaṃ; niṭṭhitahetukiccam-aniṭṭhitapaccayakiccaṃ paccuppannaṃ; ubhayakiccaṃ asampattaṃ anāgataṃ. Sa-kiccakkhaṇe vā paccuppannaṃ; tato pubbe anāgataṃ; pacchā atītaṃ. Ettha ca khaṇādikathā va nippariyāyā; sesā sapariyāyā.

Ajjhattabahiddhā-bhedo vuttanayo eva. Api ca idha niya-kajjhattam pi ajjhattaṃ, parapuggalikam pi ca bahiddhā ti veditabbaṃ.

Oḷārika-sukhuma-bhedo vuttanayo va.

Hīna-paṇīta-bhedo duvidho: pariyāyato nippariyāyato ca. Tattha Akaniṭṭhānaṃ rūpato sudassīnam rūpaṃ hīnaṃ; tad-eva sudassānaṃ rūpato paṇītam. Evaṃ yāva narakasat-tānam rūpam tāva pariyāyato hīnapaṇītatā veditabbā. Nip-pariyāyato pana yattha akusalavipākam uppajjati, taṃ hīnam; yattha kusalavipākaṃ, taṃ paṇītaṃ.

Dūre santike ti idam pi vuttanayam eva. Api ca okāsato p' ettha upādāyupādāya-dūra-santikatā veditabbā. *Tad-ekajjhaṃ abhisaṃyūhitvā abhisankhipitvā* ti taṃ atītādīhi padehi visuṃ visuṃ niddiṭṭhaṃ rūpaṃ sabbam ruppanalak-khaṇasankhāte ekavidhabhāve paññāya rāsiṃ katvā *rūpak-khandho* ti vuccatī ti ayam ettha attho.

Etena sabbam pi rūpaṃ ruppanalakkhaṇe rāsibhāvūpa-gamanena rūpakkhandho ti dassitaṃ hoti. Na hi rūpato añño rūpakkhandho nāma atthi.

[1] *I.e.*, uppādo, ṭhiti, bhango. [2] Sbh °ppaccaya°

Yathā ca rūpaṃ, evaṃ vedanādayo pi vedayitalakkhaṇādisu rāsibhāvūpagamanena. Na hi vedanādīhi aññe vedanākkhandhādayo nāma atthi.

Atītādivibhāge pan' ettha santativasena khaṇādivasena ca vedanāya atītānāgatapaccuppannabhāvo veditabbo. Tattha *santativasena* ekavīthi-ekajavana-ekasamāpattipariyāpannā ekavīthivisayasamāyogappavattā ca paccuppannā; tato pubbe atītā; pacchā anāgatā. *Khaṇādivasena* khaṇattayapariyāpannā pubbantāparantamajjhattagatā sakiccañ ca kurumānā vedanā paccuppannā; tato pubbe atītā; pacchā anāgatā.

Ajjhattabahiddhābhede niyakajjhattavasena veditabbo.

Oḷārikasukhumabhede akusalā vedanā oḷārikā, kusalāvyākatā vedanā sukhumā ti ādinā nayena Vibhange[1] vuttena *jāti-sabhāva-puggala-lokiya-lokuttaravasena* veditabbo. *Jātivasena* tāva akusalā vedanā sāvajjakiriyāhetuto kilesasantāpabhāvato ca avūpasantavuttī ti kusalavedanāya oḷārikā. Savyāpārato sa-ussāhato savipākato kilesasantāpabhāvato sāvajjato ca vipākāvyākatāya oḷārikā. Savipākato kilesasantāpabhāvato savyāpajjato sāvajjato ca kiriyāvyākatāya oḷārikā. Kusalāvyākatā pana vuttavipariyāyato akusalāya sukhumā. Dve pi kusalākusalavedanā savyāpārato sa-ussāhato savipākato ca yathāyogaṃ duvidhāya pi avyākatāya oḷārikā. Vuttavipariyāyena duvidhā pi avyākatā, tāhi sukhumā. Evaṃ tāva jātivasena oḷārikasukhumatā veditabbā. *Sabhāvavasena* pana dukkhā vedanā nirassādato savipphārato khobhakaraṇato ubbejanīyato abhibhavanato ca itarāhi dvīhi oḷārikā. Itarā pana dve sātato santato paṇītato manāpato majjhattato ca yathāyogaṃ dukkhāya sukhumā. Ubho pana sukhadukkhā savipphārato khobhakaraṇato pākaṭato ca adukkham-asukhāya oḷārikā. Sā vuttavipariyāyena tad-ubhayato sukhumā. Evaṃ sabhāvavasena oḷārikasukhumatā veditabbā. *Puggalavasena* pana asamāpannassa vedanā nānārammaṇe vikkhittabhāvato samāpannassa vedanāya oḷārikā; vipariyāyena itarā sukhumā. Evaṃ puggalavasena oḷārikasukhumatā veditabbā.

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[1] *Vibh.* pp. 3, 13.

Lokiya-lokuttaravasena pana sasavā vedanā lokiyā. Sā āsavuppattihetuto oghaniyato yoganiyato ganthaniyato nīvaraṇiyato upādāniyato saṃkilesikato puthujjanasādhāraṇato ca anāsavāya oḷārikā; sā vipariyāyena sāsavāya sukhumā. Evaṃ lokiyalokuttaravasena oḷārikasukhumatā veditabbā.

Tattha jāti-ādivasena *sambhedo* pariharitabbo. Akusalavipākakāyaviññāṇasampayuttā hi vedanā jātivasena, avyākatattā sukhumā pi samānā, sabhāvādivasena oḷārikā hoti. Vuttaṃ c' etaṃ: *avyākatā vedanā sukhumā; dukkhā vedanā oḷārikā. Samāpannassa vedanā sukhumā; asamāpannassa vedanā oḷārikā. Anāsavā vedanā sukhumā; sāsavā vedanā oḷārikā* ti.[1] Yathā ca dukkhā vedanā, evaṃ sukhādayo pi jātivasena oḷārikā sabhāvādivasena sukhumā honti. Tasmā yathā jāti-ādivasena sambhedo na hoti, tathā vedanānaṃ oḷārikasukhumatā veditabbā. Seyyathīdaṃ: Avyākatā jātivasena kusalākusalā hi sukhumā. Tattha katamā avyākatā? Kiṃ dukkhā? kiṃ sukhā? kiṃ samāpannassa? Kiṃ asamāpannassa? Kiṃ sāsavā? Kiṃ anāsavā? ti evaṃ sabhāvādibhedo na parāmasitabbo. Esa nayo sabbattha. Api ca: *taṃ taṃ vā pana vedanaṃ upādāyupādāya vedanā oḷārikā sukhumā daṭṭhabbā* ti[2] vacanato akusalādisu pi lobhasahagatāya dosasahagatā vedanā, aggi viya attano nissayadahanato oḷārikā, lobhasahagatā sukhumā. Dosasahagatā pi niyatā oḷārikā, aniyatā sukhumā. Niyatā pi kappaṭṭhitikāsu pi asankhārikā oḷārikā, itarā sukhumā. Lobhasahagatā pana diṭṭhisampayuttā oḷārikā, itarā sukhumā. Sā pi niyatā kappaṭṭhitikā asankhārikā oḷārikā, itarā sukhumā. Avisesena ca akusalā bahuvipākā oḷārikā, appavipākā sukhumā. Kusalā pana appavipākā oḷārikā, bahuvipākā sukhumā.

Api ca: kāmāvacarakusalā oḷārikā, rūpāvacarā sukhumā; tato arūpāvacarā; tato lokuttarā. Kāmāvacarā dānamayā oḷārikā, sīlamayā sukhumā. Tato bhāvanāmayā; bhāvanāmayā pi duhetukā oḷārikā, tihetukā sukhumā; tihetukā pi sasankhārikā oḷārikā; asankharikā sukhumā. Rūpāvacarapaṭhamajjhānikā oḷārikā . . . pe . . . pañcamajjhānikā sukhumā. Arūpāvacarā ca ākāsānañcāyatanasampayuttā oḷārikā

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[1] *Vibh.* p. 3 f. [2] *Vibh.* p. 4.

. . . *pe* . . . nevasaññā-nāsaññāyatanasampayuttā sukhumā va. Lokuttarā ca sotāpattimaggasampayuttā oḷārikā . . . *pe* . . . arahattamaggasampayuttā sukhumā va. Sa nayo taṃ taṃ bhūmivipākakiriyavedanāsu ca dukkhādi-asamāpannādi-sāsavādivasena vuttavedanāsu ca.

Okāsavasena cā pi niraye dukkhā oḷārikā; tiracchānayoniyaṃ sukhumā . . . *pe* . . . paranimmitavasavattīsu sukhumā va. Yathā ca dukkhā evaṃ sukhumā pi sabbattha yathānurūpaṃ yojetabbā.

Vatthuvasena cā pi hīnavatthukā yā kāci vedanā oḷārikā, paṇītavatthukā sukhumā. Hīnapaṇītabhede yā oḷārikā, sā hīnā; yā ca sukhumā, sā paṇītā ti daṭṭhabbā.

Dūrapadaṃ pana akusalā vedanā kusalāvyākatāhi vedanāhi dūre. Santikepadaṃ akusalā vedanā akusalāya vedanāya santike ti ādinā nayena Vibhange vibhattaṃ. Tasmā akusalā vedanā pi sabhāgato asaṃsaṭṭhato asarikkhato ca kusalāvyākatāhi dūre; tathā kusalāvyākatā akusalāya. Esa nayo sabbavāresu, Akusalā pana vedanā sabhāgato sarikkhato ca akusalāya santike ti.

Idaṃ vedanākkhandhassa atītādivibhāge vitthārakathāmukhaṃ.

[*Khandhesu ñāṇabhedo*]

Taṃ taṃ vedanāsampayuttānaṃ pana saññādīnaṃ pi evam eva veditabbaṃ. Evaṃ viditvā ca puna etesveva:—

Khandhesu ñāṇabhedatthaṃ kamato 'tha visesato,
anūnādikato ceva upamāto tath' eva ca.
Daṭṭhabbato dvidhā evaṃ passaṃ tass' atthasiddhito,
vinicchayanayo sammā viññātabbo vibhāvinā.

Tattha *kamato* ti idha uppattikkamo; pahānakkamo, paṭipattikkamo, bhūmikkamo, desanākkamo ti bahuvidho kamo. Tattha *paṭhamaṃ kalalaṃ hoti, kalalā hoti abbudan* ti[1] evam ādi *uppattikkamo. Dassanena pahātabbā dhammā, bhāvanāya pahātabbā dhammā* ti[2] evam ādi *pahānakkamo. Sīlavisud-*

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[1] *S.* i, 206; *Jāt.* iv, 496; *KV.* xiv, 2; *Mil.* i, 63.
[2] *Dhs.* p. 1.

dhi . . . cittavisuddhī ti[1] evam ādi *paṭipattikkamo. Kāmāvacarā rūpāvacarā* ti[2] evam ādi *bhūmikkamo. Cattāro satipaṭṭhānā, cattāro sammappadhānā* ti[3] vā *dānakathaṃ sīlakathan* ti[4] vā evam ādi *desanākkamo.* Tesu idha uppattikkamo tāva na yujjati; kalalādīnaṃ viya khandhānaṃ pubbāpariyavavatthānena anuppattito. Na pahānakkamo, kusalāvyākatānaṃ appahātabbato. Na paṭipattikkamo, akusalānaṃ appaṭipajjanīyato. Na bhūmikkamo, vedanādīnaṃ catubhūmipariyāpannattā. Desanākkamo pana yujjati. Abhedena hi pañcasu khandhesu attagāhapatitaṃ veneyyajanaṃ samūhaghanavinibbhogadassanena attagāhato mocetukāmo Bhagavā hitakāmo tassa tassa janassa sukhagahaṇatthaṃ cakkhu-ādīnaṃ pi visayabhūtaṃ oḷārikaṃ paṭhamaṃ rūpakkhandhaṃ dasseti, tato iṭṭhāniṭṭharūpasaṃvedanikaṃ vedanaṃ. Yaṃ vedayati taṃ sañjānātī ti evaṃ vedanāvisayassa ākāragāhikaṃ saññaṃ; saññāvasena abhisankhārake sankhāre; tesaṃ vedanādīnaṃ nissayaṃ adhipatibhūtañ ca nesaṃ viññāṇan ti evaṃ tāva kamato vinicchayanayo viññātabbo.

Visesato ti khandhānañ ca upādānakkhandhānañ ca visesato. Ko pana nesaṃ viseso? *Khandhā* tāva avisesato vuttā. *Upādānakkhandhā* sāsava-upādāniyabhāvena visesetvā. Yath' āha:—*pañca c' eva vo, bhikkhave, khandhe desessāmi, pañcupādānakkhandhe; taṃ suṇātha. Katame ca, bhikkhave, pañcakkhandhā? Yaṃ kiñci, bhikkhave, rūpaṃ atītānāgatapaccuppannaṃ . . . pe . . . santike vā, ayaṃ vuccati, bhikkhave, rūpakkhandho. Yā kāci vedanā . . . pe . . . yaṃ kiñci viññāṇaṃ . . . pe . . . santike vā, ayaṃ vuccati, bhikkhave, viññāṇakkhandho. Ime vuccanti, bhikkhave, pañcakkhandhā. Katame ca, bhikkhave, pañcupādānakkhandhā. Yaṃ kiñci, bhikkhave, rūpaṃ . . . pe . . . santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati, bhikkhave, rūpūpādānakkhandho. Yā kāci vedanā . . . pe . . . yaṃ kiñci viññāṇaṃ santike vā sāsavaṃ upādāniyaṃ, ayaṃ vuccati, bhikkhave, viññāṇupādānakkhandho. Ime vuccanti, bhikkhave, pañcupā-*

[1] *D.* iii, 288 (ii). [2] *Dhs.* § 1292, *etc.*
[3] *D.* ii, 120. [4] *A.* iv, 186, *etc.*

dānakkhandhā ti.[1] Ettha ca yathā vedanādayo anāsavā pi atthi, na evaṃ rūpaṃ. Yasmā pan' assa rāsaṭṭhena khandhabhāvo yujjati, tasmā khandhesu vuttaṃ; yasmā rāsaṭṭhena ca sāsavaṭṭhena ca upādānakkhandhabhāvo yujjati, tasmā upādānakkhandhesu vuttaṃ. Vedanādayo pana anāsavā va khandhesu vuttā, sāsavā upādānakkhandhesu. Upādānakkhandhā ti c' ettha upādānagocarā khandhā upādānakkhandhā ti evam attho daṭṭhabbo. Idha pana sabbe p' ete ekajjhaṃ katvā khandhā ti adhippetā.

Anūnādhikato ti: kasmā pana Bhagavatā pañc' eva khandhā vuttā anūnā, anadhikā ti. Sabbasankhatasabhāgekasangahato attattaniyagāhavatthussa etaparamato aññesañ ca tad-avarodhato. Anekappabhedesu hi sankhatadhammesu sabhāgavasena sangayhamānesu rūpaṃ pi rūpasabhāgekasangahavasena eko khandho hoti; vedanā vedanāsabhāgekasangahavasena eko khandho hoti. Eso nayo saññādisu. Tasmā sabbasankhatasabhāgekasangahato pañc' eva vuttā. Etaparamañ c' etaṃ attattaniyagāhavatthu yadidaṃ rūpādayo pañca. Vuttaṃ h' etaṃ: *rūpe kho, bhikkhave, sati, rūpaṃ upādāya, rūpaṃ abhinivissa, evaṃdiṭṭhi uppajjati: etaṃ mama, eso 'ham asmi, eso me attā* ti. *Vedanāya . . . saññāya . . . sankhāresu . . . viññāṇe sati, viññāṇaṃ upādāya, viññāṇam abhinivissa, evaṃdiṭṭhi uppajjati: etaṃ mama, eso' ham asmi, eso me attā* ti.[2] Tasmā attattaniyagāhavatthussa etaparamato pi pañc' eva vuttā. Ye pi c' aññe sīlādayo pañca dhammakkhandhā vuttā, te pi sankhārakkhandhe pariyāpannattā etth' eva avarodhaṃ gacchanti. Tasmā aññesaṃ tad-avarodhato pi pañc' eva vuttā ti evaṃ anūnādhikato vinicchayanayo viññātabbo.

Upamāto ti ettha hi gilānasālūpamo rūpūpādānakkhandho; gilānūpamassa viññāṇūpādānakkhandhassa vatthudvārārammaṇavasena nivāsaṭṭhānato. Gelaññupamo vedanūpādānakkhandho ābādhakattā. Gelaññasamuṭṭhānūpamo saññūpādānakkhandho, kāmasaññādivasena rāgādisampayuttavedanāsabbhāvā. Asappāyasevanūpamo sankhārupādānakkhandho, vedanāgelaññassa nidānattā. *Vedanaṃ veda-*

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[1] *A.* iv, 47 f.

[2] *Ibid.* 181 f.

natthāya abhisaṅkharontī ti hi vuttaṃ.[1] Tathā: *akusalassa kammassa katattā upacitattā vipākaṃ kāyaviññāṇaṃ uppannaṃ hoti dukkhasahagatan* ti.[2] Gilānūpamo viññāṇūpādānakkhandho; vedanāgelaññena aparimuttattā. Api ca cārakakāraṇa-aparādha-kāraṇakāraka-aparādhikupamā ete bhājana-bhojana-vyañjanaparivesaka-bhuñjakūpamā cā ti evaṃ upamāto vinicchayanayo viññātabbo.

Daṭṭhabbato dvidhā ti saṅkhepato vitthārato cā ti evaṃ dvidhā daṭṭhabbato p' ettha vinicchayanayo viññātabbo. *Saṅkhepato* hi pañcupādānakkhandhā āsivisūpamo[3] vuttanayena ukkhittāsikapaccatthikato; Bhārasuttavasena[4] bhārato; Khajjanīyapariyāyavasena[5] khādakato; Yamakasuttavasena[6] aniccadukkhānattasaṅkhatavadhakato daṭṭhabbā. *Vitthārato* pan' ettha pheṇapiṇḍo viya[7] rūpaṃ daṭṭhabbaṃ, parimaddanāsahanato; udakabubbuḷaṃ viya[8] vedanā muhuttaramaṇīyato; marīcikā viya saññā,[9] vippalambhanato; kadalikkhandho viya saṅkhārā,[10] asārakatā; māyā viya viññāṇaṃ,[11] vañcakato. *Visesato* ca suḷāram pi[12] ajjhattikaṃ rūpaṃ asubhan ti daṭṭhabbaṃ. Vedanā tīhi dukkhatāhi avinimmuttato[13] dukkhā ti. Saññā, saṅkhārā avidheyyato anattā ti. Viññāṇaṃ udayabbayadhammato aniccan ti daṭṭhabbaṃ.

Evaṃ passaṃ tass' atthasiddhito ti[14] evañ ca saṅkhepavitthāravasena dvidhā passato yā atthasiddhi hoti, tato pi vinicchayanayo viññātabbo. Seyyathīdaṃ: *saṅkhepato* tāva pañcupādānakkhandhe ukkhittāsika-paccatthikādibhāvena passanto khandhehi na vihaññati; *vitthārato* pana rūpādīni pheṇapiṇḍādi-sadisabhāvena passanto na asāresu sāradassī hoti. *Visesato* ca:—

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[1] Cf. *S.* iii, 87, *which reads* vedanaṃ vedanattāya saṅkhataṃ abhisaṅkharonti. *All editions of V.M. read* vedanatthāya.

[2] *Dhs.* § 556. [3] *S.* iv, p. 172 f. [4] *S.* iii, p. 25 f.

[5] *Ibid.* 87 f. [6] *Ibid.* 114 f. [7] *Ibid.* iii, p. 140 f.

[8] *Ibid.* p. 141. B^{hm} °pupphulaṃ. [9] *Ibid.*

[10] *Ibid.* p. 142. [11] *Ibid.* [12] S^{b} uḷāraṃ pi.

[13] B^{hm} avinimuttato. [14] S^{h} passantass'. *So above.*

Ajjhattikarūpaṃ asubhato passanto kabaḷinkārāhāraṃ parijānāti, asubhe: subhan ti vipallāsaṃ pajahati, kāmoghaṃ uttarati, kāmayogena visaṃyujjati, kāmāsavena anāsavo hoti, abhijjhā-kāyaganthaṃ bhindati, kāmūpādānaṃ na upādiyati;—

Vedanaṃ dukkhato passanto phassāhāraṃ parijānāti, dukkhe: sukhan ti vipallāsam pajahati, bhavogham uttarati, bhavayogena visaṃyujjati, bhavāsavena anāsavo hoti, vyāpāda-kāyaganthaṃ bhindati, sīlabbatūpādānaṃ na upādiyati;—

Saññaṃ, sankhāre ca anattato passanto manosañcetanāhāraṃ parijānāti, anattani: attā ti vipallāsaṃ pajahati, diṭṭhogham uttarati, diṭṭhiyogena visaṃyujjati, diṭṭhāsavena anāsavo hoti, idaṃ-saccābhinivesa-kayaganthaṃ bhindati, attavādūpādānaṃ na upādiyati;—

Viññāṇaṃ aniccato passanto viññāṇāhāraṃ parijānāti, anicce: niccan ti vipallāsaṃ pajahati, avijjoghaṃ uttarati, avijjāyogena visaṃyujjati, avijjāsavena anāsavo hoti, sīlabbataparāmāsa-kāyaganthaṃ bhindati, diṭṭhūpādānaṃ na upādiyati.

Evaṃ mahānisaṃsaṃ vadhakādivasena dassanaṃ yasmā,
tasmā khandhe dhīro vadhakādivasena passeyyā ti.

Iti sādhujanapāmojjatthāya kate Visuddhimagge paññābhāvanādhikāre khandhaniddeso nāma cuddasamo paricchedo.

XV

PAṆṆARASAMO PARICCHEDO

ĀYATANA-DHĀTU-NIDDESO

[*Āyatanāni*]

Āyatanānī ti dvādasāyatanāni: cakkhāyatanaṃ rūpāyatanaṃ sotāyatanaṃ saddāyatanaṃ ghānāyatanaṃ gandhāyatanaṃ jivhāyatanaṃ rasāyatanaṃ kāyāyatanaṃ phoṭṭhabbāyatanaṃ manāyatanaṃ dhammāyatanan ti.

Tattha

Attha-lakkhaṇa-tāvatva-kama-saṅkhepa-vitthārā,
Tathā daṭṭhabbato ceva viññātabbo vinicchayo.

[*Attha-*] Tattha visesato tāva cakkhatī ti cakkhu: rūpaṃ assādati, vibhāveti cā ti attho. Rūpayatī ti rūpaṃ; vaṇṇavikāraṃ āpajjamānaṃ hadayaṅgatabhāvaṃ pakāsetī ti attho. Suṇātī ti sotaṃ. Sappatī ti saddo; udāharīyatī ti attho. Ghāyatī ti ghānaṃ; gandhayatī ti gandho; attano vatthuṃ sūcayatī ti attho. Jīvitaṃ avhayatī ti jivhā; rasanti taṃ sattā ti raso; assādentī ti attho. Kucchitānaṃ sāsavadhammānaṃ āyo ti kāyo. Āyo ti uppattideso. Phusiyatī ti phoṭṭhabbaṃ. Munātī ti mano. Attano lakkhaṇaṃ dhārentī ti dhammo.

Avisesato pana āyatanato, āyānaṃ tananato, āyatassa ca nayanato, āyatanan ti veditabbaṃ. Cakkhurūpādisu hi taṃ taṃ dvārārammaṇā cittacetasikā dhammā sena sena anubhavanādinā kiccena āyatanti uṭṭhahanti ghaṭanti vāyamantī ti vuttaṃ hoti. Te ca āyabhūte dhamme etāni tanonti vitthārentī ti vuttaṃ hoti. Idañ ca anamatagge saṃsāre pavattaṃ atīva āyataṃ saṃsāradukkhaṃ yāva na nivattati tāva nayante va pavattayantī ti[1] vuttaṃ hoti. Iti sabbe

[1] Sh pavattentī ti.

p' ime dhammā āyatanato āyānaṃ tananato, āyatassa ca nayanato, āyatanaṃ āyatanan ti vuccanti. Api ca nivāsaṭṭhānaṭṭhena[1] ākaraṭṭhena samosaraṇaṭṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena ca āyatanaṃ veditabbaṃ. Tathā hi loke issarāyatanam Vāsudevāyatanan ti[2] ādisu *nivāsaṭṭhānaṃ* āyatanan ti vuccati. Suvaṇṇāyatanaṃ rajatāyatanan ti ādisu *ākaro*. Sāsane pana:

Manorame āyatane sevanti naṃ vihangamā ti[3]

ādisu *samosaraṇaṭṭhānaṃ*. Dakkhiṇāpatho gunnaṃ āyatanan ti ādisu *sañjātideso*. *Tatra tatr' eva sakkhibhabbataṃ pāpuṇāti sati sati āyatane* ti[4] ādisu *kāraṇaṃ*. Cakkhu-ādisu cā pi te te cittacetasikā dhammā nivasanti tadāyattavuttitāyā ti cakkhādayo ca nesaṃ *nivāsaṭṭhānaṃ*. Cakkhādisu ca te ākiṇṇattā tan-nissitattā tad-ārammaṇattā cā ti cakkhādayo nesaṃ *ākaro*, cakkhādayo ca *samosaraṇaṭṭhānaṃ* tattha tattha vatthudvārārammaṇavasena samosaraṇato. Cakkhādayo ca nesaṃ *sañjātideso* tan-nissayārammaṇabhāvena tatth' eva uppattito. Cakkhādayo ca nesaṃ *kāraṇaṃ* tesaṃ abhāve abhāvato ti. Iti nivāsaṭṭhānaṭṭhena ākaraṭṭhena samosaraṇaṭṭhānaṭṭhena sañjātidesaṭṭhena kāraṇaṭṭhena cā ti imehi pi kāraṇehi ete dhammā āyatanaṃ āyatanan ti vuccanti. Tasmā yathāvuttena atthena cakkhu ca taṃ āyatanañ cā ti cakkhāyatanaṃ . . . pe . . . dhammā ca te āyatanañ cā ti dhammāyatanan ti. Evaṃ tāv' ettha atthato viññātabbo vinicchayo.

Lakkhaṇā ti cakkhādīnaṃ lakkhaṇato p' ettha viññātabbo vinicchayo. Tāni ca pana tesaṃ lakkhaṇāni Khandhaniddese[5] vuttanayen' eva veditabbāni.

Tāvatvato ti tāvabhāvato idaṃ vuttaṃ hoti: cakkhādayo pi hi dhammā eva. Evaṃ sati dhammāyatanam icceva avatvā, kasmā dvādasāyatanānī ti vuttānī ti ce?

Cha viññāṇakāyuppattidvārārammaṇavavatthānato, idha channaṃ viññāṇakāyānaṃ dvārabhāvena ārammaṇabhā-

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[1] *The remainder of the paragraph is reproduced in Sum. Vil.* 124 f. *and Asl.* 140 f.

[2] Cf. *Jāt.* iv, 82.

[3] *A.* iii, 43.

[4] *M.* i, 494.

[5] *Above*, 443 f.

vena ca vavatthānato ayam etesaṃ bhedo hotī ti dvādasa vuttāni. Cakkhuviññāṇavīthipariyāpannassa hi viññāṇakāyassa cakkhāyatanam eva uppattidvāraṃ, rupāyatanam eva c' ārammaṇaṃ. Tathā itarāni itaresaṃ. Chaṭṭhassa pana bhavangamanasankhāto manāyatanekadeso va uppattidvāraṃ asādhāraṇam eva ca dhammāyatanaṃ ārammaṇan ti. Iti channaṃ viññāṇakāyānaṃ uppattidvārārammaṇavavatthānato dvādasavuttānī ti. Evam ettha tāvatvato viññātabbo vinicchayo.

Kamato ti idhā pi pubbe vuttesu uppattikkamādisu desanākkamo va yujjati. Ajjhattikesu hi āyatanesu sanidassanasappaṭighavisayattā cakkhāyatanaṃ pākaṭan ti paṭhamam desitaṃ. Tato anidassana-sappaṭighavisayāni sotāyatanādīni. Atha vā dassanānuttariya-savanānuttariyahetubhāvena bahūpakārattā ajjhattikesu cakkhāyatana-sotāyatanāni paṭhamaṃ desitāni. Tato ghānāyatanādīni tīṇi. Pañcannam pi gocaravisayattā ante manāyatanaṃ. Cakkhāyatanādīnam pana gocarattā tassa tassa antarantarāni bāhiresu rūpāyatanādīni. Api ca viññāṇuppattikāraṇavavatthānato pi ayam etesaṃ kamo veditabbo. Vuttañ c' etaṃ:—*cakkhuṃ paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ . . .* pe *. . . manaṃ paṭicca dhamme ca uppajjati manoviññāṇan* ti.[1] Evam kamato p' ettha viññātabbo vinicchayo.

Sankhepavitthārā ti sankhepato hi manāyatanassa ceva dhammāyatanekadesassa ca nāmena tad-avasesānañ ca āyatanānaṃ rūpena sangahitattā dvādasā pi āyatanāni nāmarūpamattam eva honti. Vitthārato pana, ajjhattikesu tāva, cakkhāyatanaṃ jātivasena cakkhupasādamattam eva, paccaya-gati-nikāya-puggalabhedato pana anantappabhedaṃ. Tathā sotāyatanādīni cattāri. Manāyatanam kusalākusalavipākakiriyaviññāṇabhedena ekūnanavutippabhedaṃ ekavīsuttarasatappabbhedañ ca. Vatthupaṭipadādibhedato pana anantappabhedaṃ. Rūpa-sadda-gandha-rasāyatanāni visabhāgapaccayādibhedato anantappabhedāni. Phoṭṭhabbāyatanaṃ pathavīdhātu-tejodhātu-vāyudhātuvasena tippa-

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[1] *M.* i, 111 f.; iii, 285; *which inserts* (P.T.S. *ed.*) ca *also after* cakkhu, *etc.* *S.* iv, 67; 87, *which inserts same.*

bhedaṃ, paccayādibhedato anekappabhedaṃ. Dhammāyatanaṃ vedanā-saññā-sankhārakkhandhasukhumarūpanibbānānaṃ sabhāvanānattabhedato anekappabhedan ti evaṃ sankhepavitthārā viññātabbo vinicchayo.

Daṭṭhabbato ti ettha pana sabbān' eva sankhatāni āyatanāni anāgamanato aniggamanato ca daṭṭhabbāni. Na hi tāni pubbe udayā kutoci āgacchanti, na pi uddhaṃvayā kuhiñci gacchanti. Atha kho pubbe udayā appaṭiladdhasabhāvāni, uddhamvayā paribhinnasabhāvāni, pubbantāparantavemajjhe paccayāyattavuttitāya avasāni pavattanti, tasmā anāgamanato aniggamanato ca daṭṭhabbāni. Tathā nirīhakato avyāpārato ca, na hi cakkhu-rūpādīnaṃ evaṃ hoti: aho vata amhākaṃ sāmaggiyaṃ viññāṇaṃ nāma uppajjeyyā ti! Na ca tāni viññāṇuppādanatthaṃ dvārabhāvena vatthubhāvena ārammaṇabhāvena vā īhanti. Na vyāpāram āpajjanti, atha kho dhammatā v'esā yaṃ cakkhurūpādisāmaggiyaṃ cakkhuviññāṇādīni sambhavantī ti, tasmā nirīhakato avyāpārato ca daṭṭhabbāni. Api ca ajjhattikāni suññagāmo viya daṭṭhabbāni dhuvasubhasukhattabhāvavirahitattā, bāhirāni gāmaghātakacorā viya ajjhattikānam abhighātakattā. Vuttañ c' etam:—*Cakkhu, bhikkhave, haññati manāpāmanāpehi rūpehī* ti[1] vitthāro. Api ca ajjhattikāni cha pāṇakā viya[2] daṭṭhabbāni, bāhirāni tesam gocarā viyā ti. Evam ettha daṭṭhabbato viññātabbo vinicchayo.

Idaṃ tāva āyatanānaṃ vitthārakathāmukhaṃ.

[*Dhātuyo*]

Tad-anantarā pana dhātuyo ti aṭṭhārasa dhātuyo:—cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu, ti. Tattha:

Atthato lakkhaṇādīhi kama-tāvatva sankhato
paccayā aṭṭha daṭṭhabbā, veditabbo vinicchayo.

Tattha *atthato* ti cakkhatī ti cakkhu, rūpayatī ti rūpaṃ cakkhussa viññāṇaṃ cakkhuviññāṇan ti evam ādinā tāva

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[1] *S.* iv, 175. [2] *Ibid.* 198 f.

nayena cakkhādīnaṃ visesatthato veditabbo vinicchayo. Avisesena vidahati dhīyate vidhānaṃ, vidhīyate etāya, ettha vā dhīyatī ti dhātu. Lokiyā hi dhātuyo kāraṇabhāvena vavatthitā hutvā suvaṇṇarajatādidhātuyo viya suvaṇṇarajatādi anekappakāraṃ saṃsāradukkhaṃ vidahanti; bhārahārehi ca bhāro viya sattehi dhīyante dhāriyantī ti attho. Dukkhavidhānamattam eva c' etā avasavattanato. Etāhi ca kāraṇabhūtāhi saṃsāradukkhaṃ sattehi anuvidhīyati. Tathā vihitañ ca taṃ etāsveva dhīyati ṭhapīyatī ti attho. Iti cakkhādisu ekeko dhammo yathāsambhavaṃ vidahati dhīyatī ti ādinā atthavasena dhātū ti vuccati. Api ca yathā titthiyānaṃ attā nāma sabhāvato natthi, na evam etā, etā pana attano sabhāvaṃ dhārentī ti dhātuyo. Yathā ca loke vicittā haritālamanosilādayo selāvayavā dhātuyo ti vuccanti, evam etā pi dhātuyo viya dhātuyo, vicittā h' ete ñāṇañeyyāvayavā ti. Yathā vā sarīrasankhātassa samudāyassa avayavabhūtesu rasasoṇitādisu aññamaññavisabhāgalakkhaṇaparicchinnesu dhātusamaññā, evam etesu pi pañcakkhandhasankhātassa attabhāvassa avayavesu dhātusamaññā veditabbā. Aññamaññavisabhāgalakkhaṇaparicchinnā h' ete cakkhādayo ti. Api ca dhātū ti nijjīvamattass' ev' etaṃ adhivacanam. Tathā hi Bhagavā: *chadhāturo ayaṃ bhikkhu puriso* ti[1] ādisu jīvasaññāsamūhanatthaṃ dhātudesanaṃ akāsī ti. Tasmā yathāvuttena atthena cakkhu ca taṃ dhātu ca cakkhudhātu . . . pe . . . manoviññāṇañ ca taṃ dhātu ca manoviññāṇadhātū ti evaṃ tāv' ettha atthato veditabbo vinicchayo.

Lakkhaṇādito ti cakkhādīnaṃ lakkhaṇādito p' ettha veditabbo vinicchayo. Tāni ca pana nesaṃ lakkhaṇādīni Khandhaniddese[2] vuttanayen' eva veditabbāni.

Kamato ti idhā pi pubbe vuttesu uppattikkamādisu desanākkamo va yujjati.[3] So ca pan' āyaṃ hetuphalānupubbavavatthānavasena vutto. Cakkhudhātu rūpadhātū ti idaṃ hi dvayaṃ hetu, cakkhuviññāṇadhātū ti phalaṃ. Evaṃ sabbattha.

Tāvatvato ti tāvabhāvato idam vuttam hoti: tesu tesu hi

[1] *M.* iii, 239. [2] *See above*, pp. 444 f., 455, 461 f. [3] *Ibid.* p. 477.

Suttābhidhammappadesesu ābhā dhātu subhā dhātu, ākāsañcāyatanadhātu viññāṇañcāyatanadhātu ākiñcaññāyatanadhātu nevasaññā-nāsaññāyatanadhātu saññāvedayitanirodhadhātu,[1] kāmadhātu vyāpādadhātu vihiṃsādhātu,[2] nekkhammadhātu avyāpādadhātu avihiṃsādhātu,[3] sukhadhātu dukkhadhātu somanassadhātu domanassadhātu upekkhādhātu,[4] avijjādhātu[5] ārambhadhātu nikkamadhātu parakkamadhātu,[6] hīnadhātu majjhimadhātu paṇītadhātu,[7] pathavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu,[8] sankhatadhātu asankhatadhātu,[9] anekadhātu nānādhātu[10] loko ti evam ādayo aññā pi dhātuyo dissanti.

Evaṃ sati sabbāsaṃ vasena paricchedaṃ akatvā, kasmā aṭṭhārasā ti ayam eva paricchedo kato ti ce? Sabhāvato vijjamānānaṃ sabbadhātūnam tad-antogadhattā. Rūpadhātu yeva hi ābhādhātu, subhadhātu pana rūpādipaṭibaddhā. Kasmā? Subhanimittattā. Subhanimittaṃ hi subhadhātu, tañ ca rūpādivinimuttaṃ na vijjati. Kusalavipākārammaṇā vā rūpādayo eva subhadhātū ti rūpādimattam ev' esā. Ākāsānañcāyatanadhātu-ādisu cittaṃ manoviññāṇadhātu yeva, sesā dhammadhātu. Saññāvedayitanirodhadhātu pana sabhāvato natthi. Dhātudvayanirodhamattam eva hi sā, kāmadhātu-dhammadhātumattaṃ vā hoti. Yath' āha:—*tattha katamā kāmadhātu?—Kāmapaṭisaṃyutto takko vitakko micchāsankappo* ti.[11] Aṭṭhārasā pi vā dhātuyo. Yath' āha:—*heṭṭhato Avīci-nirayaṃ pariyantaṃ karitvā uparito Paranimmita-Vasavattideve anto karitvā yaṃ etasmiṃ antare etth' āvacarā, ettha pariyāpannā khandhā dhātu āyatanā rūpā vedanā saññā sankhārā viññāṇaṃ: ayaṃ vuccati kāmadhātū* ti.[12]

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1 *S.* ii, 150. 2 *Ibid.* 151 f. *D.* iii, 215; *A.* iii, 447.
3 *S.* ii, 152; *D.* iii, 215; *A.* iii, 447. 4 *Vibh.* 85.
5 *S.* ii, 153. 6 *A.* i, 4; iii, 338; *Vibh.* 85. 7 *S.* ii, 154.
8 *D.* iii, 247; *M.* iii, 239 f.; *S.* ii, 248; iii, 231, 234.
9 *Dhs.* §§ 1085, 1086; 1438, 1439.
10 *A.* i, 22; v, 33, 37; cf. *S.* ii, 140 f. 11 *Vibh.* p. 86.
12 *Vibh. ibid.; Dhs.* § 1280, *which ends with* dhammā kamāvacarā, *not* kāmadhātu.

Nekkhammadhātu dhammadhātu eva. *Sabbe pi kusalā dhammā nekkhammadhātū* ti[1] vacanato manoviññāṇadhātu pi hoti yeva.

Vyāpāda-vihiṃsā-avyāpāda-avihiṃsā-sukhadukkha-somanassadomanass' upekkhā-avijjā-ārambha-nikkama-parakkamadhātuyo dhammadhātu yeva.

Hīna-majjhima-paṇītadhātuyo aṭṭhārasa-dhātumattam eva. Hīnā hi cakkhādayo hīnā dhātu, majjhimā paṇītā majjhimā ceva paṇītā ca. Nippariyāyena pana akusalā dhammadhātu manoviññāṇadhatūyo hīnā dhātu; lokiyā kusalāvyākatā ubho pi cakkhudhātu-ādayo ca majjhimadhātu; lokuttarā pana dhammadhātu manoviññāṇadhātuyo paṇītadhātu.

Pathavī-tejo-vāyodhātuyo phoṭṭhabbadhātu yeva. Āpodhātu ākāsadhātu ca dhammadhātu yeva. Viññāṇadhātu cakkhuviññāṇādi satta viññāṇadhātu sankhepo yeva.

Sattarasa dhātuyo dhammadhātu ekadeso ca sankhatā dhātu. Asankhatā pana dhātu dhammadhātu ekadeso va. Anekadhātu-nānādhātu-loko pana aṭṭhārasadhātuppabhedamattam evā ti. Iti sabhāvato vijjamānānaṃ sabbadhātūnaṃ tad-antogadhattā aṭṭhāras' eva vuttā ti. Api ca vijānanasabhāve viññāṇe jīvasaññīnaṃ saññāsamūhanattham pi aṭṭhāras' eva vuttā. Santi hi sattā vijānanasabhāve viññāṇe jīvasaññino. Tesaṃ cakkhu-sota-ghāna-jivhā-kāya-manodhātu-manoviññāṇadhātubhedena tassa anekataṃ cakkhurūpādi-paccayāyattavuttitāya aniccatañ ca pakāsetvā dīgharattānusayitaṃ jīvasaññaṃ samūhanitukāmena Bhagavatā aṭṭhārasa dhātuyo pakāsitā. Kiñ ca bhiyyo tathā veneyyajjhāsayavasena ca. Ye ca imāya anatisankhepavitthārāya desaṇāya veneyyasattā, tad-ajjhāsayavasena ca aṭṭhāras' eva pakāsitā.

Sankhepavitthāranayena tathā tathā hi
dhammaṃ pakāsayati esa yathā yathā 'ssa,
saddhammatejavihataṃ vilayaṃ khaṇena
veneyyasattahadayesu tamo payātī ti.

Evam ettha tāvatvato veditabbo vinicchayo.

Sankhato ti cakkhudhātu tāva jātito eko dhammo tveva

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[1] *Vibh. ibid.*

sankhaṃ gacchati cakkhupasādavasena; tathā sota-ghāna-jivhā-kāya-rūpa-sadda-gandha-rasadhātuyo sotappasādādivasena. Phoṭṭhabbadhātu pana pathavī-tejo-vāyo-vasena tayo dhammā ti sankhaṃ gacchati. Cakkhuviññāṇadhātu kusalākusalavipākavasena dve dhammā ti sankhaṃ gacchati; tathā sota-ghāna-jivhā-kāyaviññāṇadhātuyo. Manodhātu pana pañcadvārāvajjanakusalākusalavipākasampaṭicchanavasena tayo dhammā ti sankhaṃ gacchati. Dhammadhātu tiṇṇaṃ arūpakkhandhānaṃ soḷasannaṃ sukhumarūpānaṃ asankhatāya ca dhātuyā vasena vīsati dhammā ti sankhaṃ gacchati. Manoviññāṇadhātu sesakusalākusalāvyākataviññāṇavasena chasattati dhammā ti sankhaṃ gacchati. Evam ettha sankhato pi veditabbo vinicchayo.

Paccayā ti ettha ca cakkhudhātu tāva cakkhuviññāṇadhātuyā vippayutta-purejāta-atthi-avigata-nissay'-indriyapaccayānaṃ vasena chahi paccayehi paccayo hoti. Rūpadhātu purejāta-atthi-avigat'-ārammaṇapaccayānaṃ vasena catūhi paccayehi paccayo hoti. Evaṃ sotaviññāṇadhātu-ādīnaṃ sotadhātu-saddadhātu-ādayo. Pañcannaṃ pana nesaṃ āvajjanamanodhātu anantara-samanantara-natthi-vigatānantarūpanissayavasena pañcahi paccayehi paccayo hoti; tā ca pañca pi sampaṭicchanamanodhātuyā; tathā sampaṭicchanamanodhātu santīraṇamanoviññāṇadhātuyā; sa ca voṭṭhapanamanoviññāṇadhātuyā; voṭṭhapanamanoviññāṇadhātu ca javanamanoviññāṇadhātuyā. Javanamanoviññāṇadhātu pana ananatarāya javanamanoviññāṇadhātuyā tehi c' eva pañcahi āsevanapaccayena cā ti chahi paccayehi paccayo hoti. Esa tāva pañcadvāre nayo. Manodvāre pana bhavangamanoviññāṇadhātu āvajjanamanoviññāṇadhātuyā, āvajjanamanoviññāṇadhātu ca javanamanoviññāṇadhātuyā purimehi pañcahi paccayehi paccayo hoti. Dhammadhātu pana sattannam pi viññāṇadhātūnaṃ sahajāta-aññamaññanissaya-sampayutta-atthi-avigatādīhi bahudhā paccayo hoti. Cakkhudhātu-ādayo pana ekaccā ca dhammadhātu ekaccāya manoviññāṇadhātuyā ārammaṇapaccayādīhi pi paccayā honti. Cakkhuviññāṇadhātu-ādīnañ ca na kevalaṃ cakkhurūpādayo paccayā honti, atha kho ālokādayo pi. Ten' āhu pubbācariyā: cakkhurūpālokamanasikāre paṭicca uppajjati

cakkhuviññāṇaṃ; sotasaddavivaramanasikāre paṭicca uppajjati sotaviññāṇaṃ; ghānagandhavāyumanasikāre paṭicca uppajjati ghānaviññāṇaṃ; jivhārasa-āpamanasikāre paṭicca uppajjati jivhāviññāṇaṃ; kāyaphoṭṭhabba-pathavīmanasikāre paṭicca uppajjati kāyaviññāṇaṃ; bhavangamanadhammamanasikāre paṭicca uppajjati manoviññāṇan ti. Ayam ettha sankhepo.

Vitthārato pana paccayappabhedo Paṭiccasamuppādaniddese āvibhavissatī ti[1] evam ettha paccayato pi veditabbo vinicchayo.

Daṭṭhabbato ti daṭṭhabbato p' ettha vinicchayo veditabbo ti attho. Sabbā eva hi sankhatadhātuyo pubbantāparantavivittato dhuvasubhasukhattabhāvasuññato paccayāyattavuttito ca daṭṭhabbā. Visesato pan' ettha bheritalam viya cakkhudhātu daṭṭhabbā, daṇḍo viya rūpadhātu, saddo viya cakkhuviññāṇadhātu. Tathā ādāsatalaṃ viya cakkhudhātu, mukhaṃ viya rūpadhātu, mukhanimittaṃ viya cakkhuviññāṇadhātu. Atha vā ucchutilā viya cakkhudhātu, yantacakkayaṭṭhi viya rūpadhātu, ucchurasatelāni viya cakkhuviññāṇadhātu. Tathā adharāraṇī[2] viya cakkhudhātu, uttarāraṇī viya rūpadhātu, aggi viya cakkhuviññāṇadhātu. Esa nayo sotadhātu-ādisu. Manodhātu pana yathāsambhavato cakkhuviññāṇadhātu-ādīnaṃ purecarānucarā viya daṭṭhabbā. Dhammadhātuyā vedanākkhandho sallam iva, sūlam iva ca daṭṭhabbo. Saññāsankhārakkhandhā vedanā sallasūlayogā āturā viya puthujjanānaṃ vā saññā āsā dukkhajananato rittamuṭṭhi viya; ayathābhuccanimittagāhakato vanamigo viya. Sankhārā paṭisandhiyaṃ pakkhipanato angārakāsuyaṃ khipanakapurisā viya, jātidukkhānubandhato rājapurisānubandhacorā viya. Sabbānatthāvahassa khandhasantānassa hetuto visa rukkhabījāni viya, rūpaṃ nānāvidhupaddavanimittato khuracakkaṃ[3] viya daṭṭhabbam.

Asankhatā pana dhātu amatato santato khemato ca daṭṭhabbā. Kasmā? Sabbānatthāvahassa paṭipakkhabhūtattā.

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[1] Chapter XVII. [2] B[hm] adhāraṇī.
[3] S[h] uracakkam.

Manoviññāṇadhātu ārammaṇesu vavatthānābhāvato araññamakkaṭo viya, duddamanato assakhaḷunko viya, yatthakāmanipātito vehāsakkhittadaṇḍo viya, lobhadosādi-nānappakārakilesavesayogato ranganaṭo viya daṭṭhabbā ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-magge paññābhāvanādhikāre Āyatanadhātuniddeso nāma pannarasamo paricchedo.

XVI

SOLASAMO PARICCHEDO

INDRIYA-SACCA-NIDDESO

[*Indriyāni*]

Dhātūnam anantaraṃ uddiṭṭhāni pana indriyānī ti bāvīsatindriyāni: cakkhundriyaṃ sotindriyaṃ ghānindriyaṃ jivhindriyaṃ kāyindriyaṃ manindriyaṃ, itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ, saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ, anaññātaññassāmītindriyaṃ aññindriyaṃ aññātāvindriyan ti. Tattha

Atthato lakkanādīhi kamato ca vijāniyā
bhedābhedā tathā kiccā bhūmito ca vinicchayaṃ.

[*Atthato*] Tattha cakkhādīnaṃ tāva cakkhatī ti cakkhū ti ādinā nayena attho pakāsito. Pacchimesu pana tīsu paṭhamaṃ pubbabhāge anaññātaṃ amataṃ padaṃ catusaccadhammaṃ vā jānissāmī ti evaṃ paṭipannassa uppajjanato indriyaṭṭhasambhavato ca *anaññātaññassāmītindriyan* ti vuttaṃ. Dutiyaṃ ājānanato indriyaṭṭhasambhavato ca *aññindriyaṃ*. Tatiyaṃ aññātāvino catusu saccesu niṭṭhitañāṇakiccassa khīṇāsavassa uppajjanato indriyaṭṭhasambhavato ca *aññātāvindriyaṃ*.

Ko pana nesaṃ indriyaṭṭho nāmā ti? Indalingaṭṭho indriyaṭṭho; indadesitaṭṭho indriyaṭṭho; indadiṭṭhaṭṭho indriyaṭṭho; indasiṭṭhaṭṭho indriyaṭṭho; indajuṭṭhaṭṭho indriyaṭṭho: so sabbo pi idha yathāyogaṃ yujjati. Bhagavā hi sammāsambuddho paramissariyabhāvato indo, kusalākusalañ ca kammaṃ kammesu kassaci issariyābhāvato. Ten' ev' ettha kam-

masañjanitāni tāva indriyāni kusalākusalakammaṃ ullingenti. Tena ca siṭṭhānī ti indalingaṭṭhena indasiṭṭhaṭṭhena ca indriyāni. Sabbān' eva pan' etāni Bhagavatā yathābhūtato pakāsitāni abhisambuddhāni cā ti indadesitaṭṭhena indadiṭṭhaṭṭhena ca indriyāni. Ten' eva Bhagavatā munindena kānici gocarāsevanāya, kānici bhāvanāsevanāya sevitānī ti indajuṭṭhaṭṭhenā pi indriyāni. Api ca ādhipaccasankhātena issariyaṭṭhenā pi etāni indriyāni. Cakkhuviññāṇādippavattiyaṃ hi cakkhādīnaṃ siddhaṃ ādhipaccaṃ, tasmiṃ tikkhe tikkhattā, mande mandattā ti. Ayaṃ tāv' ettha atthato vinicchayo.

Lakkhaṇādīhī ti lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhānehi pi cakkhādīnaṃ vinicchayaṃ vijāniyā ti attho. Tāni ca nesaṃ lakkhaṇādīni Khandhaniddese vuttān' eva.[1] Paññindriyādīni hi cattāri atthato amoho yeva. Sesāni tattha sarūpen' eva āgatāni.

Kamato ti ayam pi desanākkamo va.

Tattha ajjhattadhammapariññāya ariyabhūmipaṭilābho hotī ti attabhāvapariyāpannāni *cakkhundriyādīni* paṭhamaṃ desitāni.

So pana attabhāvo yaṃ dhammaṃ upādāya itthī ti vā puriso ti vā sankhaṃ gacchati, ayaṃ so ti nidassanatthaṃ tato *itthindriyaṃ purisindriyañ* ca; so duvidho pi jīvitindriyapaṭibaddhavuttī ti ñāpanatthaṃ tato *jīvitindriyaṃ*.

Yāva tassa pavatti, tāva etesaṃ vedayitānaṃ anivatti. Yañ ca kiñci vedayitaṃ sabbaṃ taṃ dukkhan ti ñāpanatthaṃ tato *sukhindriyādīni*.

Taṃ nirodhatthaṃ pana ete dhammā bhāvetabbā ti paṭipattidassanatthaṃ tato *saddhādīni*.

Imāya paṭipattiyā esa dhammo paṭhamaṃ attani pātubhavatī ti paṭipattiyā amoghabhāvadassanatthaṃ tato *anaññātaññassāmītindriyaṃ*. Tass' eva phalattā tato anantaraṃ bhāvetabbato ca tato *aññindriyaṃ*. Tato paraṃ bhāvanāya imassa adhigamo, adhigate ca pana imasmiṃ natthi kiñci uttarikaraṇīyan ti ñāpanatthaṃ ante paramassāsabhūtaṃ *aññātāvindriyaṃ* desitan ti ayam ettha kamo.

[1] *Above*, pp. 444, 446 f.

Bhedābhedā ti jīvitindriyass' eva c' ettha bhedo. Taṃ hi rūpajīvitindriyaṃ arūpajīvitindriyan ti duvidhaṃ hoti. Sesānaṃ abhedo ti evam ettha bhedābhedato vinicchayaṃ vijāniyā.

Kiccā ti kiṃ indriyānaṃ kiccan ti ce? Cakkhundriyassa tāva: *cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ indriyapaccayena paccayo* ti vacanato[1] yan taṃ indriyapaccayabhāvena sādhetabbaṃ attano tikkhamandādibhāvena cakkhuviññāṇādi-dhammānaṃ tikkhamandādi sankhātaṃ attākārānuvattāpanaṃ, idaṃ kiccaṃ. Evaṃ sotaghānajivhākāyānaṃ manindriyassa pana sahajātadhammānaṃ attano vasavattāpaṇaṃ;[2] jīvitindriyassa sahajātadhammānupālanaṃ; itthindriyapurisindriyānaṃ itthipurisalinganimittakuttākuppākārānuvidhānaṃ; sukhadukkhasomanassadomanassindriyānaṃ sahajātadhamme abhibhavitvā yathāsakaṃ oḷārikākārānupāpanaṃ; upekkhindriyassa santapaṇītamajjhattārānupāpanaṃ; saddhādīnaṃ paṭipakkhābhibhavanaṃ sampayuttadhammānañ ca pasannākārādibhāvasampāpanaṃ; anaññātaññassāmītindriyassa saññojanattayappahānañ[3] c' eva sampayuttānañ ca tappahānābhimukhabhāvakaraṇam; aññindriyassa kāmarāgavyāpādāditanukaraṇappahānañ c' eva sahajātānañ ca attano vasānuvattāpanaṃ; aññātāvindriyassa sabbakiccesu ussukappahānañ c' eva amatābhimukhabhāvapaccayatā ca sampayuttānan ti evam ettha kiccato vinicchayaṃ vijāniyā.

Bhūmito ti cakkhu-sota-ghāna-jivhā-kāya-itthi-purisa-sukha-dukkha-domanassindriyāni c' ettha kāmāvacarān' eva. Manindriya-jīvitindriya-upekkhindriyāni saddhā-viriyā-sati-samādhi-paññindriyāni ca catubhūmipariyāpannāni. Somanassindriyaṃ kāmāvacara-rūpāvacara-lokuttaravasena bhūmittayapariyāpannaṃ. Avasāne tīṇi lokuttarān' evā ti evam ettha bhūmito pi vinicchayaṃ vijāniyā.[4] Evaṃ hi vijānanto:

Saṃvegabahulo bhikkhu ṭhito indriyasaṃvare,
Indriyāni pariññāya dukkhass' antaṃ karissatī ti.

Idaṃ indriyānaṃ vitthārakathāmukhaṃ.

[1] *Tikapaṭṭhāna.*
[2] Sh vase vatt°.
[3] *All editions so, not* saṃy°.
[4] Bhm vijāneyya.

[*Saccāni*]

Tad-anantarāni pana saccānī ti cattāri ariyasaccāni: dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ, dukkhanirodho ariyasaccaṃ, dukkhanirodhagāminipaṭipadā ariyasaccan ti.

Tattha:

Vibhāgato nibbacana-lakkhaṇādippabhedato
atthatthuddhārato ceva anūnādhikato tathā.

Kamato jāti-ādīnam nicchayā ñāṇakiccato
anto-gatānaṃ pabhedā upamāto catukkato.

Suññatekavidhādīhi sabhāgavisabhāgato
vinicchayo veditabbo viññunā sāsanakkame.

Tattha *vibhāgato* ti dukkhādīnaṃ hi cattāro cattāro atthā vibhattā tathā avitathā anaññathā, ye dukkhādīni abhisamentehi abhisametabbā. Yath' ·āha:—*dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho* . . . ime cattāro dukkhassa dukkhaṭṭhā tathā avitathā anaññathā. *Samudayassa āyūhanaṭṭho nidānaṭṭho saṃyogaṭṭho palibodhaṭṭho* . . . *Nirodhassa nissaraṇaṭṭho vivekaṭṭho asaṅkhataṭṭho amataṭṭho* . . . *maggassa niyyānaṭṭho hetuṭṭho dassanaṭṭho adhipateyyaṭṭho* . . .[1] Ime cattāro maggassa maggaṭṭhā tathā avitathā anaññathā ti. Tathā dukkhassa pīḷanaṭṭho saṅkhataṭṭho santāpaṭṭho vipariṇāmaṭṭho abhisamayaṭṭho ti evam ādi. Iti evaṃ vibhattānaṃ catunnaṃ catunnaṃ atthānaṃ vasena dukkhādīni veditabbānī ti. Ayaṃ tāv' ettha vibhāgato vinicchayo.

Nibbacana-lakkhaṇādippabhedato ti ettha pana *nibbacanato* tāva: idha *du* iti ayaṃ saddo kucchite dissati; kucchitaṃ hi puttaṃ dupputto ti vadanti. *Khaṃ*-saddo pana tucche; tucchaṃ hi ākāsaṃ khan ti vuccati. Idañ ca paṭhamasaccaṃ kucchitaṃ aneka-upaddavādhiṭṭhānato, tucchaṃ bālajanaparikappitadhuvasubhasukhattabhāvavirahitato, tasmā kucchitattā tucchattā ca dukkhan ti vuccati.

[1] Cf. *Pṭs.* i, 118, *where for each 'truth' a fifth attribute is added at the dotted hiatus. On the three words expressing truth* cf. *D.* iii, 273 f.; *S.* v, 430 f.; *and below*, p. 495.

Saṃ iti ca ayaṃ saddo samāgamo sametan ti ādisu saṃyogaṃ dīpeti. *U* iti ayaṃ uppannaṃ uditan ti ādisu uppattiṃ. *Aya*-saddo kāraṇaṃ dīpeti. Idañ cā pi dutiyasaccaṃ avasesapaccayasamāyoge sati dukkhass' uppattikāraṇaṃ. Iti dukkhassa saṃyoge uppattikāraṇattā dukkhasamudayan ti vuccati.

Tatiyasaccaṃ pana yasmā *ni*-saddo abhāvaṃ, *rodha*-saddo ca cārakaṃ dīpeti, tasmā abhāvo ettha saṃsāracārakasankhātassa dukkharodhassa sabbagatisuññattā; samadhigate vā tasmiṃ saṃsāracārakasankhātassa dukkharodhassa abhāvo hoti tappaṭipakkhattā ti pi dukkhanirodhan ti vuccati. Dukkhassa vā anuppādanirodhapaccayattā dukkhanirodhan ti.

Catutthasaccaṃ pana yasmā etaṃ dukkhanirodhaṃ gacchati ārammaṇavasena tad-abhimukhabhūtattā, paṭipadā ca hoti dukkhanirodhappattiyā, tasmā dukkhanirodhagāminipaṭipadā ti vuccati. Yasmā pan' etāni Buddhādayo ariyā paṭivijjhanti, tasmā ariyasaccānī ti vuccanti. Yath' āha:—*cattār' imāni, bhikkhave, ariyasaccāni. Katamāni?* . . . pe . . . *imāni kho, bhikkhave, cattāri ariyasaccāni.*[1] Ariyā imāni paṭivijjhanti, tasmā ariyasaccānī ti vuccantī ti.

Api ca ariyassa saccānī ti pi ariyasaccāni, yath' āha: *sadevake, bhikkhave, loke* . . . pe . . . [*sadeva-*] *manussāya Tathāgato ariyo, tasmā ariyasaccānī ti vuccanti* ti.[2]

Atha vā ekesaṃ abhisambuddhattā ariyabhāvasiddhito pi ariyasaccāni, yath' āha:—*imesaṃ kho, bhikkhave, catunnaṃ ariyasaccānaṃ yathābhūtaṃ abhisambuddhattā Tathāgato arahaṃ sammāsambuddho ariyo*[3] *ti vuccatī*[4] ti.

Api ca kho pana ariyāni saccānī ti pi ariyasaccāni. *Ariyānī* ti tathāni-avitathāni avisaṃvādakānī ti attho; yath' āha:—*imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni, tasmā*[5] *ariyasaccānī ti vuccantī* ti[6] evam ettha nibbacanato vinicchayo veditabbo.

Kathaṃ *lakkhaṇādippabhedato* ti? Ettha hi bādhanalakkha-

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[1] *S.* v, 433, *etc.* [2] *Ibid.* [3] *Omitted in* P.T.S. *ed.*
[4] *Ibid.* p. 433. [5] P.T.S. *ed. adds* -ti-ha.
[6] *S.* v, 431.

ṇam dukkhasaccaṃ, santāpanarasaṃ, pavattipaccupaṭṭhānaṃ; pabhavalakkhaṇaṃ samudayasaccaṃ, anupacchedakaraṇarasaṃ, paḷibodhapaccupaṭṭhānaṃ; santilakkhaṇaṃ nirodhasaccaṃ, accutirasaṃ, animittapaccupaṭṭhānaṃ; niyyānalakkhaṇam maggasaccaṃ, kilesappahānarasaṃ, vuṭṭhānapaccupaṭṭhānaṃ. Api ca pavattipavattana-nivattinivattanalakkhaṇāni paṭipāṭiyā. Tathā sankhatataṇhā asankhatadassanalakkhaṇāni cā ti evam ettha lakkhaṇādippabhedato vinicchayo veditabbo.

Atthatthuddhārato cevā ti ettha pana atthato tāva ko saccaṭṭho ti ce? Yo paññācakkhunā upaparikkhamānānaṃ māyā va viparīto marīcī va visaṃvādako titthiyānaṃ attā va anupalabbhasabhāvo ca na hoti, atha kho bādhanappabhavasantiniyyānappakārena tacchāviparītabhūtabhāvena ariyañāṇassa gocaro hoti yeva. Esa aggilakkhaṇam viya lokapakati viya ca tacchāviparītabhūtabhāvo saccaṭṭho ti veditabbo. Yath' āha:—*idaṃ dukkhan ti, bhikkhave, tatham etaṃ, avitatham etaṃ, anaññatham etan* ti[1] vitthāro. Api ca:

Nābādhakaṃ yato dukkhaṃ, dukkhā aññaṃ na bādhakaṃ,
bādhakattaniyāmena tato saccam idaṃ mataṃ.

Taṃ vinā nāññato dukkhaṃ, na hoti na ca taṃ tato,
dukkhahetuniyāmena iti saccaṃ visattikā.

Nāññā nibbānato santi santaṃ na ca na taṃ yato,
santabhāvaniyāmena tato saccaṃ idam mataṃ.

Maggā aññaṃ na niyyānaṃ aniyyāno na cāpi so
tacchaniyyānabhāvattā iti so saccasammato.

Iti tacchāvipallāsa-bhūtabhāvaṃ catusvapi
dukkhādisvapi sesena saccaṭṭham āhu paṇḍitā ti.

Evam atthato vinicchayo veditabbo.

Katham *atthuddhārato?* Idhā 'yaṃ saccasaddo anekesu atthesu dissati, seyyathīdaṃ:

saccaṃ bhaṇe na kujjheyyā ti[2]

ādisu vācāsacce.

Sacce ṭhitā samaṇabrāhmaṇā cā ti[3]

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[1] *S.* v, 430. [2] *Dhp.* 224. [3] *Not traced.*

ādisu viratisacce.

Kasmā nu saccāni vadanti nānā
pavādiyāse kusalāvadānā ti[1]

ādisu diṭṭhisacce.

Ekaṃ hi saccaṃ na dutīyan ti[2]

ādisu paramatthasacce Nibbāne ceva magge ca.

Catunnaṃ ariyasaccānaṃ kati kusalā ti[3] ādisu ariyasacce. Svāyam idhā pi ariyasacce vattatī ti evam ettha atthuddhārato pi vinicchayo veditabbo.

Anūnādhikato ti kasmā pana cattār' eva ariyasaccāni vuttāni anūnāni anadhikānī ti ce? Aññassāsambhavato, aññatarassa ca apaneyyābhāvato. Na hi etehi aññaṃ adhikaṃ vā etesaṃ vā ekam pi apaṇetabbaṃ sambhoti. Yath' āha:—*idha, bhikkhave, āgaccheyya samaṇo vā brāhmaṇo vā n' etaṃ dukkhaṃ ariyasaccaṃ, aññaṃ dukkhaṃ ariyasaccaṃ. Aham etaṃ dukkhaṃ ariyasaccaṃ ṭhapetvā aññaṃ dukkhaṃ ariyasaccaṃ paññapessāmī ti n' etaṃ ṭhānaṃ vijjatī* ti[4] ādi. Yathā c' āha:—*Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya n' etaṃ dukkhaṃ paṭhamaṃ ariyasaccaṃ yaṃ samaṇena Gotamena desitaṃ, aham etaṃ dukkhaṃ paṭhamaṃ ariyasaccaṃ paccakkhāya aññaṃ dukkhaṃ paṭhamaṃ ariyasaccaṃ paññapessāmī ti n' etaṃ ṭhānaṃ vijjatī ti*[5] ādi. Api ca pavattim ācikkhanto Bhagavā sahetukaṃ ācikkhi, nivattiñ ca saupāyaṃ. Iti pavatti nivatti tad-ubhayahetūnaṃ etaṃ paramato cattār' eva vuttāni. Tathā pariññeyya-pahātabbasacchikātabba-bhāvetabbānaṃ, taṇhāvatthu taṇhā taṇhānirodha-taṇhānirodhūpāyānaṃ; ālaya-ālayārāmatā ālayasamugghāta-ālayasamugghātūpāyānañ ca vasenā pi cattār' eva vuttānī ti evam ettha anūnādhikato vinicchayo veditabbo.

Kamato ti ayaṃ pi desanākkamo va. Ettha ca oḷārikattā sabbasattasādhāraṇattā ca suviññeyyan ti dukkhasaccaṃ paṭhamaṃ vuttaṃ; tass' eva hetudassanatthaṃ tad-anantaraṃ samudayasaccaṃ; hetunirodhā phalanirodho ti ñāpanatthaṃ kato nirodhasaccaṃ; tad-adhigamupāyadassanatthaṃ ante maggasaccaṃ.

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[1] *Sn. ver.* 885. [2] *Ibid. ver.* 884.
[3] *Vibh.* 112. S[h] *omits* ariya°. [4] *Not traced.*
[5] *S.* v, 428, *but has* bhikkhu, *not* bhikkhave.

Bhavasukhassādagathitānaṃ[1] vā sattānaṃ saṃvegajananatthaṃ paṭhamaṃ dukkham āha. Taṃ neva akataṃ āgacchati, na issaranimmānādito hoti; ito pana hotī ti ñāpanatthaṃ tad-anantaraṃ samudayaṃ. Tato sahetukena dukkhena abhibhūtattā saṃviggamānasānaṃ dukkhanissaraṇagavesīnaṃ nissaraṇadassanena assāsajananatthaṃ nirodhaṃ. Tato nirodhādhigamatthaṃ nirodhasampāpakaṃ maggan ti evaṃ ettha kamato vinicchayo veditabbo.

[*Dukkhaniddeso*]

Jāti-ādīnaṃ nicchayā ti ye te ariyasaccāni niddisantena Bhagavatā: *jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhaṃ, sokaparidevadukkhadomanassupāyāsā pi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' icchaṃ na labhati tam pi dukkhaṃ, sankhittena pañcupādānakkhandhā dukkhā* ti[2] dukkhaniddese dvādasa dhammā: *yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatra tatrābhinandinī, seyyathīdaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā* ti[3] samudayaniddese tividhā taṇhā;—*yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo* ti[4] evaṃ nirodhaniddese atthato ekam eva Nibbānaṃ;—*katamaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ? Ayam eva ariyo aṭṭhangiko maggo, seyyathīdaṃ* . . . pe . . . *sammāsamādhī* ti[5] evaṃ magganiddese aṭṭha dhammā ti iti catunnaṃ saccānaṃ niddese jāti-ādayo dhammā vuttā, tesaṃ jāti-ādīnaṃ nicchayā pi ettha vinicchayo veditabbo. Seyyathīdaṃ: ayaṃ hi jātisaddo anekattho. Tathā h' esa: *ekam pi jātiṃ, dve pi jātiyo* ti[6] ettha bhave āgato. *Atthi, Visākhe, Nigaṇṭhā nāma samaṇajātī* ti[7] ettha nikāye. *Jāti dvīhi khandhehi sangahitā* ti[8] ettha sankhatalakkhaṇe. *Yaṃ mātukucchismiṃ paṭhamaṃ cittaṃ uppannaṃ, paṭhamaṃ viññāṇaṃ pātubhūtaṃ, tad-upādāya sā v' assa jātī* ti[9] ettha paṭi-

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1 S[h] °gatitānaṃ.
2 *D.* ii, 305; *M.* iii, 249, *etc.* *Vibh.* 99.
3 *Ibid.* 4 *Ibid.* 5 *Ibid.* 6 *D.* i, 81, *etc.*
7 *A.* i, 206. *Editions all* sic, *not* -jātikā.
8 *Dhk.* 15. 9 *Not traced.*

sandhiyaṃ. *Sampatijāto, Ānanda, Bodhisatto* ti[1] ettha pasūtiyaṃ. *Akkhitto anupakuṭṭho jātivādenā* ti[2] ettha kule. *Yato 'haṃ, bhagini, ariyāya jātiyā jāto* ti[3] ettha ariyasīle. Svāyam idha gabbhaseyyakānaṃ paṭisandhito paṭṭhāya yāva mātukucchimhā nikkhamanaṃ tāva pavattesu khandhesu. Itaresaṃ paṭisandhikhandhesvevā ti daṭṭhabbo. Ayam pi ca pariyāyakathā va.

Nippariyāyato pana tattha tattha nibbattamānānaṃ sattānaṃ ye ye khandhā pātubhavanti tesaṃ tesaṃ paṭhamapātubhāvo jāti nāma. Sā pan' esā tattha tattha bhave paṭhamābhinibbattilakkhaṇā, niyyātanarasā, atītabhavato idha ummujjanapaccupaṭṭhānā, dukkhavicittatāpaccupaṭṭhānā vā. Kasmā pan' esā dukkhā ti ce ? Anekesaṃ dukkhānaṃ vatthubhāvato; anekāni hi dukkhāni, seyyathīdaṃ: dukkhadukkhaṃ, vipariṇāmadukkhaṃ, sankhāradukkhaṃ, paṭicchannadukkhaṃ, appaṭicchannadukkhaṃ, pariyāyadukkhaṃ, nippariyāyadukkhan ti. Tattha kāyika-cetasikā dukkhā vedanā sabhāvato ca nāmato ca dukkhattā *dukkhadukkhan* ti vuccati. Sukhā-vedanā-vipariṇāmena dukkhuppattihetuto *vipariṇāmadukkhaṃ*. Upekkhāvedanā ceva sesā ca tebhūmakā sankhārā udayabbayapparipīḷitattā[4] *sankhāradukkhaṃ*. Kaṇṇasūla-dantasūlarāgajapariḷāha-dosajapariḷāhādi-kāyikacetasiko ābādho pucchitvā jānitabbato upakkamassa ca apākaṭabhāvato *paṭicchannadukkhaṃ* nāma, apākaṭadukkhan ti pi vuccati. Dvattiṃsakammakāraṇādisamuṭṭhāno ābādho apucchitvā va jānitabbato upakkamassa ca pākaṭabhāvato *appaṭicchannadukkham* nāma, pākaṭadukkhan ti pi vuccati. Ṭhapetvā dukkhadukkhaṃ, sesaṃ Dukkhasaccavibhange āgataṃ.[5] Jāti-ādisabbam pi tassa tassa dukkhassa vatthubhāvato *pariyāyadukkhaṃ*. Dukkhadukkhaṃ pana *nippariyāyadukkhan* ti vuccati.

Tatrā 'yaṃ jāti yaṃ taṃ Bālapaṇḍitasuttādisu[6] Bhagavatā pi upamāvasena pakāsitaṃ āpāyikaṃ dukkhaṃ, yañ ca sugatiyam pi manussaloke gabbhokkanti-mūlakādibhedaṃ duk-

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[1] *M.* iii, 123, *quoted Sum. V.* i, 61. [2] *A.* iii, 152.
[3] *M.* ii, 103. [4] Bhm °paṭipīḷ°. [5] *Vibh.* 99 f.
[6] *M.* iii, 163 f. (No. 129); cf. *D.* ii, 305 f.

khaṃ uppajjati, tassa vatthubhāvato dukkhā. Tatridam gabbhokkanti-mūlakādibhedaṃ dukkhaṃ: ayaṃ hi satto mātukucchimhi nibbattamāno na uppalapadumapuṇḍarīkādisu nibbattati, atha kho heṭṭhā āmāsayassa uparipakkāsayassa udarapaṭalapiṭṭhikaṇṭakānaṃ vemajjhe paramasambādhe tibbandhakāre nānākuṇapagandhaparibhāvita-paramaduggandhapavanavicarite adhimattajegucche kucchipadese pūtimaccha-pūtikummāsacandanikādisu kimi viya nibbattati. So tattha nibbatto dasamāse mātukucchisambhavena usmanā[1] puṭapākaṃ viya paccamāno piṭṭhapiṇḍi viya sediyamāno samiñjana-pasāraṇādi-rahito adhimattaṃ dukkhaṃ anubhotī ti idaṃ tāva gabbhokkantimūlakaṃ dukkhaṃ.

Yaṃ pana so mātu sahasā upakkhalanagamananisīdanavuṭṭhānaparivattanādisu surādhuttahatthagato eḷako viya, ahituṇḍikahatthagato sappapotako viya ca ākaḍḍhanaparikaḍḍhana-odhūnana-niddhūnanādinā upakkamena adhimattaṃ dukkhaṃ anubhavati; yañ ca mātu sītūdakapānakāle sītanarakūpapanno viya, uṇhayāgubhattādi-ajjhoharaṇakāle angāravuṭṭhisamparikiṇṇo viya, loṇambilādi-ajjhoharaṇakāle khārāpatacchakādi-[2]kammakāraṇapatto viya, tibbaṃ dukkhaṃ anubhoti, idaṃ gabbhapariharaṇamūlakaṃ dukkhaṃ.

Yaṃ pan' assa mūḷhagabbhāya mātuyā mittāmaccasuhajjādīhi pi adassanārahe dukkhuppattiṭṭhāne chedanaphālanādīhi dukkhaṃ uppajjati, idaṃ gabbhavipattimūlakaṃ dukkhaṃ.

Yaṃ vijāyamānāya mātuyā kammajehi vātehi parivattetvā narakapapātaṃ viya, atibhayānakaṃ yonimaggaṃ paṭipātiyamānassa paramasambādhena yonimukhena tāḷacchiggaḷena viya, nikkaḍḍhiyamānassa mahānāgassa narakasattassa viya, ca sanghātapabbatehi vicuṇṇiyamānassa dukkhaṃ uppajjati, idaṃ vijāyanamūlakaṃ dukkhaṃ.

Yaṃ pana jātassa taruṇavaṇasadisasukhumālasarīrassa hatthagahaṇa-nahāpana-dhovana-coḷaparimajjanādikāle sūcimukhakhuradhārāhi vijjhanaphālanasadisaṃ dukkhaṃ uppajjati, idaṃ mātukucchito bahinikkhamanamūlakaṃ dukkhaṃ.

[1] B^hm usmānā. [2] B^hm °paticchak°

Yaṃ tato paraṃ pavattiyaṃ attanā va attānaṃ vadhentassa acelakavatādivasena[1] ātāpanaparitāpanānuyogam-anuyuttassa kodhavasena abhuñjantassa ubbandhantassa ca dukkhaṃ uppajjati, idaṃ attūpakkamamūlakaṃ dukkhaṃ.

Yaṃ pana parato vadhabandhanādīni anubhavantassa uppajjati, idaṃ parūpakkamamūlakaṃ dukkhan ti.

Iti imassa sabbassā pi dukkhassa ayaṃ jāti vatthum eva hoti. Ten' etaṃ vuccati:

Jāyetha no ce narakesu satto tatth' aggidāhādikam appasayhaṃ
labhetha dukkhaṃ nu kuhiṃ patiṭṭhaṃ icc' āha dukkhā ti munī 'dha jātiṃ.

Dukkhaṃ tiracchesu kasāpatodadaṇḍābhighātādibhavaṃ anekaṃ,
yan taṃ kathaṃ tattha bhaveyya jātiṃ vinā tahiṃ jāti tato pi dukkhā.

Petesu dukkhaṃ pana khuppipāsā vātātapādippabhavaṃ vicittaṃ,
yasmā ajātassa na tattha atthi tasmā pi dukkhaṃ muni jātim āha.

Tibbandhakāre ca asayhasīte lokantare yaṃ asuresu dukkhaṃ,
na taṃ bhave tattha na c' assa jāti yato ayaṃ jāti tato pi dukkhā.

Yañ cā pi gūthanarake viya mātugabbhe
satto vasaṃ ciramato bahi nikkhamañ ca,
pappoti dukkhaṃ atighoram idam pi natthi
jātiṃ vinā iti pi jāti ayaṃ[2] hi dukkhā.

Kiṃ bhāsitena bahunā nanu yaṃ kuhiñci
atthī 'dha kiñci-d-api dukkham idaṃ kadāci,
nev' atthi jāti virahena yato mahesi
dukkhā ti sabbapaṭhamaṃ imam āha jātin ti.

Ayaṃ tāva jātiyaṃ vinicchayo.

[1] Sh aceḷ°. [2] Sh jāti-r-ayam.

Jarā pi dukkhā ti ettha duvidhā jarā; sankhatalakkhaṇañ ca khaṇḍiccādi-sammato santatiyaṃ ekabhavapariyāpannakhandhapurāṇabhāvo ca; sā idha adhippetā. Sā pan' esā jarā khandhaparipākalakkhaṇā, maraṇūpanayanarasā, yobbanavināsapaccupaṭṭhānā,[1] dukkhā sankhāradukkhabhāvato ceva dukkhavatthuto ca. Yaṃ hi angapaccangasithilībhāva-indriyavikāravirūpatā yobbanavināsa[1]-balūpaghāta[2]-satimativippavāsa-paraparibhavādi anekapaccayaṃ kāyika-cetasikadukkhaṃ uppajjati, jarā tassa vatthu. Ten' etaṃ vuccati:—

Angānaṃ sithilībhāvā indriyānaṃ vikārato
yobbanassa vināsena balassa upaghātato,

Vippavāsasatādīnaṃ puttadārehi attano
apassādanīyato ceva bhiyyo bālattapattiyā;

Pappoti dukkhaṃ yaṃ macco, kāyikaṃ mānasaṃ tathā
sabbam etaṃ jarāhetu yasmā tasmā jarā dukhā[3] ti.

Ayaṃ jarāyaṃ vinicchayo.

Maraṇam pi dukkhan ti etthā pi duvidhaṃ maraṇaṃ: sankhatalakkhaṇañ ca yaṃ sandhāya vuttaṃ: *jarāmaraṇaṃ dvīhi khandhehi sangahitan* ti.[4] Ekabhavapariyāpannajīvitindriyappabandhavicchedo ca. Yaṃ sandhāya vuttaṃ:— *niccaṃ maraṇato bhayan* ti.[5] Taṃ idha adhippetaṃ. Jātipaccayā maraṇaṃ upakkamamaraṇaṃ sarasamaraṇaṃ āyukkhayamaraṇaṃ puññakkhayamaraṇan ti pi tass' eva nāmaṃ. Tayidaṃ cutilakkhaṇaṃ, viyogarasaṃ, gativippavāsapaccupaṭṭhānaṃ. Dukkhassa pana vatthubhāvato dukkhan ti veditabbaṃ. Ten' etaṃ vuccati:

Pāpassa pāpakammādi nimittam anupassato
bhaddassā 'pasahantassa viyogaṃ piyavatthukaṃ.

Mīyamānassa[6] yaṃ dukkhaṃ mānasaṃ avisesato sabbesañ cā pi yaṃ sandhibandhanacchedanādikaṃ.

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[1] B[hm] yobbanna-. [2] S[h] viriyāvasāda-.
[3] *So all edns.* [4] *Dhk.* 15.
[5] *Sn.* ver. 576. [6] B[hm] Piyamānassa.

Vitujjamānadhammānaṃ hoti dukkhaṃ sarīrajaṃ
asayhamappaṭikāraṃ dukkhass' etass' idaṃ yato
maraṇaṃ vatthu ten' etaṃ, dukkham icc' eva bhāsitan ti.

Ayaṃ maraṇe vinicchayo.

Sokādisu soko nāma ñātivyasanādīhi[1] phuṭṭhassa cittasantāpo. So, kiñcāpi atthato, domanassam eva hoti. Evaṃ sante pi anto nijjhānalakkhaṇo, cetaso parijjhāpanaraso, anusocanapaccupaṭṭhāno. Dukkho pana dukkhadukkhato, dukkhavatthuto ca. Ten' etaṃ vuccati:

Sattānaṃ hadayaṃ soko visasallam va tujjati[2]
aggitatto va nārāco bhusaṃ va dahate puna.

Samāvahati ca vyādhi[3] jarāmaraṇabhedanaṃ
dukkham pi vividhaṃ yasmā, tasmā dukkho ti vuccatī ti.

Ayaṃ soke vinicchayo.

Paridevo nāma ñātivyasanādīhi[3] phuṭṭhassa vacīpalāpo. So lālappanalakkhaṇo, guṇadosakittanaraso, sambhamapaccupaṭṭhāno.[4] Dukkho pana sankhāradukkhabhāvato, dukkhavatthuto ca. Ten' etaṃ vuccati:

Yaṃ sokasallavihato paridevamāno
kaṇṭhoṭṭhatālutalasosajam appasayhaṃ,
bhiyyo 'dhimattam adhigacchati yeva dukkhaṃ
dukkho ti tena Bhagavā paridevam āhā ti.

Ayaṃ parideve vinicchayo.

Dukkhaṃ nāma kāyikam dukkhaṃ. Taṃ kāyapīḷanalakkhaṇaṃ, duppaññānaṃ domanassakaraṇarasaṃ, kāyikābādhapaccupaṭṭhānaṃ. Dukkhaṃ pana dukkhadukkhato mānasadukkhāvahanato ca. Ten' etaṃ vuccati:—

Pīḷeti kāyikaṃ idaṃ dukkhañ ca mānasaṃ bhiyyo
janayati yasmā, tasmā dukkhan ti visesato vuttan ti.

Ayaṃ dukkhe vinicchayo.

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[1] Sh, *as before, follows the B. form* -byasana.
[2] Sh *quoted from* Sammoha-Vinodanī: sallaṃ viya vitujjati.
[3] *See previous note.*
[4] Sh sangama°.

Domanassaṃ nāma mānasaṃ dukkhaṃ. Taṃ cittapīḷanalakkhaṇam, manovighātarasaṃ, mānasavyādhipaccupaṭṭhānaṃ. Dukkhaṃ pana dukkhadukkhato, kāyikadukkhāvahanato ca. Cetodukkhasamappitā hi kese pakiriya kandanti, urāni paṭipiṃsanti,[1] āvaṭṭanti, vivaṭṭanti, uddhaṃ pādaṃ papatanti, sattham aharanti, visaṃ khādanti, rajjuyā ubbandhanti, aggiṃ pavisantī ti [taṃ][2] nānappakārakaṃ dukkham anubhavanti. Ten' etaṃ vuccati:—

Pīleti' yato cittaṃ kāyassa ca pīḷanaṃ samāvahati
dukkhan ti domanassaṃ vidomanassā tato ahū ti.

Ayaṃ domanasse vinicchayo.

Upāyāso nāma ñātivyasanādīhi phuṭṭhassa adhimattacetodukkhappabhāvito doso yeva. Sankhārakkhandhapariyāpanno eko dhammo ti eke. So cittaparidahanalakkhaṇo, nitthunanaraso, visādapaccupaṭṭhāno. Dukkho pana sankhāradukkhabhāvato, cittaparidahanato kāyavisādanato ca. Ten' etaṃ vuccati:—

Cittassa ca paridahanā kāyassa visādanā ca adhimattaṃ
yaṃ dukkham upāyāso janeti, dukkho tato vutto ti.

Ayaṃ upāyāse vinicchayo.

Ettha ca mandagginā anto bhājane pāko viya *soko*, tikkhagginā paccamānassa bhājanato bahi nikkhamanaṃ viya *paridevo*, bahi nikkhantāvasesassa nikkhamituṃ appahontassa anto bhājane yeva yāva parikkhayā pāko viya *upāyāso* daṭṭhabbo.

Appiyasampayogo nāma amanāpehi sattasankhārehi samodhānaṃ. So aniṭṭhasamodhānalakkhaṇo, cittavighātākaraṇaraso, anattabhāvapaccupaṭṭhāno. Dukkho pana dukkhavatthuto. Ten' etaṃ vuccati:—

Disvā appiye dukkhaṃ paṭhamaṃ hoti cetasi,
tad-upakkamasambhūtam atha kāye yato idha.

Tato dukkhadvayassā pi vatthuto so mahesinā
dukkho vutto ti viññeyyo appiyehi samāgamo ti.

Ayaṃ appiyasampayoge vinicchayo.

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[1] B^hm paṭipisanti. [2] *Only in* B^hm.

Piyavippayogo nāma manāpehi sattasankhārehi vinābhāvo. So iṭṭhavatthuviyogalakkhaṇo, sokuppādanaraso, vyasanapaccupaṭṭhāno. Dukkho pana sokadukkhassa vatthuto. Ten' etaṃ vuccati:—

Ñātidhanādiviyogā sokasarasamappitā vitujjanti
Bālā yato tato yaṃ dukkho ti mato viya vippayogo ti.

Ayaṃ piyavippayoge vinicchayo.

Yam p' icchaṃ na labhatī ti ettha: *aho vata mayaṃ na jātidhammā assāmā* ti[1] ādisu alabbhaneyyavatthusu icchā va yam p' icchaṃ na labhati tam pi dukkhan ti vuttā. Sa alabbhaneyyavatthu-icchanalakkhaṇā, tappariyesanarasā, tesaṃ appattipaccupaṭṭhānā. Dukkhā pana dukkhavatthuto. Ten' etaṃ vuccati:—

Taṃ taṃ patthayamānānaṃ tassa tassa alābhato
yaṃ vighātamayaṃ dukkhaṃ sattānaṃ idha jāyati.

Alabbhaneyyavatthūnaṃ patthanā tassa kāraṇaṃ
yasmā, tasmā Jino dukkhaṃ icchitālābham abravī ti.

Ayaṃ icchitālābhe vinicchayo.

Sankhittena pañcupādānakkhandhā dukkhā ti ettha pana:—

Jātippabhutikaṃ dukkhaṃ yaṃ vuttaṃ idha tādinā
avuttaṃ yañ ca taṃ sabbaṃ vinā etena vijjati.

Yasmā, tasmā upādānakkhandhā sankhepato ime
dukkhā ti vuttā dukkhantadesakena Mahesinā.

Tathā hi indanam iva pāvako, lakkham iva paharaṇāni, gorūpaṃ viya ḍaṃsamakasādayo, khettam iva lāyakā, gāmaṃ viya gāmaghātakā, upādānakkhandhapañcakam eva jātiādayo nānappakārehi vibādhentā tiṇalatādīni viya bhūmiyaṃ, pupphaphalapallavāni viya rukkhesu, upādānakkhandhesu yeva nibbattanti. Upādānakkhandānañ ca ādi-dukkhaṃ jāti, majjhe dukkhaṃ jarā, pariyosānadukkhaṃ maraṇaṃ. Māraṇantikadukkhābhighātena pariḍayhanadukkhaṃ soko. Tad-asahanato lālappanadukkhaṃ paridevo. Tato dhātukkhobhasankhāta - aniṭṭhaphoṭṭhabbasamāyogato kāyassa ābādhanadukkhaṃ dukkhaṃ. Tena bādhiyamānānaṃ pu-

[1] *Vibh.* 101.

thujjanānaṃ tattha paṭighuppattito cetobādhanakaṃ dukkhaṃ domanassaṃ. Sokādivuddhiyā janitavisādānaṃ anutthunanadukkhaṃ upāyāso. Manorathavighātappattānaṃ icchāvighātadukkhaṃ icchitālābho ti evaṃ nānappakārato upaparikkhiyamānā upādānakkhandhā va dukkhā ti. Yadetaṃ ekamekaṃ dassetvā vuccamānaṃ anekehi pi kappehi na sakkā asesato vattuṃ, tasmā taṃ sabbaṃ pi dukkhaṃ, ekajalabindumhi sakalasamuddajalarasaṃ viya, yesu kesuci pañcasu upādānakkhandhesu sankhipitvā dassetuṃ *sankhittena pañcupādānakkhandhā dukkhā* ti[1] Bhagavā avocā ti.

Ayaṃ upādānakkhandhesu vinicchayo.

Ayaṃ tāva dukkhaniddese nayo.

[*Samudayaniddeso*]

Samudayaniddese pana *yāyaṃ taṇhā* ti[2] yā ayaṃ taṇhā. *Ponobbhavikā* ti punabbhavakaraṇaṃ punabbhavo, punabbhavo[3] sīlam etissā ti ponobbhavikā. Nandīrāgenasahagatā ti *nandīrāgasahagatā*. Nandīrāgena saddhiṃ atthato, ekattam eva gatā ti vuttaṃ hoti. *Tatra tatrā 'bhinandinī* ti yatra yatra attabhāvo nibbattati, tatra tatrā 'bhinandinī.

Seyyathīdan[4] ti nipāto; tassa sā katarā ti ce ti attho. *Kāmataṇhā bhavataṇhā vibhavataṇhā* ti imā Paṭiccasamuppādaniddese āvibhavissanti.[5] Idha panā 'yaṃ tividhā pi dukkhasaccassa nibbattakaṭṭhena ekattaṃ upanetvā dukkhasamudayaṃ ariyasaccan ti vuttā ti veditabbā.

[*Dukkhanirodhaniddeso*]

Dukkhanirodhaniddese *yo tassā yeva taṇhāyā* ti[6] ādinā nayena samudayanirodho vutto. So kasmā ti ce? Samudayanirodhena dukkhanirodho, samudayanirodhena hi dukkhaṃ nirujjhati, na aññathā. Ten' āha:—

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1 *D*. ii, 305, 307.
2 *E.g.*, *D*. ii, 305.
3 B[h] *does not repeat this word.* B[hm] punobbhavo.
4 B[hm] (*as always*) °idan.
5 *Following chapter.*
6 *D*. ii, 310.

Yathā pi mūle anupaddave daḷhe
chinno pi rukkho puna-d-eva rūhati,
evam pi[1] *taṇhānusaye anūhate*
nibbattatī dukkham idaṃ punappunan ti.[2]

Iti yasmā samudayanirodhen' eva dukkhaṃ nirujjhati, tasmā Bhagavā dukkhanirodhaṃ desento samudayanirodhen' eva desesi. Sīhasamānavuttino hi Tathāgatā; te dukkhaṃ nirodhentā dukkhanirodhañ ca desentā hetumhi paṭipajjanti, na phale. Suvānavuttino pana titthiyā; te dukkhaṃ nirodhentā dukkhanirodhañ ca desentā attakilamathānuyogadesanādīhi phale paṭipajjanti, na hetumhī ti. Evaṃ tāva dukkhanirodhassa samudayanirodhavasena desanāya payojanaṃ veditabbaṃ. Ayaṃ pan' attho:—*tassā yeva taṇhāyā* ti tassā *ponobbhavikā* ti vatvā kāmataṇhādivasena vibhattataṇhāya.

Virāgo vuccati maggo. Virāgā vimuccatī ti hi vuttaṃ. Virāgena nirodho *virāganirodho.* Anusayasamugghātato aseso virāganirodho *asesavirāganirodho.* Atha vā virāgo ti pahānaṃ vuccati, tasmā aseso virāgo aseso nirodho ti evam p' ettha yojanā daṭṭhabbā. Atthato pana sabbān' eva etāni Nibbānassa vevacanāni. Paramatthato hi *dukkhanirodhaṃ ariyasaccan* ti Nibbānaṃ vuccati. Yasmā pana taṃ āgamma taṇhā virajjati ceva nirujjhati ca, tasmā virāgo ti ca nirodho ti ca vuccati. Yasmā ca tad-eva āgamma tassā cāgādayo honti, kāmaguṇālayesu c' ettha eko pi ālayo natthi, tasmā *cāgo paṭinissaggo mutti anālayo* ti vuccati.

Tayidaṃ santilakkhaṇaṃ, accutirasaṃ, assāsakaraṇarasaṃ vā, ạnimittapaccupaṭṭhānam, nippapañcapaccupaṭṭhānaṃ vā. Natth' eva Nibbānaṃ, sasavisāṇaṃ viya, anupalabbhanīyato ti ce? Na, upāyena upalabbhanīyato. Upalabbhati hi taṃ tad-anurūpapaṭipattisankhātena upāyena cetopariyañāṇena paresaṃ lokuttaracittaṃ viya, tasmā anupalabbhanīyato natthī ti na vattabbaṃ. Na hi yaṃ bālaputhujjanā na upalabbhanti, taṃ natthī ti vattabbaṃ. Api ca Nibbānaṃ natthī ti na vattabbaṃ. Kasmā? Paṭipattiyā vañjhābhāvāpajja-

[1] S[h] evaṃ hi. [2] *Dhp.* ver. 338.

nato. Asati hi Nibbāne sammādiṭṭhipurejavāya sīlādikhandhattayasangahāya samāpaṭipattiyā vañjhabhāvo āpajjati, na cā 'yaṃ vañjhā Nibbānapāpanato ti. Na paṭipattiyā vañjhābhāvāpatti abhāvapāpakattā ti ce? Na, atītānāgatābhāve pi Nibbānapattiyā abhāvato. Vattamānānam pi abhāvo Nibbānan ti ce? Na, tesaṃ abhāvā sambhavato, abhāve ca avattamānabhāvāpajjanato. Vattamānakkhandhanissitamaggakkhaṇe ca sopādisesanibbānadhātupattiyā[1] abhāvadosato. Tadā kilesānaṃ avattamānattā na doso ti ce? Na, ariyamaggassa niratthakabhāvāpajjanato. Evaṃ hi sati ariyamaggakkhaṇato pubbe pi kilesā na santī ti ariyamaggassa niratthakabhāvo āpajjati, tasmā akāraṇam etaṃ. *Yo kho, āvuso, rāgakkhayo* ti[2] ādi-vacanato khayo Nibbānan ti ce? Na, arahattassā pi khayamattāpajjanato. Tam pi hi: *yo kho, āvuso, rāgakkhayo* ti ādinā nayena niddiṭṭhaṃ.

Kiñca bhiyyo Nibbānassa ittarakālādippattidosato. Evaṃ hi sati Nibbānaṃ ittarakālaṃ sankhatalakkhaṇaṃ sammāvāyāmanirapekkhādhigamanīyabhāvañ ca āpajjati. Yasmā khayā paṭṭhāya na bhiyyo pavatti nāma hoti, tassa Nibbānabhāvato na doso ti ce? Na, tādisassa khayassa abhāvato. Bhāve pi c' assa vuttappakāradosānativattanato, ariyamaggassa ca Nibbānabhāvāpajjanato. Ariyamaggo hi dose khīṇeti, tasmā khayo ti vuccati. Tato ca paṭṭhāya na bhiyyo dosānaṃ pavattī ti. Anuppattinirodhasankhātassa pana khayassa pariyāyena upanissayattā. Yassa upanissayo hoti, tad-upacārena khayo ti vuttaṃ. Sarūpen' eva kasmā na vuttan ti ce? Atisukhumattā. Atisukhumatā c' assa Bhagavato apposukkābhāvāvahanato ariyena cakkhunā passitabbato ca siddhā ti. Tayidaṃ maggasamanginā pattabbato asādhāraṇaṃ, purimāya koṭiyā[3] abhāvato appabhavaṃ. Maggabhāve bhavāto na appabhavanti ce? Na, maggena anuppādanīyato. Pattabbam eva h' etaṃ maggena, na uppādetabbaṃ. Tasmā appabhavam eva. Appabhavattā ajarāmaraṇaṃ. Pabhavajarāmaraṇaṃ abhāvato niccaṃ.

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[1] S^bh °dhātupp°. [2] *S*. iv, 251.
[3] S^b B^hm purimakoṭiyā.

Nibbānass' eva aṇu-ādīnam pi niccabhāvāpattī ti ce? Na, hetuno abhāvā. Nibbānassa niccattā te niccā ti ce? Na, hetulakkhaṇassa anupapattito. Niccā uppādādīnaṃ abhāvato Nibbānaṃ viyā ti ce? Na, aṇu-ādīnaṃ asiddhattā. Yathāvuttayuttisabbhāvato pana idam eva niccaṃ, rūpasabhāvātikkamato arūpam. Buddhādīnaṃ[1] niṭṭhāya visesābhāvato ekā va niṭṭhā. Yena bhāvanāya pattaṃ, tassa kilesavūpasamaṃ upādisesañ ca upādāya paññāpanīyattā saha upādisesena paññāpīyatī ti sa-upādisesaṃ. Yo c' assa samudayappahānena upahatāya hi kammaphalassa carimacittato ca uddhaṃ pavattikhandhānaṃ anuppādanato uppannānañ ca antaradhānato upādisesābhāvo, taṃ upādāya paññāpanīyato natthi ettha upādiseso ti anupādisesaṃ. Asithilaparakkamasiddhena ñāṇavisesena adhigamanīyato sabbaññuvacanato ca paramatthena sabhāvato Nibbānaṃ nāvijjamānaṃ. Vuttaṃ h' etaṃ: *atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asankhatan* ti.[2]

Idaṃ dukkhanirodhaniddese vinicchayakathāmukhaṃ.

[*Dukkhanirodhagāminipaṭipadāniddeso*]

Dukkhanirodhagāminipaṭipadāniddese vuttā pana aṭṭha dhammā kāmaṃ Khandhaniddese pi atthato pakāsitā yeva. Idha pana nesaṃ ekakkhaṇe pavattamānānaṃ visesāvabodhanatthaṃ vadāma.

Sankhepato hi catusaccapaṭivedhāya paṭipannassa yogino Nibbānārammaṇaṃ avijjānusayasamugghātakaṃ paññācakkhu *sammādiṭṭhi*. Sā sammādassanalakkhaṇā, dhātuppakāsanarasā, avijjandhakāraviddhaṃsanapaccupaṭṭhānā. Tathā sampannadiṭṭhino taṃ sampayuttaṃ micchāsankappanighātakaṃ cetaso Nibbānapadābhiniropanaṃ *sammāsankappo*. So sammācittābhiniropanalakkhaṇo, appanāraso, micchāsankappappahānapaccupaṭṭhāno. Tathā passato vitakkayato ca taṃ sampayuttā va vacīduccaritasamugghātikā

[1] S^h *consigns this and the next two sentences to a footnote as inserted only in* 'M (=B) 1.' S^b *puts it in the text. So do* B^{hm}.

[2] *Itv.* p. 37; *Ud.* p. 80.

micchāvācāya virati *sammāvācā* nāma. Sā pariggahalakkhaṇā, viramaṇarasā, micchāvācāppahānapaccupaṭṭhānā. Tathā viramato taṃ sampayuttā va micchākammantasamucchedikā pāṇātipātādivirati *sammākammanto* nāma. So samuṭṭhānalakkhaṇo,[1] viramaṇaraso, micchākammantappahānapaccupaṭṭhāno. Yā pan' assa tesaṃ sammāvācāsammākammantānaṃ[2] visuddhibhūtā taṃ sampayuttā va kuhanādi-upacchedikā micchājīvavirati sā *sammā-ājīvo* nāma. So vodānalakkhaṇo, ñāyājīvappavattiraso, micchājīvappahānapaccupaṭṭhāno. Ath' assa yo tassā sammāvācākammantājīvasankhātāya sīlabhūmiyaṃ patiṭṭhitassa tad-anurūpo taṃ-sampayutto va kosajjasamucchedako viriyārambho esa *sammāvāyāmo* nāma. So paggahalakkhaṇo, anuppanna-akusalānuppādanādiraso, micchāvāyāmappahānapaccupaṭṭhāno. Tass' evaṃ vāyamato taṃ sampayutto va micchāsativiniddhunano cetaso asammoso *sammāsati* nāma. Sā upaṭṭhānalakkhaṇā, asammussanarasā micchāsatippahānapaccupaṭṭhānā. Evaṃ anuttarāya satiyā saṃrakkhiyamānacittassa taṃ sampayuttā va micchāsamādhividdhaṃsikā cittekaggatā *sammāsamādhi nāma.* So avikkhepalakkhaṇo, samādhānaraso, micchāsamādhippahānapaccupaṭṭhāno ti.

Ayaṃ dukkhanirodhagāminipaṭipadāniddese nayo.

Evam ettha jāti-ādīnaṃ vinicchayo veditabbo.

Ñāṇakiccato ti[3] saccañāṇassa kiccato pi vinicchayo veditabbo. Duvidhaṃ hi saccañāṇaṃ anubodhañāṇaṃ paṭivedhañāṇañ ca.[4] Tattha *anubodhañāṇaṃ* lokiyam anussavādivasena nirodhe magge ca pavattati. *Paṭivedhañāṇaṃ* lokuttaraṃ nirodhaṃ ārammaṇaṃ katvā kiccato cattāri saccāni paṭivijjhati. Yath' āha:—*yo, bhikkhave, dukkhaṃ passati dukkhasamudayam pi so passati, dukkhanirodham pi passati, dukkhanirodhagāminipaṭipadam pi passatī* ti[5] sabbaṃ vattabbaṃ. Taṃ pan' assa kiccaṃ Ñāṇadassanavisuddhiyaṃ[6] āvibhavissa-

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[1] Sh samuṭṭhāpana°.
[2] Sb Bhm sammāvācākamm°.
[3] *See above*, p. 494.
[4] Cf. *S.* v, 431 f.
[5] *S.* v, 437.
[6] *Below*, Chapter XXII.

ti. Yaṃ pan' etaṃ lokiyaṃ, tattha dukkhañāṇaṃ pariyuṭṭhānābhibhavavasena pavattamānaṃ sakkāyadiṭṭhiṃ nivatteti, samudayañāṇaṃ ucchedaditthiṃ, nirodhañāṇaṃ sassataditthiṃ, maggañāṇaṃ akiriyadiṭṭhiṃ. Dukkhañāṇaṃ vā dhuvasubhasukhattabhāvavirahitesu khandhesu dhuvasubhasukhattabhāvasankhātaṃ phale vippaṭipattiṃ, samudayañāṇaṃ issarapadānakālasabhāvādīhi loko pavattatī ti akāraṇe kāraṇābhimānapavattaṃ hetumhi vippaṭipattiṃ; nirodhañāṇaṃ arūpaloka-lokathūpikādisu apavaggagāhabhūtaṃ nirodhe vippaṭipattiṃ; maggañāṇaṃ kāmasukhallikaattakilamathānuyogappabhede avisuddhimagge visuddhimaggagāhavasena pavattaṃ upāye vippaṭipattiṃ nivatteti. Ten' etaṃ vuccati:—

Loke lokappabhave lokatthagame sive ca tadupāye.
Sammuyhati tāva naro na vijānāti yāva saccānī ti.

Evaṃ ettha ñāṇakiccato pi vinicchayo veditabbo.

Antogadhānaṃ pabhedā ti dukkhasaccasmiṃ hi, ṭhapetvā taṇhañ ceva anāsavadhamme ca, sesā sabbadhammā antogadhā. Samudayasacce chattiṃsa taṇhāvicaritāni.[1] Nirodhasaccaṃ asammissaṃ. Maggasacce sammādiṭṭhimukhena vīmaṃsiddhipādapaññindriyapaññābaladhammavicayasambojjhangāni. Sammāsankappā padesena tayo nekkhammavitakkādayo.[2] Sammāvācāpadesena cattāri vacīsucaritāni.[3] Sammākammantāpadesena tīṇi kāyasucaritāni.[4] Sammājīvamukhena appicchatā santuṭṭhitā ca. Sabbesaṃ yeva vā etesaṃ sammāvācākammantājīvānaṃ[5] ariyakantasīlattā ariyakantasīlassa ca saddhāhatthena paṭigahetabbattā tesaṃ atthitāya atthibhāvato saddhindriya-saddhābalachandiddhipādā. Sammāvāyāmāpadesena catubbidhasammappadhāna - viriyindriyaviriyabala - viriyasambojjhangāni. Sammāsati apadesena catubbidhasatipaṭṭhānasatindriyasatibalasatisambojjhangāni. Sammāsamādhi apadesena savitakka-savicārādayo tayo samādhī cittasamādhi-samādhindriya-

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1 *Vibh.* 392, 396. 2 *D.* iii, 215.
3 *A.* ii, 141. 4 Cf. *A.* i, 114.
5 *So also* S^{h}. *See* p. 510, *n.* 2.

samādhibala-pīti-passaddhi-samādhi-upekkhā-sambojjhangāni antogadhānī ti. Evam ettha antogadhānaṃ pabhedato[1] pi vinicchayo veditabbo.

Upamāto ti bhāro viya hi dukkhasaccaṃ daṭṭhabbaṃ, bhārādānam iva samudayasaccaṃ, bhāranikkhepanam iva nirodhasaccaṃ, bhāranikkhepanupāyo viya maggasaccaṃ.[2] Rogo viya ca dukkhasaccaṃ, roganidānam iva samudayasaccaṃ, rogavūpasamo viya nirodhasaccaṃ, bhesajjam iva maggasaccaṃ. Dubbhikkham iva vā dukkhasaccaṃ, dubbuṭṭhi viya samudayasaccaṃ, subhikkham iva nirodhasaccaṃ, suvuṭṭhi viya maggasaccaṃ. Api ca verī-veramūla-verasamugghāta-verasamugghātupāyehi, visarukkha-rukkhamūla-mūlupaccheda-tadupacchedupāyehi, bhaya-bhayamūla-nibbhaya-tadadhigamupāyehi, orimatīramahogha-pārimatīrataṃ sampāpakavāyāmehi ca yojetvā p' etāni upamāto veditabbānī ti. Evam ettha upamāto vinicchayo veditabbo.

Catukkato ti[3] atthi c' ettha dukkhaṃ na ariyasaccaṃ, atthi ariyasaccaṃ na dukkhaṃ, atthi dukkhaṃ ceva ariyasaccañ ca, atthi neva dukkhaṃ na ariyasaccaṃ. Esa nayo samudayādisu.

Tattha maggasampayuttā dhammā sāmaññaphalāni ca: *yad-aniccaṃ taṃ dukkhan* ti vacanato[4] sankhāradukkhatāya dukkhaṃ, na ariyasaccaṃ. Nirodho ariyasaccaṃ, na dukkhaṃ. Itaraṃ pana ariyasaccadvayaṃ siyā dukkhaṃ aniccato, na pana yassa pariññāya Bhagavati brahmacariyaṃ vussati tathatthena.[5] Sabbākārena pana upādānakkhandhapañcakaṃ dukkhañ ceva ariyasaccañ ca aññatra taṇhāya. Maggasampayuttā dhammā sāmaññaphalāni ca yassa pariññatthaṃ Bhagavati brahmacariyaṃ vussati tathatthena neva dukkhaṃ na ariyasaccaṃ. Evaṃ samudayādisu pi yathāyogaṃ yojetvā catukkato p' ettha vinicchayo veditabbo.

Suññatekavidhādīhī[3] ti ettha suññato tāva paramatthena sabbān' eva saccāni vedaka-kāraka-nibbuta-gamakābhāvato suññānī ti veditabbāni. Ten' etaṃ vuccati:—

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[1] Sh pabhedā. [2] *S.* iii, 25.
[3] *See* p. 494. [4] *S.* ii, 53; iii, 22 *and passim.*
[5] Bhm °aṭṭhena.

Dukkham eva hi na koci dukkhito kārako na kiriyā va vijjati,
atthi nibbuti, na nibbuto pumā, maggam atthi, gamako na vijjatī ti.

Atha vā:—

Dhuva-subha-sukhatta-suññaṃ purimadvayam attasuññam amatapadaṃ;
dhuva-sukha-attavirahito maggo iti suññatā tesu.

Nirodhasuññāni vā tīṇi; nirodho ca sesattayasuñño, phalasuñño vā ettha hetu. Samudaye dukkhassā 'bhāvato magge ca nirodhassa.[1] Na phalena sagabbho pakativādīnaṃ pakati viya. Hetusuññañ ca phalaṃ dukkhasamudayānaṃ nirodhamaggānañ ca asamāvayā. Na hetusamavetaṃ hetuphalaṃ samavāyavādīnaṃ dvi-aṇukādi viya. Ten' etaṃ vuccati:—

Tayam idha nirodhasuññaṃ tayena tenā pi nibbuti suññā.
suñño phalena hetu phalam pi taṃ hetunā suññan ti

Evaṃ tāva suññato vinicchayo veditabbo.

[1] *The edns. punctuate these sentences differently* :—S[h]: Nirodhasuññāni vā tīṇi. Nirodho ca sesattayasuñño, phalasuñño vā ettha hetu, samudaye, *etc.* B[m] *has* || phalasuñño vā || ettha hetusamudaye dukkhassābhāvato || magge, *etc.* B[h] *same as* B[m], *but* dukkhassābhāvato magge, *etc.* *The Ṭīkā has the following comment on the passage*:—Kilesāsucipaggharaṇaṭṭhena sāsavatā asubhatā ti katvā anāsavattā nirodhamaggā subhā eva, dukkhādīnaṃ pariyāyena samudayādi-bhāvo ca atthi, na pana nirodhabhāvo, nirodhassa vā na dukkhādi-bhāvo ti nirodhāvasesattayānaṃ aññamaññasamangitā ṭi āha *nirodhasuññāni* vā ti adi. *Samudaye dukkhassa abhāvato* ti ponobbhavikāya taṇhāya punabbhavassa abhāvato. Yathā vā pakativādīnaṃ vikāravibhāvato pubbe paṭipalinā ca pakatibhāven' eva tiṭṭhanti, na evaṃ samudayasampayuttam pi dukkhaṃ samudayabhāvena tiṭṭhatī ti āha, samudaye dukkhassa abhāvato ti magge ca nirodhassa abhāvato ti sambandho, yathā avibhattehi pi vikārehi ahankārataṃ pattā visesindriyabhūtavisesehi pakatibhāven' eva ṭhitehi pakatisagabbhā icchitā pakativādīhi, evaṃ *na phalena sagabbho* hetū ti attho.

Ekavidhādīhī ti sabbam eva c' ettha *dukkhaṃ* ekavidhaṃ pavattibhāvato, duvidhaṃ nāmarūpato, tividhaṃ kāmarūpārūpuppattibhāvabhedato,[1] catubbidhaṃ catu-āhārabhedato, pañcavidhaṃ pañcupādānakkhandhabhedato. *Samudayo* pi ekavidho pavattabhāvato, duvidho diṭṭhisampayuttāsampayuttato, tividho kāmabhavavibhavataṇhābhedato, catubbhidho catumaggappaheyyato, pañcavidho rūpābhinandanādibhedato, chabbidho cha taṇhākāyabhedato. *Nirodho* pi ekavidho asankhatadhātubhāvato, pariyāyena pana duvidho: sa upādisesa-anupādisesabhedato, tividho bhavattayavūpasamato, catubbidho catumaggādhigamanīyato, pañcavidho pañcābhinandanavūpasamato, chabbidho cha taṇhākāyakkhayabhedato. *Maggo* pi ekavidho bhāvetabbato, duvidho samathavipassanābhedato, dassanabhāvanābhedato vā, tividho khandhattayabhedato. Ayaṃ hi sappadesattā nagaraṃ viya rajjena nippadesehi tīhi khandhehi sangahito. Yath' āha:—*na kho, āvuso Visākha, ariyena aṭṭhangikena maggena tayo khandhā sangahitā. Tīhi ca kho, āvuso Visākha, khandhehi ariyo aṭṭhangiko maggo sangahito. Yā c' āvuso Visākha, sammāvācā yo ca sammākammanto yo ca sammā ājīvo, ime dhammā sīlakkhandhe sangahitā. Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhikkhandhe sangahitā. Yā ca sammādiṭṭhi yo ca sammāsankappo, ime dhammā paññākkhandhe sangahitā* ti.[2] Ettha hi sammāvācādayo tayo sīlam eva, tasmā te sajātito sīlakkhandhena sangahitā. Kiñcāpi hi pāḷiyam: sīlakkhandhe ti bhummena niddeso kato, attho pana karaṇavasen' eva veditabbo. Sammāvāyāmādisu pana tīsu samādhi attano dhammatāya ārammaṇa-ekaggabhāvena appetuṃ na sakkoti, viriye pana paggahakiccaṃ sādhente satiyā ca apilāpanakiccaṃ sādhentiyā laddhupakāro hutvā sakkoti.

Tatrā 'yaṃ upamā: yathā hi: nakkhattaṃ kīḷissāmā ti ñeyyānaṃ paviṭṭhesu tīsu sahāyesu eko supupphitaṃ campatharukkhaṃ disvā hatthaṃ ukkhipitvā gahetuṃ pi na sakkuṇeyya, ath' assa dutiyo onamitvā piṭṭhim dadeyya; so tassa piṭṭhiyaṃ ṭhatvā pi kampamāno gahetuṃ na

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[1] Bhm °ārūpapavatti°. [2] *M.* i, 301.

sakuṇeyya; ath' assa itaro aṃsakūṭam upanāmeyya; so ekassa piṭṭhiyaṃ ṭhatvā ekassa aṃsakūṭaṃ olubbha yathāruci pupphāni ocinitvā piḷandhitvā nakkhattaṃ kīḷeyya, evaṃ sampadam idaṃ daṭṭhabbaṃ. Ekato uyyānaṃ paviṭṭhā tayo sahāyā viya hi ekato jātā sammāvāyāmādayo tayo dhammā. Supupphitacampako viya ārammaṇaṃ. Hatthaṃ ukkhipitvā pi gahetuṃ asakkonto viya attano dhammatāya ārammaṇe ekaggabhāvena appetuṃ asakkonto samādhi. Piṭṭhiṃ datvā onatasahāyo viya vāyāmo. Aṃsakūṭaṃ datvā ṭhitasahāyo viya sati. Yathā tesu ekassa piṭṭhiyaṃ ṭhatvā ekassa aṃsakūṭaṃ olubbha itaro yathāruci pupphaṃ gahetuṃ sakkoti, evam eva viriye paggahakiccaṃ sādhente satiyā ca apilāpanakiccaṃ sādhentiyā laddhūpakāro samādhi sakkoti ārammaṇe ekaggabhāvena appetuṃ. Tasmā samādhi yev' ettha sajātito samādhikkhandhena sangahito, vāyāmasatiyo pana kiriyato sangahitā honti. Sammādiṭṭhi-sammāsankappesu pi paññā attano dhammatāya aniccaṃ dukkham anattā ti ārammaṇaṃ nicchetuṃ na sakkoti. Vitakke pana ākoṭetvā ākoṭetvā dente sakkoti. Katham? Yathā hi heraññike kahāpaṇam hatthe ṭhapetvā sabbabhāgesu oloketukāmo samāno pi na cakkhutalen 'eva parivattetuṃ sakkoti, angulipabbehi pana parivattetvā parivattetvā ito c' ito ca oloketuṃ sakkoti,[1] evam eva na paññā attano dhammatāya aniccādivasena ārammaṇaṃ nicchetuṃ sakkoti, abhiniropanalakkhaṇena pana āhanana-pariyāhananavasena vitakkena ākoṭentena viya parivattentena viya ca ādāyādāya dinnam eva nicchetuṃ sakkoti, tasmā idhā pi sammādiṭṭhi yeva sajātito paññākkhandhena sangahitā, sammāsankappo pana kiriyavasena sangahito hoti. Iti imehi tīhi khandhehi maggo sangahaṃ gacchati. Tena vuttaṃ tividho khandhattayabhedato ti. Catubbidho sotāpattimaggādivasen' eva. Api ca sabbān' eva saccāni ekavidhāni avitathattā abhiññeyyattā vā. Duvidhāni lokiyalokuttarato sankhatāsankhatato vā. Tividhāni dassanabhāvanāhi pahātabbato, appahātabbato ca. Catubbidhāni pariññeyyādibhedato ti evam ettha ekavidhādīhi vinicchayo veditabbo.

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[1] Cf. *above*, p. 437.

Sabhāgavisabhāgato ti sabbān' eva saccāni aññamaññaṃ sabhāgāni avitathato attasuññato dukkarapaṭivedhato ca. Yath' āha:—*Taṃ kiṃ maññasi, Ānanda, katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā: yo vā dūrato va sukhumena tālacchiggaḷena asanaṃ atipāteyya ponkhānuponkhaṃ avirādhitaṃ, yo vā satadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā ti? Etad eva, bhante, dukkarataran̄ ceva durabhisambhavataran̄ ca: yo satadhā bhinnassa vālassa koṭiyā koṭiṃ paṭivijjheyyā ti. Tato kho te, Ānanda, duppaṭivijjhataraṃ paṭivijjhanti: ye idaṃ dukkhan ti yathābhūtaṃ paṭivijjhanti* . . . pe . . . *Ayaṃ dukkhanirodha-gāminipaṭipadā ti yathābhūtaṃ paṭivijjhantī ti.*[1] Visabhāgāni salakkhaṇavavatthānato. Purimāni ca dve sabhāgāni duravagāhattena gambhīrattā lokiyattā sāsavattā ca. Visabhāgāni phalahetubhedato pariññeyyappahātabbato ca. Pacchimāni pi dve sabhāgāni gambhīrattena duravagāhattā lokuttarattā anāsavattā ca. Visabhāgāni visayavisayībhedato sacchikātabba-bhāvetabbato ca. Paṭhamatatiyāni cā pi sabhāgāni phalāpadesato. Visabhāgāni sankhatāsankhatato. Dutiyacatutthāni cā pi sabhāgāni hetu-apadesato. Visabhāgāni ekantakusalākusalato. Paṭhamacatutthāni cā pi sabhāgāni sankhatato. Visabhāgāni lokiyalokuttarato. Dutiya-tatiyāni cā pi sabhāgāni nevasekhā-nāsekhabhāvato. Visabhāgāni sārammaṇānārammaṇato.

Iti evaṃ pakārehi nayehi ca vicakkhaṇo
vijaññā ariyasaccānaṃ sabhāgavisabhāgatan ti.

Iti sādhujanapāmojjattāya kate Visuddhimagge paññābhāvanādhikāre Indriya-saccaniddeso nāma soḷasamo paricchedo.

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[1] *S.* v, 454.

XVII

SATTARASAMO PARICCHEDO

PAÑÑĀBHŪMINIDDESO

Idāni khandh'-āyatana-dhātu-indriya-sacca-paṭiccasamuppādādibhedā dhammā BHŪMĪ ti evaṃ vuttesu[1] imissā paññāya bhūmibhūtesu dhammesu, yasmā paṭiccasamuppādo c' eva ādi-saddena sangahitā paṭiccasamuppannā dhammā ca avasesā honti, tasmā tesaṃ vaṇṇanākkamo anuppatto.

Tattha avijjādayo tāva dhammā *paṭiccasamuppādo* ti veditabbā. Vuttaṃ h' etaṃ Bhagavatā:—*katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, sankhārā; sankhārapaccayā viññāṇaṃ; viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ; saḷāyatanapaccayā phasso; phassapaccayā vedanā; vedanāpaccayā taṇhā; taṇhapaccayā upādānaṃ; upādānapaccayā bhavo; bhavapaccayā jāti; jātipaccayā jarāmaraṇasokaparidevadukkhadomanassupāyāsā sambhavanti: evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati, bhikkhave, paṭiccasamuppādo* ti.[2] Jarāmaraṇādayo pana *paṭiccasamuppannadhammā* ti veditabbā. Vuttaṃ h' etaṃ Bhagavatā:—*katame ca, bhikkhave, paṭiccasamuppannā dhammā? Jarāmaraṇaṃ, bhikkhave, aniccaṃ sankhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhammaṃ. Jāti, bhikkhave, . . . pe . . . bhavo, upādānaṃ, taṇhā, vedanā, phasso, saḷāyatanaṃ, nāmarūpaṃ, viññāṇaṃ, sankhārā, avijjā, bhikkhave, aniccā sankhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā: ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā* ti.[3]

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[1] *Above*, p. 443, 5. [2] *S.* ii, 1. [3] *Ibid.* 26.

Ayaṃ pan' ettha saṅkhepo. *Paṭiccamuppādo* ti paccayadhammā veditabbā. *Paṭiccasamuppannā dhammā* ti tehi tehi paccayehi nibbattadhammā. Katham idaṃ jānitabban ti ce? Bhagavato vacanena; Bhagavatā hi Paṭiccasamuppāda-paṭiccasamuppannadhammadesanā-sutte.—*Katamo ca, bhikkhave, paṭiccasamuppādo? Jātipaccayā, bhikkhave, jarāmaraṇaṃ, uppādā vā Tathāgatānaṃ anuppādā vā Tathāgatānaṃ, ṭhitā 'va sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā. Taṃ Tathāgato abhisambujjhati abhisameti; abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti.*[1] *Passathā ti c' āha. Jātipaccayā, bhikkhave, jarāmaraṇaṃ . . . Bhavapaccayā, bhikkhave, jāti . . . pe . . . Avijjāpaccayā, bhikkhave, saṅkhārā, uppādā vā Tathāgatānaṃ . . . pe . . . vibhajati uttānīkaroti. Passathā ti c' āha. Avijjāpaccayā, bhikkhave, saṅkhārā. Iti kho bhikkhave yā tatra tathatā avitathatā anaññathatā idappaccayatā: ayaṃ vuccati, bhikkhave, paṭiccasamuppādo* ti[2] evaṃ paticcasamuppādaṃ desentena tathatādīhi vevacanehi paccayadhammā va paṭiccasamuppādo vuttā. Tasmā jarāmaraṇādīnaṃ dhammānaṃ paccayalakkhaṇo paṭiccasamuppādo, dukkhānubandhanaraso, kummaggapaccupaṭṭhāno ti veditabbo. So pan' āyaṃ tehi tehi paccayehi anūnādhikeh' eva tassa tassa dhammassa sambhavato *tathatā* ti, sāmaggiṃ upagatesu paccayesu muhuttam pi tato nibbattanadhammānaṃ asambhavābhāvato *avitathatā* ti, aññadhammapaccayehi aññadhammānuppattito *anaññathatā* ti, yathā vuttānaṃ etesaṃ jarāmaraṇādīnaṃ paccayato vā paccayasamūhato vā *idappaccayatā* ti vutto. Tatrāyaṃ vacanattho:—imesaṃ paccayā idappaccayā; idappaccayā eva idappaccayatā; idappaccayānaṃ vā samūho idappaccayatā. Lakkhaṇaṃ pan' ettha saddasatthato pariyesitabbaṃ.

Keci pana paṭicca|sammā ca titthiyaparikappita-pakatipurisādikāraṇa-nirapekkho uppādo paṭiccasamuppādo ti evaṃ uppādamattaṃ paṭiccasamuppādo ti vadanti. Taṃ

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[1] B^hm uttāniṃ karoti.

[2] *S.* ii, 25 f., *called* Paccayo (Paccaya-sutta) *in* P.T.S. *ed.*

na yujjati. Kasmā? (1) Suttābhāvato, (2) suttavirodhato, (3) gambhīranayāsambhavato, (4) saddabhedato ca.

(1) Uppādamattaṃ paṭiccasamuppādo ti hi suttaṃ n' atthi.

(2) Taṃ paṭiccasamuppādo ti ca vadantassa padesavihārasuttavirodho āpajjati. Kathaṃ? Bhagavato hi:—*atha kho Bhagavā rattiyā paṭhamaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsī* ti[1] ādivacanato paṭiccasamuppādamanasikāro paṭhamābhisambuddhavihāro, padesavihāro ca tass' ekadesavihāro. Yath' āha:—*yena svāhaṃ, bhikkhave, vihārena paṭhamābhisambuddho vihārāmi, tassa padesena vihāsin* ti.[2] Tatra ca paccayākāradassanena vihāsi, na uppādamattadassanenā ti. Yath' āha:—*so evaṃ pajānāmi micchādiṭṭhipaccayā pi vedayitaṃ, sammādiṭṭhipaccayā pi vedayitaṃ, micchāsankappapaccayā pi vedayitan* ti[3] sabbaṃ vitthāretabbaṃ. Evaṃ uppādamattaṃ paṭiccasamuppādo ti vadantassa padesavihārasuttavirodho āpajjati. Tathā Kaccānasuttavirodho, Kaccānasutte pi hi:—*lokasamudayaṃ kho, Kaccāna, yathābhūtaṃ sammappaññāya passato yā loke n' atthitā sā na hotī* ti.[4] Anulomapaṭiccasamuppādo lokapaccayato lokasamudayo ti ucchedadiṭṭhisamugghātatthaṃ pakāsito. Na uppādamattaṃ, na hi uppādamattadassanena ucchedadiṭṭhiyā samugghāto hoti. Paccayānuparamadassanena pana hoti, paccayānuparame phalānuparamato ti. Evaṃ uppādamattaṃ paṭiccasamuppādo ti vadantassa Kaccānasuttavirodho pi āpajjati.

(3) Gambhīranayāsambhavato ti vuttaṃ kho pan' etaṃ Bhagavatā:—*gambhīro c' āyam, Ananda, paṭiccasamuppādo gambhīrāvabhāso cā* ti.[5] Gambhīrattañ ca nāma catubbidham, taṃ parato vaṇṇayissāma. Taṃ uppādamatte n' atthi, catubbidhanayapaṭimaṇḍitañ c' etaṃ paṭiccasamuppādaṃ vaṇṇayanti, tam pi nayacatukkaṃ uppādamatte n' atthī ti gambhīranayāsambhavato pi na uppādamattaṃ paṭiccasamuppādo.

(4) Saddabhedato ti paṭiccasaddo ca pan' āyaṃ samāne

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[1] *Vin.* i, 2.
[2] *Not traced.*
[3] *Not traced.*
[4] *S.* ii, 17.
[5] *D.* ii, 55; *S.* ii, 92.

kattaripubbakāle payujjamāno atthasiddhikaro hoti. Seyyathīdaṃ: *cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇan* ti.[1] Idha pana bhāvasādhanena uppādasaddena saddhiṃ payujjamāno samānassa[2] kattu-abhāvato, saddabhedaṃ gacchati, na ca kiñci atthaṃ sādhetī ti saddabhedato pi na uppādamattaṃ paṭiccasamuppādo ti. Tattha siyā: hoti-saddena saddhiṃ yojayissāma paṭiccasamuppādo hotīti, taṃ na yuttaṃ. Kasmā? Yogābhāvato c' eva uppādassa ca uppāduppattidosato. *Paṭiccasamuppādaṃ vo, bhikkhave, desissāmi. Katamo ca, bhikkhave, paṭiccasamuppādo . . . pe . . . ayaṃ vuccati, bhikkhave, paṭiccasamuppādo*[3] ti, imesu hi padesu ekena pi saddhiṃ hoti-saddo yogaṃ na gacchati, na ca uppādo hoti. Sace bhaveyya, uppādassā pi uppādo pāpuṇeyyā ti. Ye pi maññanti: idappaccayānaṃ bhāvo idappaccayatā, bhāvo ca nāma yo ākāro āvijjādīnaṃ sankhārādi-pātubhāve hetu, so tasmiṃ sankhāravikāre paṭiccasamuppādasamaññā[4] ti, tesaṃ tam na yujjati. Kasmā? Avijjādīnaṃ hetu vacanato. Bhagavatā hi:—*tasmā-tiha, Ānanda, es' eva hetu, etaṃ nidānaṃ esa samudayo, esa paccayo jarāmaraṇassa, yad-idaṃ jāti . . . pe . . . sankhārānaṃ, yad-idaṃ avijjā* ti[5] evaṃ avijjādayo va hetū ti vuttā, na tesaṃ vikāro. Tasmā paṭiccasamuppādo ti paccayadhammā veditabbā ti.

Iti yan taṃ vuttaṃ, taṃ sammāvuttan ti veditabbaṃ.

Yā pan' ettha paṭiccasamuppādo ti imāya vyañjanacchāyāya uppādo yev' āyaṃ vutto ti saññā uppajjati, sā imassa padassa evam atthaṃ gahetvā vūpasametabbā. Bhagavatā hi:—

Dvedhā tato pavatte dhammasamūhe yato idaṃ vacanaṃ,
tappaccayo tato yaṃ phalopacārena iti vutto.

Yo hi ayaṃ paccayatāya pavatto dhammasamūho, tattha paṭiccasamuppādo ti idaṃ vacanaṃ dvedhā icchanti. So hi

[1] *S.* ii, 72.
[2] S[b] samāno samānakattu°. S[h] samāno samānassa.
[3] *Ibid.* 1 f.; B[m] S[b] desessāmi. [4]
[5] *D.* ii, 57 f.

yasmā patīyamāno hitāya sukhāya ca saṃvattati, tasmā paccetum arahanti naṃ[1] paṇḍitā ti paṭicco. Uppajjamāno ca saha, sammā ca uppajjati, na ekekato, nā pi ahetuto ti samuppādo. Evaṃ paṭicco ca so samuppādo cā ti paṭiccasamuppādo. Api ca: saha uppajjati ti samuppādo. Paccayasāmaggiṃ pana paṭicca apaccakkhāyā ti[2] evam pi paṭicca [so[3]] samuppādo cā[3] ti[3] paṭiccasamuppādo.[3] Tassa c' āyaṃ hetusamūho paccayo ti tappaccayo, tappaccayattā ayam pi, yathā loke semhassa paccayo guḷo semho guḷo ti vuccati, yathā ca sāsane sukhappaccayo Buddhānaṃ uppādo: sukho Buddhānaṃ uppādo ti vuccati, tathā paṭiccasamuppādo, icc' eva phalavohārena vutto ti veditabbo. Atha vā:—

Paṭimukhamito ti vutto hetusamūho ayaṃ paṭicco ti,
sahite uppādeti ca iti vutto so samuppādo.

Yo hi esa sankhārādīnaṃ pātubhāvāya avijjādi- ekekahetusīsena niddiṭṭho hetusamūho, so sādhāraṇaphalanipphādakaṭṭhena avekallattena[4] ca sāmaggi-angānaṃ aññamaññena paṭimukhaṃ ito gato ti katvā paṭicco ti vuccati. Svāyaṃ sahite yeva aññamaññaṃ avinibbhogavuttidhamme uppādetī ti samuppādo ti pi vutto. Evam pi paṭicco ca so samuppādo cā ti paṭiccasamuppādo. Aparo nayo:—

Paccayatā aññoññaṃ paṭicca yasmā samaṃ saha ca dhamme,
ayam uppādeti tato pi evam idha bhāsitā muninā.

Avijjādi-sīsena niddiṭṭhapaccayesu hi ye paccayā yaṃ[5] sankhārādikaṃ dhammaṃ uppādenti, na te aññamaññaṃ apaṭicca aññamaññavekalle sati uppādetuṃ samatthā ti. Tasmā paṭicca samaṃ saha ca na ekekadesaṃ, nā pi pubbāparabhāvena ayaṃ paccayatā dhamme uppādetī ti atthānusāravohārakusalena muninā evam idha bhāsitā paṭiccasamuppādo tveva bhāsitā ti attho. Evaṃ bhāsamānena ca:—

Purimena sassatādīnamabhāvo pacchimena ca padena
ucchedādi-vighāto dvayena paridīpito ñāyo.

Purimenā ti paccayasāmaggi-paridīpakena paṭiccapadena

[1] S[b] taṃ.
[2] S[b] B[m] na paccakkhāya.
[3] S[h] *omits.*
[4] S[h] °atthena.
[5] B[m] *omits.*

pavatti dhammānaṃ paccayasāmaggiyaṃ āyattavuttittā sassatāhetu-visamahetu-vasavattivādappabhedānaṃ sassatādīnaṃ abhāvo paridīpito hoti. Kiṃ hi sassatādīnaṃ ahetu-ādivasena vā pavattānaṃ paccayasāmaggiyā ti? Pacchimena ca padenā ti dhammānaṃ uppādaparidīpakena samuppādapadena paccayasāmaggiyaṃ dhammānaṃ uppattito vihatā uccheda-natthika-akiriyavādā ti ucchedādi-vighāto paridīpito hoti. Purima-purimapaccayavasena hi punappuna uppajjamānesu dhammesu kuto uccheda-[1]natthikā-kiriyavādā cā ti? Dvayenā ti sakalena paṭiccasamuppādavacanena, tassā tassā paccayasāmaggiyā santatiṃ avicchinditvā tesam tesaṃ dhammānaṃ sambhavato majjhimā paṭipadā. *So karoti, so paṭisaṃvedeti; añño karoti, añño paṭisaṃvedetī* ti[2] vādappahānaṃ janapadaniruttiyā anabhiniveso samaññāya anatidhāvanan ti ayaṃ ñāyo paridīpito hotīti ayaṃ tāva paṭiccasamuppādo ti vacanamattassa attho.

Yā pan' āyaṃ Bhagavatā paṭiccasamuppādaṃ desentena:— *avijjāpaccayā sankhārā* ti[3] ādinā nayena nikkhittā tanti, tassā atthasaṃvaṇṇanaṃ karontena vibhajjavādi-maṇḍalaṃ otaritvā ācariye anabbhācikkhantena sakasamayaṃ avokkamantena parasamayaṃ anārūhantena[4] suttaṃ appaṭibāhantena vinayaṃ anulomentena mahāpadese olokentena dhammaṃ dīpentena atthaṃ sangāhantena tam ev' atthaṃ punarāvattetvā aparehi pi pariyāyantarehi[5] niddisantena ca, yasmā atthasaṃvaṇṇanā kātabbā hoti, pakatiyā pi ca dukkarā va paṭiccasamuppādassa atthasaṃvaṇṇanā. Yath' āhu Porāṇā:—

Saccaṃ satto paṭisandhi paccayākāram eva ca,
duddasā caturo dhammā desetuñ ca sudukkarā ti.

Tasmā aññatra āgamādhigamappattehi na sukarā paṭiccasamuppādassa atthavaṇṇanā ti paritulayitvā:—

Vattukāmo ahaṃ ajja paccayākāravaṇṇanaṃ
patiṭṭhaṃ nādhigacchāmi ajjhogaḷho va sāgaraṃ.

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[1] Sh ucchedo.
[2] *S.* ii, 20.
[3] *Ibid.* 10, *etc.*
[4] Sh anāyūh°.
[5] Sh pariyāyehi.

Sāsanaṃ pan' idaṃ nānā desanā nayamaṇḍitaṃ.
pubbācariyamaggo ca abbocchinno pavattati.

Yasmā tasmā tad-ubhayaṃ sannissāyattha vaṇṇanaṃ
ārabhissāmi etassa; taṃ suṇātha samāhitā.

Vuttaṃ h' etaṃ pubbācariyehi:—

Yo koci maṃ aṭṭhiṃkatvā[1] suṇeyya labhetha pubbāpariyaṃ visesaṃ,
laddhāna pubbāpariyaṃ visesaṃ adassanaṃ maccurājassa gaccheti.

Iti[2] *avijjā paccayā sankhārā* ti ādisu hi ādito yeva tāva:—

Desanābhedato attha-lakkhaṇ'-ekavidhādito,
angānañ ca vavatthānā viññātabbo vinicchayo.

Tattha *desanābhedato* ti Bhagavato hi vallihārakānaṃ catunnaṃ purisānaṃ valliggahaṇaṃ viya ādito vā majjhato vā paṭṭhāya yāva pariyosānaṃ, tathā pariyosānato vā majjhato vā paṭṭhāya yāva ādī ti catubbidhā paṭiccasamuppādadesanā. Yathā hi vallihārakesu catusu purisesu eko valliyā mūlam eva paṭhamaṃ passati, so taṃ mūle chetvā sabbaṃ ākaḍḍhitvā ādāya kamme upaneti, evaṃ Bhagavā:—*iti kho, bhikkhave, avijjāpaccayā sankhārā . . . pe . . . jātipaccayā jarāmaraṇan* ti[3] ādito paṭṭhāya yāva pariyosānā pi paṭiccasamuppādaṃ deseti. Yathā pana tesu purisesu eko valliyā majjhaṃ paṭhamaṃ passati, so majjhe chinditvā upari bhāgaṃ yeva ākaḍḍhitvā ādāya kamme upaneti, evaṃ Bhagavā:—*tassa taṃ vedanaṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī. Yā vedanāsu nandī tad-upādānaṃ. Tass' upādānapaccayā bhavo. Bhavapaccayā jātī* ti[4] majjhato paṭṭhāya yāva pariyosānā pi deseti. Yathā ca tesu purisesu eko valliyā aggaṃ paṭhamaṃ passati, so agge gahetvā aggānusārena yāva mūlā sabbaṃ ādāya kamme upaneti; evaṃ Bhagavā:—*jātipaccayā jarāmaraṇan ti iti kho pan' etaṃ vuttaṃ. Jātipaccayā nu kho, bhikkhave, jarāmaraṇaṃ no vā, kathaṃ vā ettha hotī ti? Jātipaccayā, bhante, jarāmaraṇaṃ, evaṃ no ettha hoti: jātipaccayā jarāmaraṇan ti.*

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[1] Sbh atthikatvā.
[2] Sbh *omit.*
[3] *M.* i, 261.
[4] *Ibid.* 266 f.; *S.* iii, 14.

Bhavapaccayā jāti . . . pe . . . avijjāpaccayā sankhārā ti iti kho pan' etaṃ vuttaṃ. Avijjāpaccayā nu kho, bhikkhave, sankhārā no vā, kathaṃ vā ettha hotī ti[1] pariyosānato paṭṭhāya yāva ādito pi paṭiccasamuppādaṃ deseti. Yathā pan' etesu purisesu eko valliyā majjhaṃ eva paṭhamaṃ passati, so majjhe chinditvā heṭṭhā otaranto yāva mūlā ādāya kamme upaneti, evaṃ Bhagavā:—*ime ca, bhikkhave, cattāro āhārā kiṃ nidānā, kiṃ samudayā, kiṃ jātikā, kiṃ pabhavā? Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā. Taṇhā kiṃ nidānā? . . . vedanā, phasso, saḷayatanaṃ, nāmarūpaṃ, viññāṇaṃ, sankhārā kiṃ nidānā? Sankhārā avijjānidānā . . . pe . . . avijjāpabhavā* ti[2] majjhato paṭṭhāya yāva ādito deseti.

Kasmā pan' evaṃ desetī ti? Paṭiccasamuppādassa samantabhaddakattā sayañ ca desanāvilāsappattattā. Samantabhaddako hi paṭiccasamuppādo. Tato tato ñāyappaṭivedhāya saṃvattati yeva. Desanāvilāsappatto ca Bhagavā catuvesārajjapaṭisambhidāyogena catubbidhagambhīrabhāvappattiyā ca, so desanāvilāsappattattā nānānayeh' eva dhammaṃ deseti. Visesato pan' assa yā ādito paṭṭhāya anulomadesanā, sā pavattikāraṇavibhāgasammūlhaṃ veneyyajanaṃ samanupassato yathā sakehi kāraṇehi pavattisandassanatthaṃ uppattikkamasandassanatthañ ca pavattā ti viññātabbā. Yā pariyosānato paṭṭhāya paṭilomadesanā, sā:—*kicchaṃ*[3] *vatā 'yaṃ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati cā* ti[4] ādinā nayena kicchāpannaṃ lokaṃ anuvilokayato pubbabhāgapaṭivedhānusārena tassa tassa jarāmaraṇādikassa dukkhassa attanā adhigatakāraṇasandassanatthaṃ. Yā majjhato paṭṭhāya yāva ādi pavattā, sā āhāranidānavavatthāpanānusārena yavā atītaṃ addhānaṃ atiharitvā puna atītaddhato pabhuti hetuphalapaṭipāṭisandassanatthaṃ. Yā pana majjhato paṭṭhāya yāva pariyosānaṃ pavattā, sā paccuppanne addhāne anāgataddhahetusamuṭṭhānato pabhuti anāgataddhasandassanatthaṃ. Tāsu yā pavattikāraṇasammūḷhassa veneyya janassa

[1] *M.* i, 261 f. [2] *S.* ii, 11 f.
[3] B^hm kicchā. [4] *D.* ii, 30; *S.* ii, 5. B^hm upapaj°.

yathāsakehi kāraṇehi pavattisandassanatthaṃ uppattikkamasandassanatthañ ca ādito paṭṭhāya anulomadesanā vuttā, sā idha nikkhittā ti veditabbā.

Kasmā pan' ettha avijjā ādito vuttā ? Kiṃ, pakativādinaṃ pakati viya, avijjā pi akāraṇaṃ mūlakāraṇaṃ lokassā ti ? Na akāraṇaṃ; āsavasamudayā avijjā samudayo ti hi avijjāya kāraṇaṃ vuttam. Atthi pana pariyāyo yena mūlakāraṇaṃ siyā; ko pan' eso ti ? Vaṭṭakathāya sīsabhāvo. Bhagavā hi vaṭṭakathaṃ kathento dve dhamme sīsaṃ katvā katheti: avijjaṃ vā, yath' āha:—*purimā, bhikkhave, koṭi na paññāyati avijjāya ito pubbe avijjā nāhosi, atha pacchā sambhavī ti.*[1] *Evañ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā avijjā* ti, bhavataṇhā vā, yath' āha:—*purimā, bhikkhave, koṭi na paññāyati bhavataṇhāya, ito pubbe bhavataṇhā nāhosi, atha pacchā sambhavī ti. Evañ c' etaṃ, bhikkhave, vuccati, atha ca pana paññāyati idappaccayā bhavataṇhā* ti.[2]

Kasmā pana Bhagavā vaṭṭakathaṃ kathento ime dve dhamme sīsaṃ katvā kathetī ti ? Sugati-duggati-gāmino kammassa visesahetubhūtattā; duggatigāmino hi kammassa visesahetu avijjā. Kasmā ? Yasmā avijjābhibhūto puthujjano, aggisantāpalaguḷābhighāta-parissamābhibhūtā vajjhagāvītāya parissamāturatāya nirassādam pi attano anatthāvaham pi uṇhodakapānaṃ viya, kilesasantāpato nirassādam pi duggati-nipātanato ca attano anatthāvaham pi pāṇātipātādiṃ anekappakāraṃ duggatigāmikammaṃ ārabhati. Sugatigāmino pana kammassa visesahetu bhavataṇhā. Kasmā ? Yasmā bhavataṇhābhibhūto puthujjano, yathā[3] vuttappakārā gāvī sītūdakataṇhāya samassādaṃ attano parissamavinodanañ ca sītūdakapānaṃ viya, kilesasantāpavirahato sa-assādaṃ sugatisampāpanena attano duggati-dukkhaparissama-vinodanañ ca pāṇātipātāveramaṇī-ādiṃ anekappakāraṃ sugatigāmikammaṃ ārabhati.

Etesu pana vaṭṭakathāya sīsabhūtesu dhammesu katthaci Bhagavā ekadhammamūlikaṃ desanaṃ deseti, seyyathīdaṃ:

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[1] *Not traced.* Cf. *S.* ii, 178; iii, 149.

[2] *Not traced.* Cf. *ibid.*

[3] S^b B^hm sā *for* yathā.

—iti kho, bhikkhave, avijjupanisā sankhārā, sankhārupanisaṃ viññāṇan ti[1] ādi; tathā:—*upādāniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati, taṇhāpaccayā upādānan* ti[2] ādi; katthaci ubhayamūlikam pi; seyyathīdaṃ:—*avijjānīvaraṇassa, bhikkhave, bālassa taṇhāya sampayuttassa evam ayaṃ kāyo samudāgato, iti ayañ c' eva kāyo bahiddhā ca nāmarūpaṃ itth' etaṃ dvayaṃ, dvayaṃ paṭicca phasso chaḷ*[3] *ev' āyatanāni ca, ye hi phuṭṭho bālo sukhadukkhaṃ paṭisaṃvedetī* ti[4] ādi. Tāsu desanāsu: avijjāpaccayā sankhārā ti ayam idha avijjāvasena ekadhammamūlikā desanā ti veditabbā. Evaṃ tāv' ettha desanābhedato viññātabbo vinicchayo.

Atthato ti avijjādīnaṃ padānaṃ atthato, seyyathīdaṃ, pūretuṃ ayuttaṭṭhena kāyaduccaritādi avindiyaṃ nāma, aladdhabban ti attho. Taṃ avindiyaṃ vindatī ti avijjā. Tabbiparītato kāyasucaritādi-vindiyaṃ nāma, taṃ vindiyaṃ na vindatī ti avijjā. Khandhānaṃ rāsaṭṭhaṃ, āyatanānaṃ āyatanaṭṭhaṃ, dhātūnaṃ suññaṭṭhaṃ, indriyānam adhipatiyaṭṭhaṃ, saccānaṃ tathaṭṭhaṃ aviditaṃ karotī ti pi avijjā. Dukkhādīnaṃ pīḷanādivasena vuttaṃ catubbidhaṃ atthaṃ aviditaṃ karotī ti pi avijjā. Antavirahitesaṃsāre sabbayonigatibhavaviññāṇaṭṭhiti sattāvāsesu satte javāpetī ti avijjā. Paramatthato avijjamānesu itthi-purisādisu javati, vijjamānesu pi khandhādisu na javatī ti avijjā. Api ca cakkhuviññāṇādīnaṃ vatthārammaṇānaṃ paṭiccasamuppāda-paṭiccasamuppannānañ ca dhammānaṃ chādanato pi avijjā.

Yaṃ paṭicca phalam eti, so paccayo. Paṭiccā ti na vinā appaccakkhitvā attho. Etī ti uppajjati c' eva pavattati cā ti attho. Api ca upakārakaṭṭho paccayaṭṭho, avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā *avijjāpaccayā.*

Sankhataṃ abhisankharontī ti *sankhārā.* Api ca: avijjāpaccayā sankhārā sankhārasaddena āgatasankhārā ti duvidhā sankhārā. Tattha puññāpuññāneñjābhisankhārā tayo ti ime cha avijjāpaccayā sankhārā. Te sabbe pi lokiyakusalākusalacetanāmattam eva hoti. Sankhatasankhāro, abhi-

[1] *S.* ii, 31.
[2] *Ibid.* 84.
[3] *So all edns.* P.T.S. *ed.*: saḷ.
[4] *Ibid.* 23 f.

sankhatasankhāro, abhisankharaṇakasankhāro, payogābhisankhāro ti ime pana cattāro sankhārasaddena āgatasankhārā. Tattha: *aniccā vata sankhārā!* ti[1] ādisu vuttā sabbe pi sappaccayā dhammā sankhatasankhārā nāma. Kammanibbattā tebhūmakā rūpārūpadhammā abhisankhatasankhārā ti Aṭṭhakathāsu vuttā; te pi *aniccā vata sankhārā* ti etth' eva sangahaṃ gacchanti, visuṃ pana nesaṃ āgataṭṭhānaṃ na paññāyati. Tebhūmikakusalākusalacetanā pana abhisankharaṇakasankhāro ti vuccati. Tassa:—*avijjāgato ayaṃ, bhikkhave, purisapuggalo puññañ ceva*[2] *sankhāraṃ abhisankharotī* ti[3] ādisu āgataṭṭhānaṃ paññāyati. Kāyikacetasikaṃ pana viriyaṃ payogābhisankhāro ti vuccati. So:—*yāvatikā abhisankhārassa gati, tāvatikaṃ gantvā akkhāhataṃ maññe aṭṭhāsī* ti[4] ādisu āgato. Na kevalañ ca ete yeva, aññe pi:—*saññāvedayitanirodhaṃ samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamaṃ nirujjhati vacīsankhāro, tato kāyasankhāro, tato cittasankhāro* ti[5] ādinā nayena sankhārasaddena āgatā aneke sankhārā. Tesu n' atthi so sankhāro yo sankhatasankhārehi sangahaṃ na gaccheyya. Ito paraṃ:—*sankhārapaccayā viññāṇan* ti ādisu vuttaṃ vuttanayen' eva veditabbaṃ. Avutte pana vijānātī ti viññāṇaṃ, namatī ti nāmaṃ, ruppatī ti rūpaṃ. Āye tanoti āyatañ ca[6] nayatī ti āyatanaṃ, phassatī ti phasso, vedayatī ti vedanā, paritassatī ti taṇhā, upādiyatī ti upādānaṃ, bhavati bhāvayati cā ti bhavo, jananaṃ jāti, jīraṇaṃ jarā, maranti etenā ti maraṇaṃ, socanaṃ soko, paridevanaṃ paridevo, dukkhayatī ti dukkhaṃ, uppādaṭṭhitivasena vā dvidhā khaṇatī ti pi dukkhaṃ, dummanabhāvo domanassaṃ, bhuso āyāso upāyāso. Sambhavantī ti abhinibbattan ti. Na kevalañ ca sokādīh' eva,[7] atha kho sabbapadehi sambhavanti-saddassa yojanā kātabbā. Itarathā hi: avijjāpaccayā sankhārā ti vutte kiṃ karontī ti na paññāyeyya, sambhavantī ti pana yojanāya sati avijjā ca sā paccayo cā ti avijjāpaccayo, tasmā avijjā-

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[1] *D.* ii, 157; *S.* i, 158.
[2] *So all four edns.* P.T.S. *ed.:* ce.
[3] *S.* ii, 82. [4] *A.* i, 112. [5] *M.* i, 302.
[6] Bhm Aye tanati āyatañ ca. [7] Sh °ādīneva.

paccayā sankhārā sambhavantī ti paccaya paccayuppannavavatthānaṃ kataṃ hoti. Esa nayo sabbattha. *Evan* ti nidditthanayanidassanaṃ, tena avijjādīh' eva kāraṇehi, na issaranimmānādīhī ti dasseti. *Etassā* ti yathāvuttassa. *Kevalassā* ti asammissassa, sakalassa vā. *Dukkhakkhandhassā* ti dukkhasamudayassa, na sattassa na sukhasubhādīnaṃ. *Samudayo* ti nibbatti. *Hotī* ti sambhavati. Evam ettha atthato viññātabbo vinicchayo.

Lakkhaṇādito ti avijjādīnaṃ lakkhaṇādito, seyyathīdaṃ: aññāṇalakkhaṇā avijjā, sammohanarasā, chādanapaccupaṭṭhānā, āsavapadaṭṭhānā. Abhisankharaṇalakkhaṇā sankhārā, āyūhanarasā, cetanāpaccupaṭṭhānā, avijjāpadaṭṭhānā. Vijānanalakkhaṇaṃ viññāṇaṃ, pubbangamarasaṃ, paṭisandhipaccupaṭṭhānāṃ, sankhārapadaṭṭhānaṃ, vatthārammaṇapadaṭṭhānaṃ vā. Namanalakkhaṇaṃ nāmaṃ, sampayogarasaṃ, avinibbhogapaccupaṭṭhānaṃ, viññāṇapadaṭṭhānaṃ. Ruppanalakkhaṇaṃ rūpaṃ, vikiraṇarasaṃ, avyākatapaccupaṭṭhāṇaṃ, viññāṇapadaṭṭhānaṃ. Āyatanalakkhaṇaṃ saḷāyatanaṃ, dassanādirasaṃ, vatthudvārabhāvapaccupaṭṭhānaṃ, nāmarūpapadaṭṭhānaṃ. Phusanalakkhaṇo phasso, sanghaṭṭanaraso, sangatipaccupaṭṭhāno, saḷāyatanapadaṭṭhāno. Anubhavanalakkhaṇā vedanā, visayarasasambhogarasā, sukhadukkhapaccupaṭṭhāṇā, phassapadaṭṭhānā. Hetulakkhaṇā taṇhā, abhinandanarasā, atittabhāvapaccupaṭṭhānā, vedanāpadaṭṭhānā. Gahaṇalakkhaṇaṃ upādānaṃ, amuñcanarasaṃ, taṇhādaḷhatta-diṭṭhipaccupaṭṭhānaṃ, taṇhāpadaṭṭhānaṃ. Kamma-kammaphalalakkhaṇo bhavo, bhāvanā-bhavanaraso,[1] kusalākusalāvyākatapaccupaṭṭhāno, upādānapadaṭṭhāno. Jāti-ādīnaṃ lakkhaṇādīni Saccaniddese[2] vuttanayen' eva veditabbāni. Evam ettha lakkhaṇādito pi viññātabbo vinicchayo.

Ekavidhādito ti ettha *avijjā* aññāṇa-adassanamohādibhāvato ekavidhā. Appaṭipatti-micchāpaṭipattito duvidhā. Tathā sasankhāra-asankhārato.[3] Vedanattayasampayogato tividhā Catusacca-apaṭivedhato catubbidhā. Gatipañcakādīnavac-

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[1] *So* S^h B^h S^b B^m bhāvana-bhavanaraso.

[2] *Above*, p. 499 f. [3] *All edns.* sasankhārās°.

chādanato pañcavidhā. Dvārārammaṇato pana sabbesu pi arūpadhammesu chabbidhatā veditabbā.

Sankhārā sāsavavipākadhammadhammādi-bhāvato ekavidhā. Kusalākusalato duvidhā. Tathā parittamahaggatahīnamajjhima-micchattasammatta-niyatāniyatato. Tividhā puññābhisankhārādibhāvato. Catubbidhā catuyonisaṃvattanato. Pañcavidhā pañcagatigāmito.

Viññāṇaṃ lokiyavipākādibhāvato ekavidhaṃ. Sahetukāhetukādito duvidhaṃ. Bhavattayapariyāpannato vedanattayasampayogato ahetuka-dvihetuka-tihetukato ca tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhañ ca.

Nāmarūpaṃ viññāṇasannissayato kammapaccayato ca ekavidhaṃ. Sārammaṇānārammaṇato duvidhaṃ. Atītādito tividhaṃ. Yonigativasena catubbidhaṃ pañcavidhañ ca.

Saḷāyatanaṃ sañjāti-samosaraṇaṭṭhānato ekavidhaṃ. Bhūtappasādaviññāṇādito duvidhaṃ. Sampattāsampattato bhayagocarato tividhaṃ. Yonigatipariyāpannato catubbidhaṃ pañcavidhañ cā ti iminā nayena phassādīnam pi ekavidhādi-bhāvo veditabbo ti evam ettha ekavidhādito pi viññātabbo vinicchayo.

Angānañ ca vavatthānā ti sokādayo c' ettha bhavacakkassa avicchedadassanatthaṃ vuttā, jarāmaraṇabbhāhatassa hi bālassa te sambhavanti. Yath' āha:—*assutavā, bhikkhave, puthujjano kāyikāya dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāliṃ kandati samoham āpajjatī* ti.[1] Yāva ca tesaṃ pavatti,[2] tāva avijjāyāti puna pi avijjāpaccayā sankhārā ti sambandham eva hoti bhavacakkaṃ, tasmā tesaṃ jarāmaraṇen' eva ekasankhepaṃ katvā dvādas' eva paṭiccasamuppādangānī ti veditabbā. Evam ettha angānaṃ vavatthānato pi viññātabbo vinicchayo. Ayaṃ tav' ettha sankhepakathā.

Ayam pana vitthāranayo:—*avijjā* ti suttantapariyāyena

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[1] *I cannot trace this quotation in its entirety. The 'grief formula' from* socati. . . *occurs frequently: M.* i, 86; *A.* iii, 54, 416; *N*, 293, *etc.; from* phuṭṭho: *A.* ii, 188. *A.* iii, 54 *gives* assutavato, bhikkhave, puthujjanassa. . . .

[2] Bhm pavattati.

dukkhādisu catusu ṭhānesu aññāṇaṃ; abhidhammapariyāyena pubbantādīhi saddhiṃ aṭṭhasu. Vuttaṃ h' etaṃ:—*tattha katamā avijjā? Dukkhe aññāṇaṃ . . . pe . . . dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ, pubbante aññāṇaṃ aparante . . . pubbantāparante . . . idappaccayatā paṭiccasamuppannesu dhammesu aññāṇan* ti.[1] Tattha kiñcāpi, ṭhapetvā lokuttaraṃ saccadvayaṃ, sesaṭṭhānesu ārammaṇavasenā pi avijjā uppajjati, evaṃ sante pi paṭicchādanavasen' eva idha adhippetā; sā hi uppannā Dukkhasaccaṃ paṭicchādetvā tiṭṭhati, yāthāva[2]-sarasalakkhaṇaṃ paṭivijjhituṃ na deti. Tathā Samudayaṃ, Nirodhaṃ, Maggaṃ. Pubbantasankhātaṃ atītaṃ khandhapañcakaṃ, aparantasankhātaṃ anāgataṃ khandhapañcakaṃ, pubbantāparantasankhātaṃ tad-ubhayaṃ, idappaccayatā-paṭiccasamuppannadhammasaṅkhātaṃ idappaccayatañ c' eva paṭiccasamuppannadhamme ca paṭicchādetvā tiṭṭhati. Ayaṃ avijjā, ime sankhārā ti evaṃ yāthāva-sarasalakkhaṇaṃ ettha paṭivijjhituṃ na deti. Tasmā *dukkhe aññāṇaṃ . . . pe . . . idappaccayatā paṭiccasamuppannesu dhammesu aññāṇan* ti vuccati.

Sankhārā ti puññādayo tayo, kāyasankhārādayo tayo ti evaṃ pubbe sankhepato vuttā cha. Vitthārato pan' ettha puññābhisankhāro dānasīlādivasena pavattā aṭṭha kāmāvacarakusalacetanā va bhāvanāvasen' eva pavattā pañca rūpāvacarakusalacetanā cā ti terasa cetanā honti. Apuññābhisankhāro pāṇātipātādivasena pavattā dvādasa akusalacetanā. Āneñjābhisankhāro bhāvanāvasen' eva pavattā catasso arūpāvacarakusalacetanā cā ti tayo pi sankhārā ekūnatiṃsa cetanā honti. Itaresu pana tīsu kāyasañcetanā kāyasankhāro, vacīsañcetanā vacīsankhāro, manosañcetanā cittasankhāro. Ayaṃ tiko kammāyūhanakkhaṇe puññābhisankhārādīnaṃ dvārato pavattidassanatthaṃ vutto. Kāyaviññattiṃ samuṭṭhapetvā hi kāyadvārato pavattā aṭṭha kāmāvacarakusalacetanā dvādasa akusalacetanā ti samavīsati cetanā kāyasankhāro nāma. Tā eva vacīviññattiṃ

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[1] *Dhs.* § 1162 (katamaṃ avijjānīvaraṇaṃ?) *In* Vibhanga, p. 362, moho *is described in the same terms.*
[2] *J.P.T.S.* 1889, 208.

samuṭṭhapetvā vacīdvārato pavattā vacīsankhāro nāma. Abhiññācetanā pan' ettha parato viññāṇassa paccayo na hotī ti na gahitā. Yathā ca abhiññācetanā, evaṃ uddhaccacetanā pi na hoti. Tasmā sā pi viññāṇassa paccayabhāve apanetabbā. Avijjāpaccayā pana sabbā p' etā honti. Ubho pi viññattiyo asamuṭṭhapetvā manodvāre uppannā pana sabbā pi ekūnatiṃsati cetanā cittasankhāro. Iti ayaṃ tiko purimattikam eva pavisatī ti atthato puññābhisankhārādīnaṃ yeva vasena avijjāya paccayabhāvo veditabbo.

Tattha siyā, kathaṃ pan'e taṃ jānitabbaṃ: ime sankhārā avijjāpaccayā hontī ti? Avijjābhāve bhāvato; yassa hi dukkhādisu avijjāsankhātaṃ aññāṇaṃ appahīnaṃ hoti, so dukkhe tāva pubbantādisu ca aññāṇena saṃsāradukkhaṃ sukhasaññāya gahetvā, tass' eva hetubhūte tividhe pi sankhāre ārabhati. Samudaye aññāṇena dukkhahetubhūte pi taṇhāparikkhāre sankhāre sukhahetuto maññamāno ārabhati. Nirodhe pana Magge ca aññāṇena dukkhassa anirodhabhūte pi gativisese dukkhanirodhasaññī hutvā nirodhassa ca amaggabhūtesu pi yaññāmaratapādisu nirodhamaggasaññī hutvā dukkhanirodhaṃ patthayamāno yaññāmaratapādimukhena tividhe pi sankhāre ārabhati. Api ca:—so tāya catusu saccesu appahīnāvijjatāya visesato jātijarārogamaraṇādi anekādīnavavokiṇṇam pi puññaphalasankhātaṃ dukkhaṃ dukkhato ajānantassa adhigamāya kāyavacīcittasankhārabhedaṃ puññābhisankhāraṃ ārabhati, devaccharakāmako viya maruppapātaṃ. Sukhasammatassā pi ca tassa puññaphalassa ante mahāpariḷāhajanikaṃ pariṇāmadukkhataṃ appasādatañ ca apassanto pi tappaccayaṃ vuttappakāram eva puññābhisankhāraṃ ārabhati, salabho viya dīpasikhābhinipātaṃ, madhubindugiddho viya ca madhulittasatthadhārālehanaṃ. Kāmupasevanādisu ca savipākesu ādīnavaṃ apassanto sukhasaññāya c' eva kilesābhibhūtatāya ca dvārattayappavattam pi apuññābhisankhāraṃ ārabhati, bālo viya gūthakīḷanaṃ, maritukāmo viya ca visakhādanaṃ. Āruppavipākesu cā pi sankhāravipariṇāmadukkhataṃ anavabujjhamāno sassatādi-vipallāsena cittasankhārabhūtaṃ āneñjābhisankhāraṃ ārabhati, disāmūḷho viya pisācanagarābhimukhamaggagamanaṃ. Evaṃ yasmā avijjābhāvato va san-

khārabhāvo, na abhāvato, tasmā jānitabbam etaṃ ime sankhārā avijjāpaccayā hontī ti. Vuttam pi c' etaṃ:—*avidvā, bhikkhave, avijjāgato puññābhisankhāram pi abhisankharoti, apuññābhisankhāram pi abhisankharoti, āneñjābhisankhāram pi abhisankharoti. Yato ca kho bhikkhave, bhikkhuno avijjā pahīnā vijjā uppannā*[1] *so avijjāvirāgā vijjuppādān' eva puññābhisankhāraṃ abhisankharotī* ti.[2]

Etth' āha: gaṇhāma tāva etaṃ: avijjā sankhārānaṃ paccayo ti; idaṃ pana vattabbaṃ: katamesaṃ sankhārānaṃ, kathaṃ paccayo hotī ti? Tatridaṃ vuccati Bhagavatā hi:—*hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo* ti[3] catuvīsatipaccayā vuttā.

Tattha hetu ca so paccayo cā ti *hetupaccayo.* Hetu hutvā paccayo, hetubhāvena paccayo ti vuttaṃ hoti. Ārammaṇapaccayādisu pi es' eva nayo. Tattha *hetū* ti vacanāvayavakāraṇamūlānam etaṃ adhivacanaṃ. Paṭiññā hetū ti ādisu hi loke vacanāvayavo *hetū* ti vuccati. Sāsane pana:—*ye dhammā hetuppabhavā* ti[4] ādisu kāraṇaṃ. *Tayo kusalahetū, tayo akusalahetū* ti[5] ādisu mūlaṃ hetū ti vuccati, taṃ idha adhippetaṃ. *Paccayo* ti ettha pana ayaṃ vacanattho:—paṭicca etasmā etī ti paccayo, appaccakkhāya naṃ vattatī ti attho. Yo hi dhammo yaṃ dhammaṃ appaccakkhāya tiṭṭhati vā uppajjati vā, so tassa paccayo ti vuttaṃ hoti. Lakkhaṇato pana upakārakalakkhaṇo paccayo; yo hi

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[1] Bm *inserts* siyā.

[2] *If this be quoted from S.* ii, 82, *there are discrepancies. The* P.T.S. *ed. reads*:—Avijjāgato yaṃ, bhikkhave, purisapuggalo puññañ ce sankhāraṃ abhisankharoti, puññūpagaṃ hoti viññāṇaṃ, . . . apuññañ ce . . . āneñjaṃ ce . . . abhisankharoti. ānenjūpagaṃ hoti viññāṇaṃ. Yato ca, *etc.*

[3] *Tikapaṭṭhāna* 1. [4] *Vin.* i, 40. [5] *Dhs.* § 1053.

dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakārako hoti, so tassa paccayo ti vuccati.[1] Paccayo, hetu, kāraṇaṃ, nidānaṃ, sambhavo, pabhavo ti ādi atthato ekaṃ, vyañjanato nānaṃ. Iti mūlaṭṭhena hetu, upakārakaṭṭhena paccayo ti sankhepato mūlaṭṭhena upakārako dhammo hetupaccayo. So sāli-ādīnaṃ sāli-bījādīni viya, maṇippabhādīnaṃ viya ca maṇivaṇṇādayo, kusalādīnaṃ kusalādibhāvasādhako ti ācariyānaṃ adhippāyo. Evaṃ sante pana taṃ samuṭṭhānarūpesu hetupaccayatā na sampajjati; na hi so tesaṃ kusalādibhāvaṃ sādheti, na ca paccayo na hoti. Vuttaṃ h' etaṃ:—*hetū hetusampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānañ ca rūpānaṃ hetupaccayena paccayo* ti.[2] Ahetukacittānañ ca vinā etena avyākatabhāvo siddho. Sahetukānam pi ca yonisomanasikārādi-paṭibaddho kusalādibhāvo, na sampayuttahetupaṭibaddho. Yadi ca sampayuttahetusu sabhāvato va kusalādibhāvo siyā, sampayuttesu hetupaṭibaddho alobho kusalo vā siyā, avyākato vā. Yasmā pana ubhayathā pi hoti, tasmā yathā sampayuttesu evaṃ hetusu pi kusaläditā pariyesitabbā. Kusalādibhāvasādhanavasena pana hetūnaṃ mūlaṭṭhaṃ agahetvā suppatiṭṭhitabhāvasādhanavasena gayhamāne na kiñci virujjhati. Laddhahetupaccayā hi dhammā virūḷhamūlā viya pādapā thirā honti suppatiṭṭhitā, ahetukā tilabījakādi-sevālā viya na suppatiṭṭhitā. Iti mūlaṭṭhena upakārako ti suppatiṭṭhitabhāvasādhanena upakārako dhammo hetupaccayo ti veditabbo.

Tato paresu ārammaṇabhāvena upakārako dhammo *ārammaṇapaccayo*. So rūpāyatanaṃ cakkhuviññāṇadhātuyā ti ārabhitvā pi yaṃ yaṃ dhammaṃ ārabbha ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ ārammaṇapaccayena paccayo ti osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍaṃ vā rajjuṃ vā ālambitvā va uṭṭhahati c' eva tiṭṭhati ca, evaṃ cittacetasikā dhammā rūpādi-ārammaṇaṃ ārabbh' eva uppajjanti c' eva tiṭṭhanti ca. Tasmā sabbe pi cittacetasikānaṃ ārammaṇabhūtā dhammā ārammaṇapaccayo ti veditabbo.

[1] =*Paṭṭh. A.* p. 5.

[2] *Tikapaṭṭhāna.*

Jeṭṭhakaṭṭhena upakārako dhammo *adhipatipaccayo.* So sahajāt'-ārammaṇavasena duvidho. Tattha:—*chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃ samuṭṭhānānañ ca rūpānaṃ adhipatipaccayena paccayo* ti[1] ādi-vacanato chanda-viriyacittavīmaṃsāsankhātā cattāro dhammā adhipatipaccayo ti veditabbā, no ca kho-ekato. Yadā hi chandaṃ dhuraṃ, chandaṃ jeṭṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Esa nayo sesesu. Yam pana dhammaṃ garuṃ katvā arūpadhammā pavattanti, so nesaṃ ārammaṇādhipati, tena vuttaṃ: *yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ adhipatipaccayena paccayo* ti.[1]

Anantarabhāvena upakārako dhammo *anantarapaccayo.* Samanantarabhāvena upakārako dhammo *samantarapaccayo.* Idañ ca paccayadvayaṃ bahudhā papañcayanti. Ayaṃ pan' ettha sāro:—yo hi esa cakkhuviññāṇānantarā manodhātu, manodhātu-anantarā manoviññāṇadhātū ti-ādicittaniyamo, so yasmā purimapurimacittavasen' eva ijjhati, na aññathā, tasmā attano attano anantaraṃ anurūpassa cittuppādassa uppādanasamattho dhammo anantarapaccayo. Ten' ev' āha:—*anantarapaccayo ti cakkhuviññāṇadhātu taṃ sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānañ ca dhammānaṃ anantarapaccayena paccayo* ti[1] ādi. Yo anantarapaccayo, sveva samanantarapaccayo. Vyañjanamattam eva h' ettha nānaṃ upacayasantatīsu viya, adhivacananiruttidukādisu[2] viya ca atthato pana nānaṃ n' atthi. Yam pi atthānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyānaṃ mataṃ, taṃ nirodhā vuṭṭhahantassa neva saññā-nāsaññāyatanakusalam phalasamāpattiyā samanantarapaccayena paccayo ti ādīhi virujjhati. Yam pi tattha vadanti dhammānaṃ samuṭṭhāpanasamatthatā na parihāyati, bhāvanābalena pana vāritattā dhammā samanantarā nuppajjantī ti, tam pi kālānantaratāya abhāvam eva sādheti. Bhāvanābalena hi tattha kālā-

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[1] *Tikapaṭṭhāna.*

[2] *Dhs.* §§ 642 f., 1306 f.

nantaratā n' atthī ti mayam pi etad-eva vadāma. Yasmā ca kālānantaratā n' atthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesaṃ samanantarapaccayo hotī ti laddhi, tasmā abhinivesaṃ akatvā vyañjanamattato p' ettha nānākaraṇam paccetabbaṃ, na atthato. Kathaṃ? N' atthi etesaṃ antaran ti hi anantarā, saṇṭhānābhāvato suṭṭhu anantarā ti samanantarā.

Uppajjamāno va saha uppādanabhāvena upakārako dhammo *sahajātapaccayo*, pakāsassa padīpo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha: *cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo. Cattāro mahābhutā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ, cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ, mahābhūtā upādārūpānaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci*[1] *kāle sahajātapaccayena paccayo, kañci*[1] *kāle na sahajātapaccayena paccayo* ti.[2] Idaṃ hadayavatthum eva sandhāya vuttaṃ.

Aññamaññaṃ uppādanūpatthambhanabhāvena upakārako dhammo *aññamaññapaccayo*, aññamaññūpatthambhakaṃ ti daṇḍakaṃ viya. So arūpakkhandhādivasena tividho hoti. Yath' āha:—*cattāro khandhā arūpino aññamaññapaccayena paccayo. Cattāro mahābhūtā . . . pe . . . okkantikkhaṇe nāmarūpaṃ aññamaññapaccayena paccayo* ti.[2]

Adhiṭṭhānākārena nissayākārena ca upakārako dhammo *nissayapaccayo*, tarucittakammādīnaṃ pathavīpaṭādayo viya. So:—*cattāro khandhā arūpino aññamaññaṃ nissayapaccayena paccayo* ti[2] evaṃ sahajāte vuttanayen' eva veditabbo. Chaṭṭho pan' ettha koṭṭhāso:—*cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāy' āyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāyamanodhātu ca manoviññāṇadhātu ca vattanti, taṃ-rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānañ ca dhammānaṃ nissayapaccayena paccayo* ti[2] evaṃ vibhatto.

Upanissayapaccayo ti ettha pana ayaṃ tāva vacanattho:—

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[1] B[hm] kiñci°.
[2] *Tikapaṭṭhāna.*

tad-adhīnavuttitāya attano phalena nissito na paṭikkhitto ti *nissayo*. Yathā pana bhuso āyāso upāyāso, evam bhuso nissayo *upanissayo*. Balavakāraṇass' etaṃ adhivacanaṃ, tasmā balavakāraṇabhāvena upakārako dhammo *upanissayapaccayo* ti veditabbo.

So ārammaṇūpanissayo, anantarūpanissayo, pakatūpanissayo ti tividho hoti.

Tattha:—*dānaṃ datvā sīlaṃ samādiyitvā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vuṭṭhahitvā jhānaṃ garuṃ katvā paccavekkhati. Sekhā gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti. Sekhā maggā vuṭṭhahitvā maggaṃ garuṃ katvā paccavekkhantī* ti[1] evaṃ ādinā nayena *ārammaṇūpanissayo* tāva ārammaṇādhipatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā cittacetasikā uppajjanti, taṃ niyamato tesu ārammaṇesu balavārammaṇaṃ hoti. Iti garukātabbaṭṭhena[2] ārammaṇādhipati balavakāraṇaṭṭhena ārammaṇūpanissayo ti evam etesaṃ nānattaṃ veditabbaṃ.

Anantarūpanissayo pi:—*purimā purimā kusalā khandhā pacchimānaṃ pacchimānaṃ kusalānaṃ khandhānaṃ upanissayapaccayena paccayo* ti[1] adinā nayena anantarapaccayena saddhiṃ nānattaṃ akatvā va vibhatto. Mātikānikkhepe pana tesaṃ:—*cakkhuviññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānañ ca dhammānaṃ anantarapaccayena paccayo* ti[1] ādinā nayena anantarassa:—*purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo* ti ādinā nayena upanissayassa āgatattā nikkhepe viseso atthi. So pi atthato ekībhāvam eva gacchati. Evaṃ sante pi attano attano anantarā anurūpassa cittuppādassa pavattanasamatthatāya anantaratā, purimacittassa pacchimacittuppādane balavatāya anantarūpanissayatā veditabbā. Yathā hi hetupaccayādisu kiñci dhammaṃ vinā pi cittaṃ uppajjati, na evaṃ anantaracittaṃ vinā cittassa uppatti nāma atthi,

[1] *Tikapaṭṭhāna.*

[2] Bhm °kattabbamattaṭṭhena.

tasmā balavapaccayo hoti. Iti attano attano anantarā anurūpacittuppādanavasena anantarapaccayo, balavakāraṇavasena anantarūpanissayo ti evam etesaṃ nānattaṃ veditabbaṃ.

Pakatūpanissayo pana pakato upanissayo *pakatūpanissayo.* Pakato nāma attano santāne nipphādito vā, saddhā-sīlādi upasevito vā, utubhojanādi pakatiyā eva vā upanissayo pakatūpanissayo, ārammaṇānantarehi asammisso ti attho. Tassa:—*pakatūpanissayo saddhaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādeti, samāpattiṃ uppādeti. Sīlaṃ, sutaṃ, cāgaṃ, paññaṃ upanissāya dānaṃ deti . . . pe . . . samāpattiṃ uppādeti. Saddhā, sīlaṃ, sutaṃ, cāgo, paññā saddhāya sīlassa sutassa cāgassa paññāya upanissayapaccayena paccayo* ti[1] ādinā nayena anekappakārato pabhedo veditabbo. Iti ime saddhādayo pakatā c' eva balavakāraṇaṭṭhena upanissayā cā ti pakatūpanissayo ti.

Paṭhamataraṃ uppajjitvā vattamānabhāvena upakārako dhammo *purejātapaccayo.* So pañcadvāre vatthārammaṇahadayavatthuvasena ekādasavidho hoti. Yath' āha: *cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ purejātapaccayena paccayo. Sota- . . . pe . . . ghānā-, jivhā-, kāyāyatanaṃ, rūpāyatanaṃ . . . sadda-, gandha-, rasa-, phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ purejātapaccayena paccayo. Rūpa-, sadda-, gandha-, rasa-, phoṭṭhabbāyatanaṃ manodhātuyā, yaṃ rūpaṃ*[2] *nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃ-sampayuttakānañ ca dhammānaṃ purejātapaccayena paccayo, manoviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ kiñci*[3] *kāle purejātapaccayena paccayo, kiñci*[3] *kāle na purejātapaccayena paccayo* ti.[1]

Purejātānaṃ rūpadhammānaṃ upatthambhakattena upakārako arūpadhammo pacchājātapaccayo, gijjhapotakasarīrānaṃ āhārāsā cetanā viya, tena vuttaṃ:—*pacchājātā citta-*

[1] *Tikapaṭṭhāna.* [2] Cf. *Compendium*, p. 278.
[3] S[h] kañci.

cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.[1]

Āsevanaṭṭhena anantarānaṃ paguṇabalavabhāvāya upakārako dhammo *āsevanapaccayo*, ganthādisu purimapurimābhiyogo viya, so kusalākusalakiriyajavanavasena tividho hoti. Yath' āha:—*purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo. Purimā purimā akusalā . . . pe . . . kiriyāvyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyāvyākatānaṃ dhammānaṃ āsevanapaccayena paccayo* ti.[1]

Cittappayogasankhātena kiriyabhāvena upakārako dhammo *kammapaccayo*. So nānakkhaṇikāya c' eva kusalākusalacetanāya sahajātāya ca sabbāya pi cetanāya vasena duvidho hoti. Yath' āha:—*kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Sahajātā cetanā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānañ ca rupānaṃ kammapaccayena paccayo* ti.[1]

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo *vipākapaccayo*. So pavatte taṃ-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ paccayo hoti. Yath' āha:—*vipākāvyākato eko khandho tiṇṇannaṃ khandhānaṃ cittasamuṭṭhānānañ ca rūpānaṃ vipākapaccayena paccayo . . . pe . . . paṭisandhikkhaṇe vipākāvyākato eko dhammo tiṇṇannaṃ khandhānaṃ kaṭattā ca rūpānaṃ . . . tayo khandhā ekassa khandhassa . . . dve khandhā dvinnaṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākapaccayena paccayo. Khandhā vatthussa vipākapaccayena paccayo* ti.[1]

Rūpārūpānaṃ upatthambhakaṭṭhena[2] upakārakā cattāro āhārā *āhārapaccayo*. Yath' āha:—*kabaḷinkāro āhāro imassa kayassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānañ rūpānaṃ āhārapaccayena paccayo* ti.[1] Pañhāvāre pana:—*paṭisandhikkhaṇe vipākāvyākatā āhārā taṃ-sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārāpaccayena paccayo* ti[1] pi vuttaṃ.

Adhipatiyaṭṭhena upakārakā itthindriya-purisindriyavajjā

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[1] *Tikapaṭṭhāna.* [2] Cf. p. 537, l. 34.

vīsatindriyā *indriyapaccayo.* Tattha cakkhundriyādayo arūpadhammānaṃ yeva, sesā rūpārūpānaṃ paccayā honti. Yath' āha:—*cakkhundriyaṃ cakkhuviññāṇadhātuyā . . . pe . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ indriyapaccayena paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānañ ca rūpānaṃ indriyapaccayena paccayo* ti. Pañhāvāre pana:—*paṭisandhikkhaṇe vipākāvyākatā indriyā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ indriyapaccayena paccayo* ti[1] pi vuttaṃ.

Upanijjhāyanaṭṭhena upakārakāni, ṭhapetvā dvipañca-viññāṇesu sukhadukkhavedanā dvayaṃ, sabbāni pi kusalādibhedāni satta jhānangāni *jhānapaccayo.* Yath' āha:—*jhānangāni jhānasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānañ ca rūpānaṃ jhānapaccayena paccayo* ti. Pañhāvāre pana:—*paṭisandhikkhaṇe vipākāvyākatāni jhānangāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo* ti pi vuttaṃ.

Yato tato vā niyyānaṭṭhena upakārakāni kusalādibhedāni dvādasa maggangāni *maggapaccayo.* Yath' āha:—*maggangāni maggasampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānañ ca rūpānaṃ maggapaccayena paccayo* ti. Pañhāvāre pana:—*paṭisandhikkhaṇe vipākāvyākatāni maggangāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo* ti pi vuttaṃ. Ete pana dve pi jhānamaggapaccayā dvipañca-viññāṇāhetukacittesu na labbhantī ti veditabbā.

Ekavatthuka-ekārammaṇa-ekuppāda-ekanirodhasankhārena sampayuttabhāvena upakārakā arūpadhammā *sampayuttapaccayo.* Yath' āha:—*cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo* ti.

Ekavatthukādibhāvānupagamena upakārakā rūpino dhammā arūpīnaṃ dhammānaṃ arūpino pi rūpīnaṃ *vippayuttapaccayo.* So sahajāta-pacchājāta-purejātavasena tividho hoti. Vuttaṃ h' etaṃ:—*sahajātā kusalā khandhā cittasamuṭṭhānānaṃ rūpānaṃ vippayuttapaccayena paccayo. Pacchajātā ku-*

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[1] *This and nine following quotations are from Tikapaṭṭhāna.*

salā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo ti. Avyākatapadassa pana sahajātavibhange:—*paṭisandhikkhaṇe vipākāvyākatā khandhā kaṭattā rūpānaṃ vippayuttapaccayena paccayo. Khandhā vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo* ti pi vuttaṃ. Purejātaṃ pana cakkhundriyādi-vatthuvasen' eva veditabbaṃ. Yath' āha:—*purejātaṃ cakkhāyatanaṃ viññāṇassa . . . pe . . . kāyāyatanaṃ kāyaviññāṇassa vippayuttapaccayena paccayo. Vatthu vipākāvyākatānaṃ kiriyāvyākatānaṃ khandhānaṃ . . . pe . . . vatthu kusalānaṃ khandhānaṃ . . . pe . . . vatthu akusalānaṃ khandhānaṃ vippayuttapaccayena paccayo* ti.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva dhammassa upatthambhakattena[1] upakārako dhammo *atthipaccayo*. Tassa arūpakkhandha - mahābhūta - nāmarūpa - cittacetasika-mahābhūta-āyatana-vatthuvasena sattadhā mātikā nikkhittā. Yath' āha:—*cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūtā okkantikkhaṇe nāmarūpaṃ aññamaññaṃ . . . cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ . . . mahābhūtā upādārūpānaṃ . . . cakkhāyatanaṃ cakkhuviññāṇadhātuyā . . . pe . . . kāyāyatanaṃ . . . pe . . . rūpāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ kāyaviññāṇadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ atthipaccayena paccayo. Rūpāyatanaṃ . . . pe . . . phoṭṭhabbāyatanaṃ manodhātuyā taṃ-sampayuttakānañ ca dhammānaṃ . . . yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānañ ca dhammānaṃ atthipaccayena paccayo* ti. Pañhāvāre pana: sahajātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyan ti pi nikkhipitvā sahajāte tāva:—*eko khandho tiṇṇannaṃ khandhānaṃ taṃ-samuṭṭhānānañ ca rūpānaṃ atthipaccayena paccayo ti* ādinā nayena niddeso kato. Purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato. Pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetasikānaṃ paccayavasena niddeso kato. Āhārindriyesu kabaḷinkāro āhāro imassa kāyassa atthipaccayena

[1] Cf. p. 538, *n*. 2.

paccayo. Rūpajīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.

Attano anantarā uppajjamānānaṃ arūpadhammānaṃ pavatti okāsadānena upakārakā samanantaraniruddhā arūpadhammā *n' atthipaccayo.* Yath' āha:—*samanantaraniruddhā cittacetasikā dhammā paccuppannānaṃ cittacetasikānaṃ dhammānaṃ n' atthipaccayena paccayo* ti.

Te eva vigatabhāvena upakārakattā *vigatapaccayo.* Yath' āha:—*samanantaravigatā cittacetasikā dhammā paccuppānnānaṃ cittacetasikānaṃ dhammānaṃ vigatapaccayena paccayo* ti.

Atthipaccayadhammā eva ca avigatabhāvena upakārakattā *avigatapaccayo* ti veditabbā. Desanāvilāsena pana tathā vinetabba-veneyyavasena vā ayaṃ duko vutto, ahetukadukaṃ vatvā pi hetuvippayuttaduko viyā ti.

Evam imesu catuvīsatiyā paccayesu ayaṃ avijjā:—

Paccayo hoti puññānaṃ duvidhā 'nekadhā pana
paresaṃ, pacchimānaṃ sā ekadhā paccayo matā.

Tattha *puññānaṃ duvidhā* ti ārammaṇapaccayena ca upanissayapaccayena cā ti dvedhā paccayo hoti. Sā hi avijjaṃ khayato vayato sammasanakāle kāmāvacarānaṃ puññābhisankhārānaṃ ārammaṇapaccayena paccayo hoti. Abhiññācittena samohacittajānanakāle rūpāvacarānaṃ, avijjāsamatikkamatthāya pana dānādīni c' eva kāmāvacarapuññakiriyavatthūni pūrentassa rūpāvacarajjhānāni ca uppādentassa dvinnam pi tesaṃ upanissayapaccayena paccayo hoti. Tathā avijjāsamūḷhattā kāmabhava-rūpabhavasampattiyo patthetvā tān' eva puññāni karontassa.

Anekadhā pana paresan ti apuññābhisankhārānaṃ anekadhā paccayo hoti. Kathaṃ? Esā hi avijjaṃ ārabbha rāgādīnaṃ uppajjanakāle ārammaṇapaccayena garuṃ katvā, assādanakāle ārammaṇādhipati-ārammaṇūpanissayehi avijjāsamūḷhassa anādīnavadassāvino pāṇātipātādīni karontassa upanissayapaccayena, dutiyajavanādīnaṃ anantara-samanantara-anantarūpanissay'-āsevana-n' atthi-vigatapaccayehi, yaṃ kiñci akusalaṃ karontassa hetusahajāta-aññamanna-nissaya-sampayutta-atthi-avigatapaccayehī ti anekadhā paccayo hoti.

Pacchimānaṃ sā ekadhā paccayo matā ti āneñjābhisankhārā-

naṃ upanissayapaccayen' eva ekadhā paccayo matā; so pan' assā upanissayabhāvo puññābhisankhāre vuttanayen' eva veditabbo ti.

Etth' āha:—kiṃ pan' āyam: ekā va avijjā sankhārānaṃ paccayo, udāhu aññe pi paccayā santī ti? Kiṃ pan' ettha yadi tāva *ekā va* ekakāraṇavādo āpajjati; atha aññe pi santi *avijjāpaccayā sankhārā* ti ekakāraṇaniddeso n' upapajjatī ti? Na n' upapajjati. Kasmā? Yasmā

Ekaṃ na ekato idha n' ānekam anekato pi no ekaṃ,
phalam atthi, atthi pana ekahetuphaladīpane attho.

Ekato hi kāraṇato na idha kiñci ekaṃ phalam atthi, na anekaṃ, nā pi anekehi kāraṇehi ekaṃ. Anekehi pana kāraṇehi anekam eva hoti. Tathā hi anekehi utu-pathavī-bīja-salila-sankhātehi kāraṇehi anekam eva rūpagandharasādi[1] ankura-sankhātaṃ phalaṃ uppajjamānaṃ dissati. Yaṃ pan' etaṃ *avijjāpaccayā sankhārā, sankhārapaccayā viññāṇan* ti ekahetuphaladīpanaṃ kataṃ, tattha attho atthi, payojanaṃ vijjati. Bhagavā hi katthaci padhānattā,[2] katthaci pākaṭattā, katthaci asādhāraṇattā, desanāvilāsassa ca veneyyānañ ca anurūpato ekam eva hetuṃ vā phalaṃ vā dīpeti, *phassapaccayā vedanā* ti hi padhānattā[2] ekam eva hetuphalam āha. Phasso hi vedanāya padhānahetu,[3] yathāphassaṃ vedanāvavatthānato. Vedanā ca phassassa padhānaphalaṃ yathā vedanaṃ phassavavatthānato. *Semhasamuṭṭhānā ābādhā* ti[4] pākaṭattā ekam hetum āha, pākaṭo hi ettha semho, na kammādayo. *Ye keci, bhikkhave, akusalā dhammā, sabbe te ayoniso manasikāramūlakā* ti[5] asādhāraṇattā ekaṃ hetum āha, asādhāraṇo hi ayoniso manasikāro akusalānaṃ, sādhāraṇāni vatthārammaṇādīnī ti. Tasmā ayam idha avijjā vijjamānesu pi aññesu vatthārammaṇasahajātadhammādisu sankhārakāraṇesu: assādānupassino taṇhā pavaḍḍhatī ti ca: *avijjāsamudayā āsavasamudayo* ti[4] ca vacanato aññesam pi taṇhādīnaṃ sankhārahetūnaṃ hetū ti padhānattā[2]:—*avidvā, bhikkhave, avijjāgato puññābhisankhāram pi abhisankharotī* ti[6] pākaṭattā asādhāra-

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1 Sh °rasādikaṃ. 2 Bhm paṭṭhānattā.
3 Bhm paṭṭhāna°. 4 *Not traced.*
5 Cf. *S.* v, 91. 6 *See above*, p. 532, *n.* 2.

ṇattā ca sankhārānaṃ hetubhāvena dīpitā ti veditabbā. Eten' eva ca ekekahetuphaladīpanaparihāravacanena sabbattha ekekahetuphaladīpane payojanaṃ veditabban ti.

Etth' āha:—evaṃ sante pi ekantāniṭṭhaphalāya sāvajjāya avijjāya, kathaṃ puññāneñjābhisankhārapaccayattaṃ yujjati, na hi nimbabījato ucchu uppajjatī ti? Kathaṃ na yujjissati? Lokasmiṃ hi

Viruddho c' āviruddho ca, sadisāsadiso tathā,
dhammānaṃ paccayo siddho vipākā eva te ca na.

Dhammānaṃ hi ṭhānasabhāvakiccādi-viruddho c' āviruddho ca paccayo loke siddho, purimacittaṃ hi aparacittassa ṭhānaviruddho, paccayo purimasippādi-sikkhā ca pacchā pavattamānānaṃ sippādi-kiriyānaṃ, kammaṃ rūpassa sabhāvaviruddho paccayo. Khīrādīni ca dadhi-ādīnaṃ, āloko cakkhuviññāṇassa kiccaviruddho. Guḷādayo ca āsavādīnaṃ, cakkhurūpādayo pana cakkhuviññāṇādīnaṃ ṭhānāviruddhā paccayā. Purimajavanādayo pacchimajavanādīnaṃ sabhāvā viruddhā kiccā viruddhā ca, yathā ca viruddhāviruddhā paccayā siddhā, evaṃ sadisāsadisā pi, sadisam eva hi utu-āhārasankhātaṃ rūpaṃ rūpassa paccayo. Sālibījādīni ca sāliphalādīnaṃ, asadisam pi rūpaṃ arūpassa arūpañ ca rūpassa paccayo hoti. Golomāviloma-visāṇa-dadhi-tila-piṭṭhādīni ca dabbhabhūtinakādīnaṃ.[1] Yesañ ca dhammānaṃ te viruddhāviruddhasadisāsadisā paccayā, na te dhammā tesaṃ dhammānaṃ vipākā eva. Iti ayaṃ avijjā vipākavasena ekantāniṭṭhaphalā sabhāvavasena sāvajjā pi samānā sabbesam pi etesaṃ puññābhisankhārādīnaṃ yathānurūpaṃ ṭhānakiccasabhāvaviruddhāviruddhapaccayavasena sadisāsadisapaccayavasena ca paccayo hotī ti veditabbā.

So c' assā paccayabhāvo, yassa hi dukkhādisu avijjāsankhātaṃ aññāṇaṃ appahīnaṃ hoti, so dukkhe tāva pubbantādisu ca aññāṇena saṃsāradukkhaṃ sukhasaññāya gahetvā tassa hetubhūte tividhe pi sankhāre ārabhatī ti ādinā nayena vutto eva.

Api ca ayaṃ añño pi pariyāyo:—

Cutūpapāte saṃsāre sankhārānañ ca lakkhaṇe,
yo paṭiccasamuppanna-dhammesu ca vimuyhati.

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[1] Bm dabbā°; Bh dabbābhūtanak°.

Abhisankharoti so[1] ete sankhāre tividhe yato,
avijjā paccayo tesaṃ tividhānaṃ ayaṃ tato ti.

Kathaṃ pana yo etesu vimuyhati, so tividhe p' ete sankhāre karotī ti ce? Cutiyā tāva vimūḷho sabbattha khandhānaṃ bhedo maraṇan ti cutiṃ agaṇhanto: satto marati, sattassa dehantarasankamanan ti ādīni vikappeti. Upapāte vimūḷho sabbattha khandhānaṃ pātubhāvo jātī ti upapātaṃ agaṇhanto: satto uppajjati, sattassa navasarīrapātubhāvo ti ādīni vikappeti. Saṃsāre vimuḷho yo esa

Khandhānañ ca paṭipāṭi dhātu-āyatanāna ca,
abbocchinnaṃ vattamānaṃ[2] saṃsāro ti pavuccatī ti.

Evaṃ vaṇṇito saṃsāro. Taṃ evaṃ agaṇhanto: ayaṃ satto asmā lokā paraṃ lokaṃ gacchati, parasmā lokā imaṃ lokaṃ āgacchatī ti ādīni vikappeti. Sankhārānaṃ lakkhaṇe vimūḷho sankhārānaṃ sabhāvalakkhaṇaṃ sāmaññalakkhaṇañ ca agaṇhanto sankhāre attato attaniyato dhuvato sukhato subhato vikappeti. Paṭiccasamuppannadhammesu vimūḷho avijjādīhi sankhārādīnaṃ pavattiṃ agaṇhanto: attā jānāti vā na jānāti vā; so eva karoti ca kāreti ca; paṭisandhiyaṃ uppajjati, tassa aṇu issarādayo kalalādi-bhāvena sarīraṃ saṇṭhapentā indriyāni sampādenti, so indriyasampanno phusati vediyati taṇhīyati upādiyati ghaṭīyati; so puna bhavantare bhavatī ti vā; sabbe sattā niyati-sangatibhāvapariṇatā ti vā vikappeti. So avijjāya andhīkato evaṃ vikappento, yathā nāma andho pathaviyaṃ vicaranto maggam pi amaggam pi thalam pi ninnam pi samam pi visamam pi paṭipajjati, evaṃ puññam pi apuññam pi āneñjābhisankhāram pi abhisankharotī ti. Ten' etaṃ vuccati:—

Yathā pi nāma jaccandho naro apariṇāyako,
ekadā yāti maggena kummaggenā pi ekadā,
saṃsāre saṃsaraṃ bālo tathā apariṇāyako,
karoti ekadā puññaṃ apuññam api ekadā,
yadā ca ñatvā so dhammaṃ saccāni abhisamessati,
tadā avijjūpasamā upasanto carissatī ti.

Ayaṃ avijjāpaccayā sankhārā ti padasmiṃ vitthārakathā mukham.

[1] Bhm *omit.* [2] Bhm °mānā.

Sankhārapaccayā viññāṇa-pade *viññāṇan* ti cakkhuviññāṇādi chabbidhaṃ. Tattha cakkhuviññāṇaṃ kusalavipākaṃ akusalavipākan ti duvidhaṃ hoti, tathā sota-ghāna-jivhā-kāyaviññāṇāni. Manoviññāṇaṃ kusalākusalavipākā dve manodhātuyo, tisso ahetukamanoviññāṇadhātuyo, aṭṭha sahetukāni kāmāvacaravipākacittāni, panca rūpāvacarāni, cattāri arūpāvacarānī ti bāvīsati-vidhaṃ hoti. Iti imehi chahi viññāṇehi sabbāni pi battiṃsa lokiyavipākaviññāṇāni sangahitāni honti. Lokuttarāni pana vaṭṭakathāya na yujjantī ti na gahitāni.

Tattha siyā:—kathaṃ pan' etaṃ jānitabbaṃ idaṃ vuttappakāraṃ viññāṇaṃ sankhārapaccayā hotī ti? Upacitakammābhāve vipākābhāvato, vipākaṃ h' etaṃ, vipākañ ca na upacitakammābhāve uppajjati. Yadi uppajjeyya, sabbesaṃ sabbavipākāni uppajjeyyuṃ; na ca uppajjantī ti jānitabbam etaṃ sankhārapaccayā, idaṃ viññāṇaṃ hotī ti.

Katarasa sankhārapaccayā, kataraṃ viññāṇan ti ce? Kāmāvacarapuññābhisankhārapaccayā tāva kusalavipākāni pañca cakkhuviññāṇādīni, manoviññāṇe ekā manodhātu, dve manoviññāṇadhātuyo aṭṭha kāmāvacaravipākānī ti soḷasa. Yath' āha:—*kāmāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti. Sota-, ghāna-, jivhā-, kāyaviññāṇaṃ*[1] . . . *vipākā manodhātu uppannā hoti*[2] . . . *somanassasahagatā manoviññāṇadhātu uppannā hoti*[3] . . . *upekkhāsahagatā manoviññāṇadhātu uppannā hoti*[4] . . . *somanassasahagatā ñāṇasampayuttā* . . . *somanassasahagatā ñāṇasampayuttā sasankhārena* . . . *somanassasahagatā ñāṇavippayuttā* . . . *somanassasahagatā ñāṇavippayuttā sasankhārena* . . . *upekkhāsahagatā ñāṇasampayuttā* . . . *upekkhāsahagatā ñāṇasampayuttā sasankhārena* . . . *upekkhāsahagatā ñāṇavippayuttā* . . . *upekkhāsahagatā ñāṇavippayuttā sasankhārenā* ti.[5] Rūpāvacarapuññābhisankhārapaccayā pana pañca rūpāvacaravipākāni. Yath' āha:—*tass' eva rūpāvacarassa kusalassa kammassa katattā upacitattā vipākam*

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[1] *Dhs.* §§ 431, 443.
[2] *Ibid.* § 455.
[3] *Ibid.* § 469.
[4] *Ibid.* § 484.
[5] *Ibid.* § 498.

vivicc' eva kāme hi paṭhamaṃ jhānaṃ . . . pe . . . pañcamaṃ jhānaṃ upasampajja viharatī ti.[1] Evaṃ puññābhisankhārapaccayā ekavīsatividhaṃ viññāṇaṃ hoti. Apuññābhisankhārapaccayā pana akusalavipākāni pañca cakkhuviññāṇādīni, ekā manodhātu, ekā manoviññāṇadhātū ti evaṃ sattavidhaṃ viññāṇaṃ hoti. Yath' āha:—*akusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hoti . . . sota-, ghāna-, jivhā-, kāya-viññāṇaṃ . . . vipākā manodhātu . . . vipākā manoviññāṇadhātu uppannā hotī* ti.[2] Āneñjābhisankhārapaccayā pana cattāri arūpavipākānī ti evaṃ catubbidhaṃ viññāṇaṃ hoti. Yath' āha:—*tass' eva arūpāvacarassa kusalassa kammassa katattā upacitattā vipākaṃ sabbaso rūpasaññānaṃ samatikkamā . . . ākāsānañcāyatanasaññāsahagataṃ, . . . viññāṇañcā . . . ākiñcaññā- . . . nevasaññā-nāsaññāyatanasahagataṃ sukhassa ca dukkhassa ca pahānā . . . catutthaṃ jhānaṃ upasampajja viharatī* ti.[3] Evaṃ sankhārapaccayā yam viññāṇaṃ hoti, taṃ ñatvā idāni 'ssa evaṃ pavatti veditabbā.

Sabbam eva hi idaṃ pavattipaṭisandhivasena dvedhā pavattati. Tattha: dve pañca viññāṇāni, dve manodhātuyo, somanassasahagatā ahetukamanoviññāṇadhātū ti imāni terasa pañca vokārabhave pavattiyaṃ yeva pavattanti; sesāni ekūnavīsati tīsu bhavesu yathānurūpaṃ pavattiyam pi paṭisandhiyam pi pavattanti. Kathaṃ? Kusalavipākāni tāva cakkhuviññāṇādīni pañca kusalavipākena akusalavipākena vā nibbattassa yathākkamaṃ paripākaṃ upagatindriyassa cakkhādīnaṃ āpāthagataṃ iṭṭhaṃ iṭṭhamajjhattaṃ vā rūpādi-ārammaṇaṃ ārabbha cakkhādi-pasādaṃ nissāya dassana-savana-ghāyana-sāyana-phusanakiccaṃ sādhayamānāni pavattanti. Tathā akusalavipākāni pañca. Kevalaṃ hi tesaṃ aniṭṭhaṃ aniṭṭhamajjhattaṃ vā ārammaṇaṃ hoti. Ayaṃ eva viseso. Dasa pi c' etāni niyatadvārārammaṇavatthuṭṭhānāni niyatakiccān' eva ca bhavanti. Tato kusalavipākānaṃ cakkhuviññāṇādīni anantarā kusalavipākā manodhātu tesaṃ yeva ārammaṇaṃ ārabbha hadayavatthuṃ

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[1] *Dhs.* § 499. [2] *Ibid.* §§ 556, 562, 564.
[3] *Ibid.* §§ 501-4.

nissāya sampapaṭicchanakiccaṃ sādhayamānā pavattati; tathā akusalavipākānaṃ anantarā akusalavipākā. Idañ ca pana dvayaṃ aniyatadvārārammaṇaṃ, niyatavatthuṭṭhānaṃ, niyatakiccañ ca hoti. Somanassasahagatā pana ahetukamanoviññāṇadhātu kusalavipākamanodhātuyā anantarā tassā eva ārammaṇaṃ ārabbha hadayavatthuṃ nissāya santīraṇakiccaṃ sādhayamānā chasu dvāresu balavārammaṇe kāmāvacarasattānaṃ yebhuyyena lobhasampayuttajavanāvasāne bhavangavīthiṃ pacchinditvā javanena gahitārammaṇe tadārammaṇavasena sakiṃ vā dvikkhattuṃ vā pavattatī ti Majjhimaṭṭhakathāyaṃ vuttaṃ. Abhidhammaṭṭhakathāyaṃ pana tadārammaṇe dve cittavārā āgatā. Idaṃ pana cittaṃ *tadārammaṇan* ti ca *piṭṭhibhavangan* ti cāti dve nāmāni labhati. Aniyatadvārāmmaṇaṃ niyatavatthukaṃ aniyataṭṭhānakiccañ ca hotī ti. Evaṃ tāva terasa pañcavokārabhave pavattiyaṃ yeva pavattantī ti veditabbāni. Sesesu ekūnavīsatiyā na kiñci attano anurūpāya paṭisandhiyā na pavattati. Pavattiyaṃ pana kusalākusalavipākā tāva dve ahetukamanoviññāṇadhātuyo pañcadvāre kusalākusalavipākamanodhātūnaṃ anantarā santīraṇakiccaṃ, chasu dvāresu pubbe vuttanayen' eva tadārammaṇakiccaṃ, attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccañ cā ti cattāri kiccāni sādhayamānā niyatavatthukā aniyatadvārārammaṇaṭṭhānakiccā hutvā pavattanti. Aṭṭha kāmāvacarasahetukacittāni vuttanayen' eva chasu dvāresu tadārammaṇakiccaṃ, attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccañ cā ti tīṇi kiccāni sādhayamānāni niyatavatthukāni aniyatadvārārammaṇaṭṭhānakiccāni hutvā pavattanti. Pañca rūpāvacarāni cattāri ca āruppāni attanā dinnapaṭisandhito uddhaṃ asatibhavangupacchedake cittuppāde bhavangakiccaṃ, ante cutikiccañ cā ti kiccadvayaṃ sādhayamānāni pavattanti. Tesu rūpāvacarāni niyatavatthārammaṇāni aniyataṭṭhānakiccāni, itarāni niyatavatthukāni niyatārammaṇāni aniyataṭṭhānakiccāni hutvā pavattantī ti evaṃ tāva battiṃsavidhaṃ pi viññāṇaṃ pavattiyaṃ sankhārapaccayā pavattati.

Tatrā 'ssa te te sankhārā kammapaccayena ca upanissaya-

paccayena ca paccayā honti. Yaṃ pana vuttaṃ[1] ekūnavīsatiyā na kiñci attano anurūpāya paṭisandhiyā na pavattatī ti, taṃ atisankhittattā dubbijānaṃ ten' assa vitthāranayadassanatthaṃ vuccati: (1) kati paṭisandhiyo? (2) Kati paṭisandhicittāni? (3) Kena kattha paṭisandhi hoti? (4) Kiṃ paṭisandhiyā ārammaṇan ti?

(1) Asaññapaṭisandhiyā saddhiṃ vīsati paṭisandhiyo. Vuttappakārān' eva ekūnavīsati paṭisandhicittāni. Tattha akusalavipākāya ahetukamanoviññāṇadhātuyā apāyesu paṭisandhi hoti. Kusalavipākāya manussaloke jaccandhajāti badhirajāti ummattakajāti elamūga-napuṃsakādīnaṃ aṭṭhahi sahetukakāmāvacaravipākehi devesu c' eva manussesu ca puññavantānaṃ paṭisandhi hoti. Pañcahi rūpāvacaravipākehi rūpībrahmaloke, catūhi arūpāvacaravipākehi arūpaloke ti. Yena ca yattha paṭisandhi hoti, sā eva tassa arūpāpaṭisandhi nāma. Sankhepato pana paṭisandhīyā tīṇi ārammaṇāni honti atītaṃ, paccuppannaṃ na vattabbañ ca, asaññāpaṭisandhi anārammaṇā ti. Tattha viññāṇañcāyatana-nevasaññā-nāsaññāyatana-paṭisandhīnaṃ atītam eva ārammaṇaṃ, dasannaṃ kāmāvacarānaṃ atītaṃ vā paccuppannaṃ vā. Sesānaṃ na vattabbam eva. Evaṃ tīsu ārammaṇesu pavattamānā pana paṭisandhi, yasmā atītārammaṇassa vā navattabbārammaṇassa vā cuticittassa anantaram eva pavattati, paccuppannārammaṇaṃ pana cuticittaṃ nāma n' atthi, tasmā dvīsu ārammaṇesu aññatarārammaṇāya cutiyā anantarā tīsu ārammaṇesu aññatarārammaṇāya paṭisandhiyā sugati-duggati-vasena pavattanākāro veditabbo. Seyyathīdaṃ: kāmāvacarasugatiyaṃ tāva ṭhitassa pāpakammino puggalassa: tāni 'ssa tasmiṃ samaye olambantī ti ādivacanato maraṇamañce nipannassa yathūpacitaṃ pāpakammaṃ vā kammanimittaṃ vā manodvāre āpātham āgacchati, taṃ ārabbha uppannāya tadārammaṇapariyosānāya javanavīthiyā anantaraṃ bhavangavisayaṃ ārammaṇaṃ katvā cuticittaṃ uppajjati. Tasmiṃ niruddhe tad-eva āpāthagataṃ kammaṃ vā, kammanimittaṃ vā ārabbha anupacchinnakilesabalavinamitaṃ[2] duggatipariyāpannaṃ paṭisandhicittaṃ uppajjati.

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[1] *Above*, p. 547, l. 17. [2] B^hm °balavanamitaṃ.

Ayaṃ atītārammaṇāya cutiyā anantarā atītārammaṇā paṭisandhi.

Aparassa maraṇasamaye vuttappakārakammavasena narakādisu aggijālavaṇṇādikaṃ duggatinimittaṃ manodvāre āpātham āgacchati. Tasmā, dvikkhattuṃ bhavange uppajjitvā niruddhe, taṃ ārammaṇaṃ ārabbha ekaṃ āvajjanaṃ maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇānī ti tīṇi vīthicittāni uppajjanti. Tato bhavangavisayaṃ ārammaṇaṃ katvā ekaṃ cuticittaṃ, ettāvatā ekādasa cittakkhaṇā atītā honti. Ath' assa avasesapañca-cittakkhaṇāyuke tasmiṃ yeva ārammaṇe paṭisandhicittaṃ uppajjati. Ayaṃ atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye pañcannaṃ dvārānaṃ aññatarasmiṃ rāgādi-hetubhūtaṃ hīnaṃ ārammaṇaṃ āpātham āgacchati. Tassa yathākkamena uppanne votthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇāni ca uppajjanti. Tato bhavangavisayaṃ ārammaṇaṃ katvā ekaṃ cuticittaṃ. Ettāvatā ca dve bhavangāni, āvajjanaṃ, dassanaṃ. sampaṭicchanaṃ, santīraṇaṃ, votthapanaṃ, pañca javanāni, dve tadārammaṇāni, ekaṃ cuticittan ti pañcadasa cittakkhaṇā atītā honti. Ath' āvasesa-ekacittakkhaṇāyuke tasmim yeva ārammaṇe paṭisandhicittaṃ uppajjati. Ayam pi atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi. Esa tāva atītārammaṇāya sugati-cutiyā anantarā atītapaccuppannārammaṇāya duggati-paṭisandhiyā pavattanākāro.

Duggatiyaṃ ṭhitassa pana upacitānavajjakammassa vuttanayen' eva taṃ anavajjakammaṃ vā kammanimittaṃ vā manodvāre āpātham āgacchatī ti kaṇhapakkhe sukkapakkhaṃ ṭhapetvā sabbaṃ purimanayen' eva veditabbaṃ. Ayaṃ atītārammaṇāya duggati-cutiyā anantarā atītapaccuppannārammaṇāya sugati-paṭisandhiyā pavattanākāro.

Sugatiyaṃ ṭhitassa pana upacitānavajjakammassa: tāni 'ssa tasmiṃ samaye olambantī ti ādivacanato maraṇamañce nipannassa yathūpacitaṃ anavajjakammaṃ vā kammanimittaṃ vā manodvāre āpātham āgacchati, tañ ca kho upacita-

kāmāvacarānavajjakammass' eva. Upacitamahaggatakammassa pana kammanimittam eva āpātham āgacchati, taṃ ārabbha uppannāya tadārammaṇapariyosānāya suddhāya vā javanavīthiyā anantaraṃ bhavangavisayaṃ ārammaṇaṃ katvā cuticittaṃ uppajjati, tasmiṃ niruddhe tam eva āpāthagataṃ kammaṃ vā kammanimittaṃ vā ārabbha anupacchinnakilesabalavinamitaṃ sugatipariyāpannaṃ[1] paṭisandhicittaṃ uppajjati. Ayaṃ atītārammaṇāya cutiyā anantarā atītārammaṇā vā na-vattabbārammaṇā vā paṭisandhi.

Aparassa maraṇasamaye kāmāvacara-anavajjakammavasena manussaloke mātukucchivaṇṇasankhātaṃ vā devaloke uyyāna-vimāna-kappa-rukkhādi-vaṇṇasankhātaṃ vā, sugatinimittaṃ manodvāre āpātham āgacchati. Tassa duggatinimitte dassitānukkamen' eva cuticittānantaraṃ paṭisandhicittaṃ uppajjati. Ayaṃ atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa maraṇasamaye ñātakā: ayaṃ, tāta, tavatthāya Buddhapūjā karīyati, cittaṃ pasādehī ti vatvā pupphadāmapaṭākādivasena rūpārammaṇaṃ vā, dhammasavanatūriyapūjādi-vasena saddārammaṇaṃ vā, dhūmavāsagandhādivasena gandhārammaṇaṃ vā: idaṃ, tāta, sāyassu tavatthāya dātabba-deyyadhamman ti vatvā, madhuphāṇitādi-vasena rasārammaṇaṃ vā: idaṃ, tāta, phusassu tavatthāya dātabbadeyyadhamman ti vatvā, cīnapaṭṭasomārapaṭādi-vasena phoṭṭhabbārammaṇaṃ vā pañcadvāre upasaṃharanti. Tassa tasmiṃ āpāthagate rūpādi-ārammaṇe yathākkamena uppannavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni dve tadārammaṇāni ca uppajjanti. Tato bhavangavisayaṃ ārammaṇaṃ katvā ekaṃ cuticittaṃ, tadavasāne tasmiṃ yeva ekacittakkhaṇaṭhitike ārammaṇe paṭisandhicittaṃ uppajjati. Ayam pi atītārammaṇāya cutiyā anantarā paccuppannārammaṇā paṭisandhi.

Aparassa pana pathavīkasiṇajjhānādivasena paṭiladdhamahaggatassa sugatiyaṃ ṭhitassa maraṇasamaye kāmāvacarakusalakamma-kammanimitta-gatinimittānaṃ vā aññataraṃ pathavīkasiṇādikaṃ vā nimittaṃ mahaggatacittaṃ

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[1] B^hm ᵒbalavanamitasugatiᵒ.

vā manodvāre āpātham āgacchati, cakkhu-sotānaṃ vā aññatarasmiṃ kusaluppattihetubhūtaṃ paṇītam ārammaṇaṃ āpātham āgacchati. Tassa yathākkamena uppannavotthapanāvasāne maraṇassa āsannabhāvena mandībhūtavegattā pañca javanāni uppajjanti. Mahaggatagatikānaṃ pana tadārammaṇaṃ n' atthi, tasmā javanānantaraṃ yeva bhavangavisayaṃ ārammaṇaṃ katvā ekaṃ cuticittaṃ uppajjati. Tass' āvasāne kāmāvacaramahaggatasugatīnaṃ aññatarasugatipariyāpannaṃ yathūpaṭṭhitesu ārammaṇesu aññatarārammaṇaṃ paṭisandhicittaṃ uppajjati. Ayaṃ na-vattabbārammaṇāya sugati-cutiyā anantarā atīta-paccuppanna-navattabbārammaṇāni aññatarārammaṇā paṭisandhi. Eten' ānusārena āruppacutiyā pi anantarā paṭisandhi veditabbā. Ayaṃ atīta-na-vattabbārammaṇāya sugati-cutiyā anantarā atīta-na-vattabba-paccuppannārammaṇāya paṭisandhiyā pavattanākāro.

Duggatiyaṃ ṭhitassa pana pāpakammino vuttanayen' eva taṃ kammaṃ, kammanimittaṃ, gatinimittaṃ vā manodvāre, pañcadvāre vā pana akusaluppattihetubhūtaṃ ārammaṇaṃ āpātham āgacchati. Ath' assa yathākkamena cuticittāvasāne duggati-pariyāpannaṃ tesu ārammaṇesu aññatarārammaṇaṃ paṭisandhi-cittaṃ uppajjati. Ayaṃ atītārammaṇāya duggati-cutiyā anantarā atītapaccuppannārammaṇāya paṭisandhiyā pavattanākāro ti.

Ettāvatā ekūnavīsatividhassā pi viññāṇassa paṭisandhivasena pavatti dīpitā hoti. Tayidaṃ sabbam pi evaṃ:—

Pavattamānaṃ sandhimhi dvedhā kammena vattati,
missādīhi ca bhedehi bhedassa duvidhādiko.

Idaṃ hi ekūnavīsatividham pi vipākaviññāṇaṃ paṭisandhim pi pavattamānā dvedhā kammena vattati. Yathāsakaṃ hi etassa janakakammaṃ nānākkhaṇikakammapaccayena c' eva upanissayapaccayena ca paccayo hoti. Vuttaṃ h' etaṃ: *kusalākusalaṃ kammaṃ vipākassa upanissayapaccayena paccayo* ti.[1] Evaṃ vattamānassa pan' assa missādīhi bhedehi duvidhādiko pi bhedo veditabbo. Seyyathīdaṃ: idaṃ hi paṭisandhivasena ekadhā pavattamānam pi rūpena saha

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[1] *Tikapaṭṭhāna.*

missāmissabhedato duvidhaṃ, kāmarūpārūpabhavabhedato tividhaṃ, aṇḍaja-jalābuja-saṃsedaja-opapātikayonivasena catubbidhaṃ, gativasena pañcavidhaṃ, viññāṇaṭṭhitivasena sattavidhaṃ, sattāvāsavasena aṭṭhavidhaṃ hoti. Tattha:—

Missaṃ dvidhā bhāvabhedā sabhāvaṃ tattha ca dvidhā,
dve vā tayo vā dasakā omato ādinā saha.

Missaṃ dvidhā bhāvabhedā ti yaṃ h' etaṃ ettha aññatra arūpabhavārūpamissaṃ paṭisandhiviññāṇaṃ uppajjati, taṃ rūpabhave itthindriya-purisindriyasankhātena bhāvena vinā uppattito. Kāmabhave aññatra jātipaṇḍaka-paṭisandhiyā bhāvena saha uppattito sabhāvaṃ abhāvan ti duvidhaṃ hoti.

Sabhāvaṃ tattha ca dvidhā ti tatthā pi ca yaṃ sabhāvaṃ, taṃ itthi-purisabhāvānaṃ aññatarena saha uppattito duvidham eva hoti.

Dve vā tayo vā dasakā omato ādinā sahā ti yaṃ h' etam ettha missaṃ amissan ti dvaye[1] ādibhūtaṃ rūpamissaṃ paṭisandhiviññāṇaṃ, tena saha vatthukāyadasakavasena dve vā vatthukāyabhāvadasakavasena tayo vā dasakā omato uppajjanti, n' atthi ito paraṃ rūpaparihānī ti. Taṃ pan' etaṃ evaṃ omakaparimāṇaṃ uppajjamānaṃ aṇḍaja-jalābujanāmikāsu dvīsu yonisu jāti-uṇṇāya ekena aṃsunā uddhaṭasappimaṇḍappamāṇaṃ kalalan ṭi laddhasankhaṃ hutvā uppajjati. Tattha yonīnaṃ gativasena sambhavabhedo veditabbo. Etāsu hi:—

Niraye bhummavajjesu devesu ca na yoniyo,
tisso purimikā honti catasso pi gatittaye.

Tattha *devesu cā* ti ca saddena yathā niraye ca bhummavajjesu ca devesu, evaṃ nijjhāmataṇhikapetesu ca purimikā tisso yoniyo na santī ti veditabbā. Opapātikā eva hi te honti. Sese pana tiracchānapettivisayamanussasankhāte gatittaye pubbe vajjitabhummadevesu ca catasso pi yoniyo honti. Tattha:—

Tiṃsa nava c' eva rūpisu satta ti ukkaṃ satotha rūpāni,
saṃsedupapātayonisu atha vā avakaṃsato tiṃsa.

Rūpī brahmesu tāva opapātikayonikesu cakkhusotavatthu-

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[1] Bhm duke.

dasakānaṃ jīvitanavakassa cā ti catunnaṃ kalāpānaṃ vasena tiṃsa ca nava ca paṭisandhiviññāṇena saha rūpāni uppajjanti. Rūpī brahme pana ṭhapetvā, aññesu saṃsedaja-opapātikayonikesu ukkaṃsato cakkhu-sota-ghāna-jivhā-kāyavatthubhāvadasakānaṃ vasena sattati; tāni ca niccaṃ devesu.

Tattha vaṇṇo gandho raso ojā catasso cā pi dhātuyo cakkhuppasādo jīvitan ti ayaṃ dasa rūpaparimāṇo rūpapuñjo cakkhudasako nāma. Evaṃ sesā veditabbā. Avakaṃsato pana jaccandhabadhira-aghānaka-napuṃsakassa jivhā-kāya-vatthudasakānaṃ vasena tiṃsarūpāni uppajjanti. Ukkaṃsāvakaṃsānaṃ pana antare anurūpato vikappo veditabbo. Evaṃ viditvā puna:—

Khandhārammaṇagatihetu vedanā-pīti-vitakkavicārehi
bhedābhedaviseso cutisandhīnaṃ pariññeyyo.

Yā h' esā missāmissato duvidhā paṭisandhi, yā c' assā atītānantarā cuti, tāsaṃ imehi khandhādīhi bhedābhedaviseso ñātabbo ti attho. Kathaṃ? Kadāci hi catukkhandhāya āruppacutiyā anantarā catukkhandhā va ārammaṇato pi abhinnāpaṭisandhi hoti. Kadāci amahaggata-bahiddhārammaṇāya mahaggata-ajjhattārammaṇā. Ayaṃ tāva arūpabhūmīsu yeva nayo. Kadāci pana catukkhandhāya arūpacutiyā anantarā pañcakkhandhā kāmāvacarapaṭisandhi. Kadāci pañcakkhandhāya kāmāvacaracutiyā rūpāvacaracutiyā vā anantarā catukkhandhā arūpapaṭisandhi. Evaṃ atītārammaṇāya cutiyā paccuppannārammaṇā paṭisandhi. Ekaccasugati-cutiyā ekaccaduggati-paṭisandhi. Ahetukacutiyā sahetukapaṭisandhi. Duhetukacutiyā tihetukapaṭisandhi. Upekkhā sahagatacutiyā somanassasahagatapaṭisandhi. Appītikacutiyā sappītikapaṭisandhi. Avitakkacutiyā savitakkapaṭisandhi. Avicāracutiyā savicārapaṭisandhi. Avitakkāvicāracutiyā savitakkasavicārapaṭisandhī ti tassa tassa viparītato ca yathāyogaṃ yojetabbaṃ.

Laddhapaccayam iti dhammamattam etaṃ bhavantaram upeti,
nā 'ssa tato sankanti na tato hetuṃ vinā hoti.

Iti h' etaṃ laddhapaccayaṃ rūpārūpadhammamattaṃ uppajjamānaṃ *bhavantaram upetī* ti vuccati, na satto, na

jīvo, tassa ca nā pi atītabhavato idha sankanti atthi, nā pi tato hetuṃ vinā idha pātubhāvo.

Tayidaṃ pākaṭena manussacutipaṭisandhikkamena pakāsayissāma. Atītabhavasmiṃ hi sarasena upakkamena vā samāsannamaraṇassa asayhānaṃ sabbangapaccangasandhibandhanacchedakānaṃ māraṇantikavedanā sattānaṃ sannipātaṃ asahantassa, ātape pakkhittaharitālapaṇṇam iva, kamena upasussamāne sarīre, niruddhesu cakkhādisu indriyesu, hadayavatthumatte patiṭṭhitesu kāyindriya-manindriya-jīvitindriyesu, taṃ-khaṇāvasesahadayavatthusannissitaṃ viññāṇaṃ garukasamāsevitāsannapubbakatānaṃ aññataraṃ laddhāvasesappaccayasankhārasankhātaṃ kammaṃ tadupaṭṭhāpitaṃ vā kammanimitta-gatinimittasankhātaṃ visayaṃ ārabbha pavattati, tad evaṃ pavattamānaṃ taṇhāvijjānaṃ appahīnattā avijjāpaṭicchāditādīnave tasmiṃ visaye taṇhā nāmeti, sahajātasankhārā khipanti, taṃ santativasena taṇhāya namīyamānaṃ, sankhārehi khipamānaṃ, orimatīrarukkhavinibandharajjum ālambitvā mātikātikkamako viya, purimañ ca nissayaṃ jahati aparañ ca kammasamuṭṭhāpitaṃ nissayaṃ assādayamānaṃ vā anassādayamānaṃ vā, ārammaṇādīhi yeva paccayehi pavattatī ti. Ettha ca purimaṃ cavanato cuti, pacchimaṃ bhavantarādi-paṭisandhānato paṭisandhī ti vuccati. Tad etaṃ nā pi purimabhavā idh' āgataṃ, nā pi tato kammasankhāran‿ativisayādi-hetuṃ vinā pātubhūtan ti veditabbaṃ.

Siyuṃ nidassanān' ettha paṭighosādikā atha,
santānabandhato n' atthi ekatā nā pi nānatā.

Ettha c' etassa viññāṇassa purimabhavato idha anāgamane atītabhavapariyāpannahetūhi ca uppāde paṭighosa-padīpa-mudda-paṭibimbappakārā dhammā nidassanāni siyuṃ. Yathā hi paṭighosa-padīpa-muddā-chāyā saddādi-hetukā honti, aññatra agantvā va honti, evaṃ eva idaṃ cittaṃ. Ettha ca *santānabandhato n' atthi ekatā nā pi nānatā.* Yadi hi santānabandhe sati ekantam ekatā bhaveyya, na khīrato dadhi sambhūtaṃ siyā, athā pi ekantanānatā bhaveyya, na khīrassādhīno dadhi siyā; esa nayo sabbahetusamuppannesu. Evañ ca sati sabbalokavohāralopo siyā, so ca aniṭṭho; tasmā ettha na ekantam ekatā vā nānatā vā upagantabbā ti.

Etth' āha: nanu evaṃ asankanti pātubhāve sati ye imasmiṃ manussattabhāve khandhā, tesaṃ niruddhattā, phalapaccayassa ca kammassa tattha agamanato aññassa aññato ca taṃ phalaṃ siyā, upabhuñjake ca asati kassa taṃ phalaṃ siyā? Tasmā na sundaram idaṃ vidhānan ti. Tatrīdaṃ vuccati:—

Santāne yaṃ phalaṃ etaṃ n' āññassa na ca aññato,
bījānaṃ abhisankhāro etass' atth' assa sādhako.

Ekasantānasmiṃ hi phalaṃ uppajjamānaṃ tattha ekantaekattanānattānaṃ paṭisiddhattā *aññassā* ti vā *aññato* ti vā na hoti. Etassa ca pan' atthassa[1] bījānaṃ abhisankhāro sādhako. Ambabījādīnaṃ hi abhisankhāresu katesu tassa bījassa santāne laddhapaccayā kālantare phalaviseso uppajjamāno, na aññabījānaṃ, nā pi aññābhisankhārapaccayā uppajjati, na ca tāni bījāni abhisankhārā[2] phalaṭṭhānaṃ pāpuṇāti; evaṃ sampadam idaṃ veditabbaṃ.

Vijjāsipposadhādīhi cā pi bālasarīre upayuttehi kālantare vuḍḍhasarīrādisu phalaṃ detī ti ayam attho veditabbo.

Yaṃ pi vuttaṃ: upabhuñjake ca asati kassa taṃ phalaṃ siyā ti?—tattha:—

Phalass' uppattiyā eva siddhā bhuñjakasammuti,
phaluppādena rukkhassa yathā phalati sammuti.

Yathā hi rukkhasankhātānaṃ dhammānaṃ ekadesabhūtassa rukkhaphalassa uppattiyā eva rukkho phalatī ti vā phalito ti vā vuccati, tathā devamanussasankhātānaṃ khandhānaṃ ekadesabhūtassa upabhogasankhātassa sukhadukkhaphalassa uppāden' eva devo manusso vā upabhuñjatī ti vā sukhito dukkhito ti vā vuccati, tasmā na ettha aññena upabhuñjakena nāma koci attho atthī ti. Yo pi vadeyya:—evaṃ sante pi ete sankhārā vijjamānā vā phalassa paccayā siyuṃ, avijjamānā vā; yadi ca vijjamānā pavattikkhaṇe yeva nesaṃ vipākena bhavitabbaṃ, atha avijjamānā pavattito pubbe pacchā ca niccaṃ phalāvahā siyun ti—so evaṃ vattabbo:—

Katattā paccayā ete na ca niccaṃ phalāvahā,
pāṭibhogādikaṃ tattha veditabbaṃ nidassanaṃ.

Katattā yeva hi sankhārā attano phalassa paccayā honti, na vijjamānattā avijjamānattā vā. Yath' āha:—*kāmāvacarassa*

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[1] B[hm] vacanatthassa. [2] S[h] *inserts* vā.

kusalassa kammassa katattā upacitattā vipākaṃ cakkhuviññāṇaṃ uppannaṃ hotī ti[1] ādi. Yathārahassa ca attano phalassa paccayā hutvā na puna phalāvahā honti vipakkavipākattā. Etassa c' atth' assa vibhāvane idaṃ pāṭibhogādikaṃ nidassanaṃ veditabbaṃ. Yathā hi loke yo kassaci atth' assa niyyātanatthaṃ[2] pāṭibhogo hoti, bhaṇḍaṃ vā kiṇāti, iṇaṃ vā gaṇhāti, tassa taṃ kiriyākaraṇamattam eva tad-atthaniyyātanādimhi[2] paccayo hoti, na kiriyāya vijjamānattaṃ avijjamānattaṃ vā, na ca tad-atthaniyyātanādito[2] param pi dhārako va hoti. Kasmā? Niyyātanādīnaṃ[2] katattā. Evaṃ katattā va sankhārā pi attano phalassa paccayā honti, na ca yathārahaṃ phaladānato param pi phālavahā hontī ti.

Ettāvatā missāmissavasena dvedhā pi vattamānassa paṭisandhiviññāṇassa sankhārapaccayā pavatti dīpitā hoti.

Idāni sabbe sveva tesu battiṃsa vipākaviññāṇesu sammohavighātatthaṃ:—

Paṭisandhi pavattīnaṃ vasen' ete bhavādisu,
vijānitabbā sankhārā yathā yesañ ca paccayā.

Tattha tayo bhavā, catasso yoniyo, pañca gatiyo, satta viññāṇaṭṭhitiyo, nava sattāvāsā ti ete *bhavādayo* nāma. Etesu bhavādisu paṭisandhiyaṃ pavatte ca ete yesaṃ vipākaviññāṇānaṃ paccayā, yathā ca paccayā honti, tathā vijānitabbā ti attho.

Tattha puññābhisankhāre tāva kāmāvacara-aṭṭha-cetanābhedo puññābhisankhāro avisesena kāmabhavesu gatiyaṃ navannaṃ vipākaviññāṇānaṃ paṭisandhiyaṃ nānakkhaṇikakammapaccayena c' eva upanissayapaccayena cā ti dvedhā paccayo. Rūpāvacarapañcakusalacetanā-bhedo puññābhisankhāro rūpabhave paṭisandhiyā eva pañcannaṃ. Vuttappabhedakāmāvacaro pana kāmabhave sugatiyaṃ upekkhāsahagatāhetumanoviññāṇadhātu-vajjānaṃ sattannaṃ parittavipākaviññāṇānaṃ vuttanayen' eva dvedhā paccayo pavatte, no paṭisandhiyaṃ. Sveva rūpabhave pañcannaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. Kāmabhave pana duggatiyaṃ aṭṭhannaṃ pi parit-

[1] *Dhs.* § 431; *Vibh.* 187.
[2] S[h] nīyā°

tavipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ.

Tattha niraye Mahāmoggallānattherassa[1] narakacārikādisu iṭṭhārammaṇasamāyoge so paccayo hoti. Tiracchānesu pana petamahiddhikesu ca iṭṭhārammaṇaṃ labbhati yeva. Sveva kāmabhave sugatiyaṃ soḷasannam pi kusalavipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisandhiyañ ca. Avisesena pana puññābhisankhāro rūpabhave dasannaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisandhiyañ ca. Dvādasākusalacetanābhedo puññābhisankhāro kāmabhave duggatiyaṃ ekassa viññāṇassa tath' eva paccayo paṭisandhiyaṃ, no pavatte. Channaṃ pavatte, no paṭisandhiyaṃ. Sattannam pi akusalavipākaviññāṇānaṃ pavatte ca paṭisandhiyañ ca. Kāmabhave pana sugatiyaṃ tesaṃ yeva sattannam tath' eva paccayo pavatte, no paṭisandhiyaṃ. Rūpabhave catunnaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte, no paṭisandhiyaṃ. So ca kho kāmāvacare aniṭṭharūpadassanasaddasavanavasena, Brahmaloke pana aniṭṭharūpādayo nāma n' atthi. Tathā kāmāvacaradevaloke pi. Āneñjābhisankhāro arūpabhave catunnaṃ vipākaviññāṇānaṃ tath' eva paccayo pavatte ca paṭisandhiyañ ca. Evaṃ tāva bhavesu paṭisandhipavattīnaṃ vasena ete sankhārā yesaṃ paccayā, yathā ca paccayā honti, tathā jānitabbā. Eten' eva nayena yonī-ādisu pi veditabbā.

Tatrīdaṃ ādito paṭṭhāya mukhamattappakāsanaṃ. Imesu hi sankhāresu, yasmā puññābhisankhāro tāva dvīsu bhavesu paṭisandhiṃ datvā sabbaṃ attano vipākaṃ janeti, tathā aṇḍajādisu catusu yonisu, devamanussasankhātāsu dvīsu gatīsu nānattakāyā nānattasaññī, nānattakāyā ekattasaññī, ekattakāyā nānattasaññī, ekattakāyā ekattasaññī, sankhātāsu catusu viññāṇaṭṭhitīsu, asaññasattāvāse pan' esa rūpamattam ev' ābhisankharotī ti catusu yeva sattāvāsesu ca paṭisandhiṃ datvā sabbam attano vipākaṃ janeti. Tasmā esa etesu dvīsu bhavesu, catusu yonisu, dvīsu gatīsu, catusu viññāṇaṭṭhitīsu, catusu sattāvāsesu ca ekavīsatiyā vipākaviññāṇānaṃ vuttanayen' eva paccayo hoti yathāsambhavaṃ

[1] Cf. *Dhp. A.* iii, 69.

paṭisandhiyaṃ pavatte ca. Apuññābhisankhāro pana, yasmā ekasmiṃ yeva kāmabhave catusu yonisu, avasesāsu tīsu gatīsu nānattakāyā ekattasaññī sankhātāya ekissā viññāṇaṭṭhitiyā tādise yeva ca ekasmiṃ sattāvāse paṭisandhivasena vipaccati, tasmā esa ekasmiṃ bhave catusu yonisu, tīsu gatīsu, ekissā viññāṇaṭṭhitiyā, ekamhi ca sattāvāse sattannaṃ vipākaviññāṇānaṃ vuttanayen' eva paccayo paṭisandhiyaṃ pavatte ca. Āneñjābhisankhāro pana, yasmā ekasmiṃ yeva arūpabhave, ekissā opapātikayoniyā, ekissā devagatiyā, ākāsānañcāyatanādikāsu tīsu viññāṇaṭṭhitīsu, ākāsānañcāyatanādikesu catusu sattāvāsesu paṭisandhivasena vipaccati, tasmā esa ekasmiṃ bhave, ekissā yoniyā, ekissā gatiyā, tīsu viññāṇaṭṭhitīsu, catusu sattāvāsesu, catunnaṃ viññāṇānaṃ vuttanayen' eva paccayo hoti paṭisandhiyaṃ pavatte cā ti. Evaṃ:—

Paṭisandhipavattīnaṃ vasen' ete bhavādisu,
vijānitabbā sankhārā yathā yesañ ca paccayā ti.

Ayaṃ sankhārapaccayā viññāṇan ti padasmiṃ vitthārakathā.

Viññāṇapaccayā nāmarūpa-pade:—

Vibhāgā nāmarūpānaṃ bhavādisu pavattito,
sangahā paccayanayā viññātabbo vinicchayo.

Vibhāgā nāmarūpānan ti ettha hi: *nāman* ti ārammaṇābhimukhaṃ namanato vedanādayo tayo khandhā. *Rūpan* ti cattāri mahābhūtāni catunnañ ca mahābhūtānaṃ upādāya rūpaṃ. Tesaṃ vibhāgo Khandhaniddese[1] vutto yevā ti. Evaṃ tāv' ettha vibhāgā nāmarūpānaṃ viññātabbo vinicchayo.

Bhavādisu pavattito ti ettha ca nāmaṃ ekaṃ sattāvāsaṃ ṭhapetvā sabbabhava-yoni-gati-viññāṇaṭṭhiti-sesasattāvāsesu pavattati. Rūpaṃ dvīsu bhavesu, catusu yonisu, pañcasu gatīsu, purimāsu catusu viññāṇaṭṭhitīsu, pañcasu sattāvāsesu pavattati. Evaṃ pavattamāne ca etasmiṃ nāmarūpe, yasmā

[1] *Above*, Chapter XIV.

abhāvakagabbhaseyyakānaṃ aṇḍajānañ ca paṭisandhikkhaṇe vatthukāyadasakavasena rūpato dve santati-sīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesaṃ vitthārena rūpa-rūpato vīsati dhammā, tayo ca arūpino khandhā ti ete tevīsati dhammā viññāṇapaccayā *nāmarūpan* ti veditabbā. Agahitagahaṇena pana ekasantati sīsato nava rūpadhamme apanetvā cuddasa; sabhāvakānaṃ bhāvadasakaṃ pakkhipitvā tettiṃsa; tesam pi agahitagahanena santatisīsadvayato aṭṭhārasa rūpadhamme[1] apanetvā pannarasa. Yasmā ca opapātikasattesu Brahmakāyikādīnaṃ paṭisandhikkhaṇe cakkhu-sotavatthudasakānaṃ jīvitindriyanavakassa ca vasena rūpato cattāri santatisīsāni tayo ca arūpino khandhā pātubhavanti, tasmā tesaṃ vitthārena rūpa-rūpato ekūnacattālīsa dhammā, tayo ca arūpino khandhā ti ete dvācattāḷīsa dhammā *viññāṇapaccayā nāmarūpan* ti veditabbā. Agahitagahaṇena pana santatisīsattayato sattavīsati dhamme apanetvā pannarasa. Kāmabhave pana, yasmā sesaopapātikānaṃ saṃsedajānaṃ vā sabhāvakaparipuṇṇāyatanaṃ paṭisandhikkhaṇe rūpato satta santatisīsāni, tayo ca arūpino khandhā pātubhavanti, tasmā tesaṃ vitthārena rūpa-rūpato sattati dhammā, tayo ca arūpino khandhā ti ete tesattati dhammā *viññāṇapaccayā nāmarūpan* ti veditabbā. Agahitagahaṇena pana rūpasantatisīsacakkato catupaññāsa dhamme apanetvā ekūnavīsati, esa ukkaṃso. Avakaṃsena pana taṃ taṃ rūpasantatisīsavikalānaṃ tassa tassa vasena hāpetvā hāpetvā sankhepato vitthārato ca paṭisandhiyaṃ viññāṇapaccayā nāmarūpasankhā veditabbā. Arūpīnaṃ pana tayo va arūpino khandhā asaññīnaṃ rūpato jīvitindriyanavakam evā ti. Esa tāva paṭisandhiyaṃ nayo.

Pavatte pana sabbattha rūpappavattidese paṭisandhicittassa ṭhitikkhaṇe paṭisandhicittena saha pavatta-ututo utusamuṭṭhānaṃ suddhaṭṭhakaṃ pātubhavati. Paṭisandhicittaṃ pana rūpaṃ na samuṭṭhāpeti; taṃ hi, yathā papāte patitapuriso parassa paccayo hotuṃ na sakkoti, evaṃ vatthudubbalatāya dubbalattā rūpaṃ samuṭṭhāpetuṃ na sakkoti; paṭisandhicittato pana uddhaṃ paṭhamabhavangato pabhu-

[1] S[bh] *omit* rūpa- *here, not just above.*

ticittasamuṭṭhānaṃ suddhaṭṭhakaṃ. Saddapātubhāvakāle paṭisandhikkhaṇato ca uddhaṃ pavatta-ututo c' eva cittato ca saddanavakaṃ. Ye pana kabaḷinkārāhārūpajīvino gabbhaseyyakasattā, tesaṃ:—

Yañ c' assa bhuñjati mātā annaṃ pānañ ca bhojanaṃ,
tena so tattha yāpeti mātukucchigato naro ti.

Vacanato mātarā ajjhoharitāhārena anugate sarīre opapātikānaṃ sabbapaṭhamaṃ attano mukhagataṃ khelaṃ ajjhoharaṇakāle āhārasamuṭṭhānaṃ suddhaṭṭhakan ti idaṃ āhārasamuṭṭhānassa suddhaṭṭhakassa utucittasamuṭṭhānānañ ca ukkaṃsato dvinnaṃ navakānaṃ vasena chabbīsatividhaṃ, pubbe ekekacittakkhaṇe tikkhattuṃ uppajjamānaṃ vuttaṃ kammasamuṭṭhānañ ca sattatividhan ti channavutividhaṃ rūpaṃ, tayo ca arūpino khandhā ti samāsato navanavuti dhammā. Yasmā vā saddo aniyato kadācid-eva pātubhāvato, tasmā duvidham pi taṃ apanetvā ime sattanavutidhammā yathāsambhavaṃ sabbasattānaṃ *viññāṇapaccayā nāmarūpan* ti veditabbaṃ. Tesaṃ hi suttānam pi pamattānam pi khādantānam pi pivantānam pi divā ca rattiñ ca ete viññāṇapaccayā pavattanti, tañ ca nesaṃ viññāṇapaccayabhāvaṃ parato vaṇṇayissāma.

Yaṃ pan' etam ettha kammajarūpaṃ, taṃ bhava-yoni-gati-ṭhiti-sattāvāsesu sabbapaṭhamaṃ patiṭṭhahantam pi tisamuṭṭhānikarūpena anupatthaddhaṃ na sakkoti saṇṭhātuṃ, nā pi tisamuṭṭhānikaṃ tena anupatthaddhaṃ; atha kho vātabbhāhatā pi catuddisā vavatthāpitā naḷakalāpino viya, ūmivegabbhāhatā[1] pi mahāsamudde katthaci laddhapatiṭṭhā bhinnavāhanikā viya ca, aññamaññupatthaddhā nev' etāni apatamānāni saṇṭhahitvā ekam pi vassaṃ dve pi vassāni . . . pe . . . vassasatam pi yāva tesaṃ sattānaṃ āyukkhayo vā puññakkhayo vā, tāva pavattantī ti. Evaṃ bhavādisu pavattito p' ettha viññātabbo vinicchayo.

Sangahā ti ettha ca yaṃ arūpe pavattipaṭisandhīsu, pañca vokārabhave ca pavattiyaṃ viññāṇapaccayā nāmam eva. Yañ ca asaññesu sabbattha pañca vokārabhave ca pavattiyaṃ viññāṇapaccayā rūpam eva, yañ ca pañca vokārabhave

[1] S[b] ūmī°.

sabbattha viññāṇapaccayā nāmarūpaṃ, taṃ sabbaṃ nāmañ ca rūpañ ca nāmarūpañ ca *nāmarūpan* ti evaṃ ekadesa-[1] sarūpekasesanayena sangahetvā *viññāṇapaccayā nāmarūpan* ti veditabbaṃ. Asaññesu viññāṇābhāvā ayuttan ti ce? N' āyuttaṃ. Idaṃ hi[2]:—

Nāmarūpassa yaṃ hetu viññāṇaṃ taṃ dvidhā mataṃ,
vipākam avipākañ ca yuttam eva yato idaṃ.

Yaṃ hi nāmarūpassa hetu viññāṇaṃ, taṃ vipākāvipāka-bhedato dvedhā mataṃ. Idañ ca asaññasattesu kammasamuṭṭhānattā pañcavokārabhave pavatta-abhisankhāraviññāṇapaccayā rūpaṃ, tathā pañcavokāre pavattiyaṃ kusalādi cittakkhaṇe kammasamuṭṭhānan ti yuttam eva idaṃ. Evaṃ sangahato p' ettha viññātabbo vinicchayo.

Paccayanayā ti[3] ettha hi:—

Nāmassa pākaviññāṇaṃ navadhā hoti paccayo,
vatthurūpassa navadhā sesarūpassa aṭṭhadhā.

Abhisankhāraviññāṇaṃ hoti rūpassa ekadhā,
tad aññam pana viññāṇaṃ tassa tassa yathārahaṃ.

Yaṃ h' etaṃ paṭisandhiyaṃ pavattiyaṃ vā vipākasankhātaṃ nāmaṃ tassa rūpamissassa vā amissassa vā, paṭisandhiyaṃ vā aññaṃ vā vipākaviññāṇaṃ sahajāta-aññamañña-nissaya-sampayutta-vipāk'-āhār-indriya-atthi-avigatapaccayehi navadhā paccayo hoti. Vatthurūpassa paṭisandhiyaṃ sahajāta-aññamañña-nissaya-vipāk-'āhār-indriya-vippayutta-atthi-avigatapaccayehi navadhā paccayo hoti. Ṭhapetvā pana vatthurūpaṃ, sesarūpassa imesu navasu aññamaññapaccayaṃ apanetvā sesehi aṭṭhahi paccayehi paccayo hoti. Abhisankhāraviññāṇaṃ pana asaññasattarūpassa vā pañcavokārabhave vā kammajassa rūpassa suttantikapariyāyato upanissayavasena ekadhā va[4] paccayo hoti. Avasesaṃ paṭhamabhavangato pabhuti sabbam pi viññāṇaṃ tassa tassa nāmarūpassa yathārahaṃ paccayo hotī ti veditabbaṃ. Vitthārato pana tassa paccayanaye dassiyamāne sabbā pi Paṭṭhānakathā vitthāretabbā hotī ti na naṃ ārabhāma.

Tattha siyā:—kathaṃ pan' etaṃ jānitabbaṃ paṭisandhi-

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[1] S^h ekasesa-. [2] S^b B^hm pi.
[3] *See above*, p. 558. [4] S^bh *omit*.

nāmarūpaṃ viññāṇapaccayā hotī ti? Suttato, yuttito ca. Sutte hi: *cittānuparivattino dhammā* ti[1] ādinā nayena bahudhā vedanādīnaṃ viññāṇapaccayatā siddhā. Yuttito pana:—

Cittajena hi rūpena idha diṭṭhena sijjhati,
adiṭṭhassā pi rūpassa viññāṇaṃ paccayo iti.

Citte hi pasanne appasanne vā tadanurūpāni rūpāni uppajjamānāni diṭṭhāni. Diṭṭhena ca adiṭṭhassa anumānaṃ hotī ti iminā idha diṭṭhena cittajarūpena adiṭṭhassā pi paṭisandhirūpassa viññāṇaṃ paccayo hotī ti jānitabbam etaṃ. Kammasamuṭṭhānassā pi hi tassa cittasamuṭṭhānass' eva viññāṇapaccayatā Paṭṭhāne āgatā ti. Evaṃ paccayanayato p' ettha viññātabbo vinicchayo ti.

Ayaṃ viññāṇapaccayā nāmarūpan ti padasmiṃ vitthārakathā.

Nāmarūpapaccayā saḷāyatana-pade: —

Nāmaṃ khandhattayaṃ rūpaṃ bhūtavatthādikaṃ matam,
katekasesaṃ taṃ tassa tādisass' eva paccayo.

Yaṃ h' etaṃ saḷāyatanass' eva paccayabhūtaṃ nāmarūpaṃ, tattha *nāman* ti vedanādikkhandhattayaṃ. *Rūpaṃ* pana sasantati-pariyāpannaṃ niyamato cattāri bhūtāni, cha vatthūni, jīvitindriyan ti evaṃ bhūtavatthādikaṃ matan ti veditabbaṃ. Taṃ pana nāmañ ca rūpañ ca nāmarūpañ ca *nāmarūpan* ti evaṃ katekasesaṃ, chaṭṭhāyatanañ ca saḷāyatanañ ca *saḷāyatanan* ti evaṃ katekasesass' eva saḷāyatanassa paccayo ti veditabbaṃ. Kasmā? Yasmā arūpe nāmam eva paccayo, tañ ca chaṭṭhāyatanass' eva, na aññassa. Nāmapaccayā chaṭṭhāyatanan ti hi Vibhange vuttaṃ.[2]

Tattha siyā:—kathaṃ pan' etaṃ jānitabbaṃ nāmarūpaṃ saḷāyatanassa paccayo ti? Nāmarūpabhāve bhāvato. Tassa tassa hi nāmassa rūpassa ca bhāve taṃ taṃ āyatanaṃ hoti, na aññathā. Sā pan' assa tabbhāvabhāvitā[3] paccayanayasmiṃ yeva āvibhavissati. Tasmā:—

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[1] *Dhs.* § 1522; cf. §§ 671, 772. [2] *Vibh.* p. 144, *etc.*

[3] Cf. *Compendium of Philosophy* (*Abhidhammatthasangaha*), p. 187, *n.* 4.

Paṭisandhiyā[1] pavatte vā hoti yaṃ yassa paccayo,
yathā ca paccayo hoti, tathā neyyaṃ vibhāvinā.

Tatrā 'yaṃ atthadīpanā:—

Nāmam eva hi āruppe paṭisandhi pavattisu,
paccayo sattadhā chadhā hoti taṃ avakaṃsato.

Kathaṃ? Paṭisandhiyaṃ tāva avakaṃsato sahajāta-aññamañña-nissaya-sampayutta-vipāka-atthi-avigatapaccayehi sattadhā nāmaṃ chaṭṭhāyatanassa paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakaṃso veditabbo. Pavatte pi vipākaṃ vuttanayen' eva paccayo hoti; itaraṃ pana avakaṃsato vuttappakāresu paccayesu vipākapaccayavajjehi chahi paccayehi paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkaṃsāvakaṃso veditabbo.

Aññasmim pi bhave nāmaṃ tath' eva paṭisandhiyaṃ,
chaṭṭhassa itaresam taṃ chah' ākārehi paccayo.

Āruppato hi aññasmim pi pañcavokārabhave taṃ vipākanāmaṃ hadayavatthuno sahāyam hutvā chaṭṭhassa manāyatanassa yathā āruppe vuttaṃ, tath' eva avakaṃsato sattadhā paccayo hoti. Itaresaṃ pana taṃ pañcannaṃ cakkhāyātanādīnaṃ catumahābhūtasahāyaṃ hutvā sahajāta-nissaya-vipāka-vippayutta-atthi-avigatavasena chah' ākārehi paccayo hoti. Kiñci pan' ettha hetupaccayena, kiñci āhārapaccayenā ti evaṃ aññathā pi paccayo hoti. Tassa vasena ukkamsāvakaṃso veditabbo.

Pavatte pi tathā hoti pākaṃ pākassa paccayo,
apākaṃ avipākassa chadhā chaṭṭhassa paccayo.

Pavatte pi hi pañcavokārabhave yathā paṭisandhiyaṃ, tath' eva vipākanāmaṃ vipākassa chaṭṭhāyatanassa avakaṃsato sattadhā paccayo hoti. Avipākaṃ pana avipākassa chaṭṭhassa avakaṃsato va tato vipākapaccayaṃ apanetvā chadhā paccayo hoti. Vuttanayen' eva pan' ettha ukkaṃsāvakaṃso veditabbo.

Tatth' eva sesapañcannaṃ vipākaṃ paccayo bhave,
Catudhā avipākam pi evam eva pakāsitaṃ.

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[1] S[h] Paṭisandhiyaṃ.

Tatth' eva hi pavatte sesānaṃ cakkhāyatanādīnaṃ pañcannaṃ cakkhuppasādādi-vatthukaṃ itaram pi vipākanāmaṃ pacchājāta-vippayutta-atthi-avigatapaccaye hi catudhā paccayo hoti. Yathā ca vipākaṃ avipākam pi, evam eva pakāsitaṃ; tasmā kusalādi-bhedam pi tesaṃ catudhā paccayo hotī ti veditabbaṃ.

Evaṃ tāva nāmam eva paṭisandhiyaṃ, pavatte vā yassa yassa āyatanassa paccayo hoti, yathā ca paccayo hoti, tathā veditabbaṃ.

Rūpaṃ pan' ettha āruppe[1], bhave bhavati paccayo,
na ekāyatanassā pi pañcakkhandhabhave pana.

Rūpato sandhiyaṃ vatthu chadhā chaṭṭhassa paccayo,
bhūtāni catudhā honti pañcannaṃ avisesato.

Rūpato hi paṭisandhiyaṃ vatthurūpaṃ chaṭṭhassa manāyatanassa sahajāta-aññamañña-nissaya-vippayutta-atthi-avigatapaccayehi chadhā paccayo hoti. Cattāri pana bhūtāni avisesato paṭisandhiyaṃ pavatte ca yaṃ yaṃ āyatanaṃ uppajjati, tassa tassa vasena pañcannam pi cakkhāyatanādīnaṃ sahajātā-nissaya-atthi-avigatapaccayehi catudhā paccayā honti.

Tidhā jīvitam etesaṃ āhāro ca pavattiyaṃ,
tān' eva chadhā chaṭṭhassa vatthu tass' eva pañcadhā.

Etesaṃ pana cakkhādīnaṃ pañcannaṃ paṭisandhiyaṃ pavatte ca atthi-avigata-indriyavasena rūpajīvitaṃ tidhā paccayo hoti. Āhāro ca atthi-avigat'-āhāravasena tividhā paccayo hoti. So ca kho ye sattā āhārūpajīvino, tesaṃ āhārānugate kāye pavattiyaṃ yeva, no paṭisandhiyaṃ. Tāni pana pañcacakkhāyatanādīni chaṭṭhassa cakkhu-sota-ghāna-jivhā-kāyaviññāṇasankhātassa manāyatanassa nissaya-purejāta-indriya-vippayutta-atthi-avigatavasena chah' ākārehi paccayā honti pavatte, no paṭisandhiyaṃ. Ṭhapetvā pana pañca viññāṇāni, tass' eva avasesamanāyatanassa vatthurūpaṃ nissaya-purejāta-vippayutta-atthi-avigatavasena pañcadhā paccayo hoti pavatte yeva, no paṭisandhiyaṃ. Evaṃ rūpam eva paṭisandhiyaṃ pavatte vā yassa yassa āyatanassa paccayo hoti; yathā ca paccayo[2] hoti, tathā veditabbaṃ.

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[1] S^{b} B^{hm} āruppa. [2] B^{hm} *omit.*

Nāmarūpaṃ pan' ubhayaṃ hoti yaṃ yassa paccayo,
yathā ca tam pi sabbattha viññātabbaṃ vibhāvinā.

Seyyathīdaṃ: paṭisandhiyaṃ tāva pañcavokārabhave khandhattayavatthurūpasankhātaṃ nāmarūpaṃ chaṭṭhāyatanassa sahajāta-aññamañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigatapaccayādīhi paccayo hotī ti. Idaṃ ettha mukhamattaṃ; vuttanayānusārena pana sakkā sabbaṃ yojetun ti na ettha vitthāro dassito ti.

Ayaṃ nāmarūpapaccayā saḷāyatanan ti padasmiṃ vitthārakathā.

*Saḷāyatanapaccayā phassa*pade,

Saḷ eva phassā sankhepā cakkhusamphassa-ādayo,
viññāṇam iva battiṃsa vitthārena bhavanti te.

Sankhepena hi *saḷāyatanapaccayā phasso* ti cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso ti ime cakkhusamphassādayo cha eva phassā bhavanti. Vitthārena pana cakkhusamphassādayo pañca kusalavipākā, pañca akusalavipākā ti dasa, sesā bāvīsati-lokiyavipākaviññāṇasampayuttā ca bāvīsatī ti evaṃ sabbe pi sankhārapaccayā vuttaviññāṇam iva battiṃsa honti. Yaṃ pan' etassa battiṃsavidhassā pi phassassa paccayo saḷāyatanaṃ, tattha:—

Chaṭṭhena saha ajjhattaṃ cakkhādiṃ bāhirehi pi,
saḷāyatanam icchanti chahi saddhiṃ vicakkhaṇā.

Tattha ye tāva: upādinnakapavattikathā ayan ti sakasantati-pariyāpannam eva paccayaṃ paccayuppannañ ca dīpenti, te *chaṭṭhāyatanapaccayā phasso* ti Pāḷi-anusārato āruppe chaṭṭhāyatanañ ca aññattha sabbasangahato saḷāyatanañ ca phassassa paccayo ti ekadesasarūpekasesaṃ katvā chaṭṭhena saha ajjhattaṃ cakkhādiṃ saḷāyatanan ti icchanti. Taṃ hi chaṭṭhāyatanañ ca saḷāyatanañ ca saḷāyatanan sveva sankhaṃ gacchati. Ye pana paccayuppannam eva ekasantati-pariyāpannaṃ dīpenti, paccayaṃ pana bhinnasantānam pi, te yaṃ yaṃ āyatanaṃ phassassa paccayo hoti, taṃ sabbam pi dīpentā bāhiram pi pariggahetvā tad-eva chaṭṭhena saha ajjhattaṃ bāhirehi pi rūpāyatanādīhi saddhiṃ saḷāyatanan

ti icchanti. Tam pi hi chaṭṭhāyatanañ ca saḷāyatanañ ca saḷāyatanan ti etesaṃ ekasesekate saḷāyatanan tveva saṅkhaṃ gacchati.

Etth' āha:—na sabbāyatanehi eko phasso sambhoti, nā pi ekamhā āyatanā sabbe phassā; ayañ ca saḷāyatanapaccayā phasso ti eko va vutto: so kasmā ti? Tatr' idaṃ vissajjaṃ:—saccam etaṃ, sabbehi eko, ekamhā vā sabbe na sambhonti; sambhoti pana anekehi eko. Yathā cakkhusamphasso cakkhāyatanā rūpāyatanā cakkhuviññāṇasaṅkhātā, manāyatanā avasesasampayuttadhammāyatanā cā ti evaṃ sabbattha yathānurūpaṃ yojetabbaṃ. Tasmā eva hi:—

Eko pan' ekāyatanappabhavo iti dīpito,
phasso' yaṃ ekavacananiddesen' idha tādinā.

Ekavacananiddesenā ti *saḷāyatanapaccayā phasso* ti iminā ekavacananiddesena anekehi āyatanehi eko phasso hotī ti tādinā dīpito ti attho. Āyatanesu pana:—

Chadhā pañca tato ekaṃ navadhā bāhirāni cha,
yathā sambhavam etassa paccayatte vibhāvaye.

Tatr' āyaṃ vibhāvanā:—cakkhāyatanādīni tāva pañca cakkhusamphassādibhedato pañcavidhassa phassassa nissaya-purejāt-indriya-vippayutta-atthi-avigatavasena chadhā paccayā honti. Tato paraṃ ekaṃ vipākamanāyatanaṃ anekabhedassa vipākamanosamphassassa sahajāta-aññamañña-nissaya-vipāk'-āhāra-indriya-sampayutta-atthi-avigatavasena navadhā paccayo hoti. Bāhiresu pana rūpāyatanaṃ cakkhusamphassassa ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo hoti; tathā saddāyatanādīni sotasamphassādīnaṃ. Manosamphassassa pana tāni ca dhammārammaṇañ ca tathā ca ārammaṇapaccayam atten' eva cā ti evaṃ bāhirāni cha yathāsambhavam etassa paccayatte vibhāvaye ti.

Ayaṃ saḷāyatanapaccayā phasso ti padasmiṃ vitthārakathā.

Phassapaccayā vedanā-pade:—

Dvārato vedanā vuttā cakkhusamphassajādikā,
saḷ' eva tā pabhedena ekūna-navutī matā.

Etassa pi padassa Vibhaṅge:—*cakkhusamphassajā vedanā, sota-, ghāna-, jivhā-, kāya-, manosamphassajā vedanā* ti evaṃ

dvārato sal' eva vedanā vuttā. Tā pana pabhedena ekūnanavutiyā cittehi sampayuttattā *ekūnavuti matā*:—

Vedanāsu pan' etāsu idha battiṃsa vedanā,
vipākasampayuttā va adhippetā ti bhāsitā,

Aṭṭhadhā tattha pañcannaṃ pañcadvāram pi paccayo,
sesānaṃ ekadhā phasso manodvāre pi so tathā.

Tattha hi pañcadvāre cakkhuppasādādi-vatthukānaṃ pañcannaṃ vedanānaṃ cakkhusamphassādiko phasso sahajāta-aññamañña-nissaya-vipāka-āhāra-sampayutta-atthi-avigata-vasena aṭṭhadhā paccayo hoti; sesānaṃ pana ekekasmiṃ dvāre sampaṭicchana-santīraṇa-tadārammaṇavasena pavattānaṃ kāmāvacaravipākavedanānaṃ so cakkhusamphassādiko phasso upanissayavasena ekadhā va paccayo hoti. *Manodvāre pi so tāthā* ti manodvāre pi hi tadārammaṇavasena pavattānaṃ kāmāvacaravipākavedanānaṃ so sahajāta-manosamphassasankhāto phasso tath' eva aṭṭhadhā paccayo hoti. Paṭisandhi-bhavanga-cutivasena pavattānaṃ tesaṃ te-bhūmikavipākavedanānam pi. Yā pana tā manodvāre tadārammaṇavasena pavattā kāmāvacaravedanā, tāsaṃ manodvārāvajjanasampayutto manosamphasso upanissayavasena ekadhā va paccayo hotī ti.

Ayaṃ phassapaccayā vedanā ti padasmiṃ vitthārakathā.

Vedanāpaccayā taṇhā-pade:—

Rūpataṇhādibhedena cha taṇhā idha dīpitā:
ekekā tividhā tattha pavattākārato matā.

Imasmiṃ hi pade seṭṭhiputto Brāhmaṇaputto ti pitito nāma vasena putto viya rūpataṇhā, sadda-, gandha-, rasa, phoṭṭhabba-, dhamma-taṇhā ti ārammaṇato nāma vasena Vibhange cha taṇhā dīpitā.[1] Tāsu pana taṇhāsu ekekā taṇhā, pavatti-ākārato kāmataṇhā bhavataṇhā vibhavataṇhā ti evaṃ tividhā matā.[2] Rūpataṇhā yeva hi, yadā cakkhussa āpātham āgataṃ rūpārammaṇaṃ kāmassādavasena assādayamānā pavattati, tadā kāmataṇhā nāma hoti; yadā tad-ev' ārammaṇaṃ dhuvaṃ sassatan ti pavattāya sassatadiṭṭhiyā sad-

[1] *Vibh.* 380. [2] *Ibid.* 365.

dhiṃ pavattati, tadā bhavataṇhā nāma hoti, sassatadiṭṭhisahagato hi rāgo bhavataṇhā ti vuccati; yadā pana tad-ev' ārammaṇaṃ ucchijjati vinassatī ti pavattāya ucchedadiṭṭhiyā saddhiṃ pavattati, tadā vibhavataṇhā nāma hoti, ucchedadiṭṭhisahagato hi rāgo vibhavataṇhā ti vuccati. Esa nayo saddataṇhādisu pī ti. Etā aṭṭhārasa taṇhā honti. Tā[1] ajjhattarūpādisu aṭṭhārasa, bahiddhā aṭṭhārasā ti chattiṃsa.[2] Iti atītā chattiṃsa, anāgatā chattiṃsa, paccuppannā chattiṃsā ti aṭṭhasata taṇhā honti. Tā puna sankhippamānā rūpādi-ārammaṇavasena cha, kāmataṇhādi-vasena tisso va taṇhā hontī ti veditabbā. Yasmā pan' ime sattā, puttaṃ assādetvā putte mamattena dhātiyā viya, rūpādi-ārammaṇavasena uppajjamānaṃ vedanaṃ assādetvā vedanāya mamattena rūpādi-ārammaṇadāyakānaṃ cittakāragandhabbagandhikasūdatantavāya rasāyanavidhāyakavejjādīnaṃ mahāsakkāraṃ karonti, tasmā sabbā p' esā vedanāpaccayā taṇhā hotī ti veditabbā.

Yasmā c' ettha adhippetā vipākasukhavedanā,
ekā va ekadhā v' esā tasmā taṇhāya paccayo.

Ekadhā ti upanissayapaccayen' eva paccayo hoti. Yasmā vā:—

Dukkhī sukhaṃ patthayati, sukhī bhīyyo pi icchati,
upekkhā pana santattā sukham icc' eva bhāsitā.

Taṇhāya paccayā tasmā honti tisso pi vedanā,
vedanāpaccayā taṇhā iti vuttā mahesinā.

Vedanāpaccayā cā pi yasmā nānusayaṃ vinā
hoti, tasmā na sā hoti brāhmaṇassa vusīmato ti.

Ayaṃ vedanāpaccayā taṇhā ti padasmiṃ vitthārakathā.

Taṇhāpaccayā upādāna-pade:—

Upādānāni cattāri tāni atthavibhāgato,
dhammasankhepavitthārā kamato ca vibhāvaye.

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[1] Sbh Sā.   [2] Cf. *Vibh.* 392, 396.

Tatr' āyam vibhāvanā:—kāmūpādānaṃ, diṭṭhūpādānam, sīlabbatūpādānaṃ, attavādūpādānan ti imāni tāv' ettha cattāri upādānāni. Tesaṃ ayam atthavibhāvo:—vatthusankhātaṃ kāmaṃ upādiyatī ti kāmūpādānaṃ. Kāmo ca so upādānañ cā ti pi kāmūpādānaṃ. *Upādānan* ti daḷhaggahaṇaṃ, daḷhattho h' ettha *upa*-saddo, upāyāsa-upakaṭṭhādisu viya. Tathā diṭṭhi ca sā upādānañ cā ti diṭṭhūpādānaṃ, diṭṭhim upādiyatī ti vā diṭṭhūpādānaṃ; sassato attā ca loko cā ti ādisu hi purimadiṭṭhiṃ uttaradiṭṭhi upādiyati. Tathā sīlabbataṃ upādiyatī ti sīlabbatūpādānaṃ, sīlabbatañ ca taṃ upādānañ cā ti pi sīlabbatūpādānaṃ. Gosīla-govatādīni hi evaṃ suddhī ti abhinivesato sayam eva upādānāni. Tathā vadanti etenā ti vādo. Upādiyanti etenā ti upādānaṃ. Kiṃ vadanti upādiyanti vā? Attānaṃ attano vā upādānaṃ attavādūpādānam, attavādamattam eva vā attā ti upādiyanti etenā ti attavādūpādānaṃ. Ayaṃ tāva tesaṃ atthavibhāgo.

Dhammasankhepavitthāre pana kāmūpādānaṃ tāva:—*tattha katamaṃ kāmūpādānaṃ? Yo kāmesu kāmacchando kāmarāgo kāmanandī kāmataṇhā kāmasineho kāmapariḷāho kāmamucchā kāmajjhosānaṃ: idaṃ vuccati kāmūpādānan* ti[1] āgatattā sankhepato taṇhādaḷhattaṃ vuccati. Taṇhādaḷhattaṃ nāma purimataṇhā upanissayapaccayena daḷhasambhūtā uttarataṇhā va. Keci pan' āhu appattavisayapatthanā taṇhā, andhakāre corassa hatthappasāraṇaṃ viya; sampattavisayagahaṇaṃ upādānaṃ, tass' eva bhaṇḍagahaṇaṃ viya. Appicchatā santuṭṭhitā paṭipakkhā ca te dhammā. Tathā pariyesanārakkhadukkhamūlā ti. Sesupādānattayaṃ pana sankhepato diṭṭhimattam eva. Vitthārato pana pubbe rūpādisu vutta-aṭṭhasatappabhedāya pi taṇhāya daḷhabhāvo kāmūpādānaṃ; dasavatthukā micchādiṭṭhi diṭṭhūpādānam. Yath' āha:—*tattha katamaṃ diṭṭhūpādānaṃ? N' atthi dinnaṃ, n' atthi yiṭṭhaṃ . . . pe . . . sacchikatvā pavedentī ti yā evarūpā diṭṭhi . . . pe . . . vipariyesagāho: idaṃ vuccati diṭṭhūpādānan* ti.[2] Sīlabbatehi suddhī ti parāmasaṃ pana sīlabbatūpādānaṃ. Yath' āha:—*tattha katamaṃ sīlabbatūpādānaṃ? . . . sīlena suddhi, vatena suddhi, sīlabbatena*

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[1] *Dhs.* § 1214; *Vibh.* 375. [2] *Dhs.* § 1215; *Vibh.* 375.

suddhī ti yā evarūpā diṭṭhi . . . pe . . . vipariyesagāho : idaṃ vuccati sīlabbatūpādānan ti.[1] Vīsati-vatthukā sakkāya-diṭṭhi attavādūpādānaṃ. Yath' āha:—*tattha katamaṃ attavādūpādānaṃ? Idha assutavā puthujjano . . . pe . . . sappurisadhamme avinīto rūpaṃ attato samanupassati . . . pe . . . vipariyesagāho: idaṃ vuccati attavādūpādānan* ti.[2]

Ayam ettha dhammasankhepavitthāro.

Kamato ti ettha pana tividhā kamo: uppattikkamo pahānakkamo desanākkamo ca. Tattha anamatagge saṃsāre imassa paṭhamaṃ uppattī ti abhāvato kilesānaṃ nippariyāyena uppattikkamo na vuccati; pariyāyena pana yebhuyyena ekasmiṃ bhave attagāhapubbangamo sassatucchedābhiniveso; tato: sassato ayaṃ attā ti gaṇhato attavisuddhatthaṃ sīlabbatūpādānaṃ, ucchijjatī ti gaṇhato paralokanirapekkhassa kāmūpādānan ti evaṃ paṭhamaṃ attavādūpādānaṃ, tato diṭṭhi-sīlabbata-kāmūpādānānī ti ayam etesaṃ ekasmiṃ bhave uppattikkamo. Diṭṭhūpādānādīni c' ettha paṭhamaṃ pahīyanti sotāpattimaggavajjhattā; kāmūpādānaṃ pacchā arahattamaggavajjhattā ti ayam etesaṃ pahānakkamo. Mahāvisayattā pana pākaṭattā ca etesu kāmūpādānaṃ paṭhamaṃ desitaṃ. Mahāvisayaṃ hi taṃ aṭṭhacittasampayogā; appavisayāni itarāni catucittasampayogā. Yebhuyyena ca ālayarāmattā pajāya pākaṭaṃ kāmūpādānaṃ, na itarāni. Kāmūpādānaṃ vā kāmānaṃ samadhigamatthaṃ kotūhalamangalādi-bahulo hoti; sassatan ti tad-anantaraṃ diṭṭhūpādānaṃ. Taṃ pabhijjamānaṃ sīlabbata-attavādūpādānavasena duvidhaṃ hoti. Tasmiṃ dvaye gokiriyaṃ kukkurakiriyaṃ vā disvā pi veditabbato: oḷārikan ti sīlabbatūpādānaṃ paṭhamaṃ desitaṃ; sukhumattā ante attavādūpādānan ti ayam etesaṃ desanākkamo.

Taṇhā ca purimass' ettha ekadhā hoti paccayo,
Sattadhā aṭṭhadhā vā pi hoti sesattayassa sā.

Ettha ca evaṃ desite upādānacatukke purimassa kāmūpādānassa kāmataṇhā upanissayavasena ekadhā va paccayo hoti, taṇhābhinanditesu visayesu uppattito. Sesattayassa pana sahajāta-aññamañña-nissaya-sampayutta-atthi-avigata-

[1] *Dhs.* § 1216; *Vibh.* 375. [2] *Dhs.* § 1217; *Vibh.* 375.

hetuvasena sattadhā vā, upanissayavasena[1] aṭṭhadhā vā pi paccayo hoti. Yadā ca sā upanissayavasena paccayo hoti, tadā asahajātā va hotī ti.

Ayaṃ taṇhāpaccayā upādānan ti padasmiṃ vitthārakathā.

*Upādānapaccayā bhava*pade:—

Atthato dhammato c' eva sātthato bhedasangahā,
Yaṃ yassa paccayo c' eva viññātabbo vinicchayo.

Tattha bhavatī ti bhavo. So kammabhavo uppattibhavo cā ti duvidho hoti. Yath' āha:—*bhavo duvidhena: atthi kammabhavo, atthi uppattibhavo* ti.[2] Tattha kammam eva bhavo kammabhavo. Tathā uppatti yeva bhavo uppattibhavo. Ettha ca uppatti bhavatī ti bhavo. Kammaṃ pana yathā sukhakāraṇattā: *sukho Buddhānaṃ uppādo* ti[3] vutto, evaṃ bhavakāraṇattā phalavohārena bhavo ti veditabban ti. Evaṃ tāv' ettha *atthato* viññātabbo vinicchayo.

Dhammato pana kammabhavo tāva sankhepato cetanā c' eva cetanāsampayuttā ca abhijjhādayo kammasankhātā dhammā. Yath' āha:—*tattha katamo kammabhavo? Puññābhisankhāro apuññābhisankhāro āneñjābhisankhāro [parittabhūmako vā mahābhūmako vā]: ayaṃ vuccati kammabhavo. Sabbam pi bhavagāmikammaṃ kammabhavo* ti.[4] Ettha hi puññābhisankhāro ti terasa cetanā, apuññābhisankhāro ti dvādasa, aneñjābhisankhāro ti catasso cetanā. Evaṃ parittabhūmako vā mahābhūmako vā ti etena tāsaṃ yeva cetanānaṃ mandabahuvipākatā vuttā. *Sabbam pi bhavagāmikamman* ti iminā pana cetanā sampayuttā abhijjhādayo vuttā.

Uppattibhavo pana sankhepato kammābhinibbattā khandhā pabhedato navavidho hoti. Yath' āha:—*tattha katamo uppattibhavo? Kāmabhavo, rūpabhavo, arūpabhavo, saññābhavo, asaññābhavo, nevasaññā-nāsaññābhavo, ekavokārabhavo, catu-*

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1 Bhm upanissayena saha . . .

2 *Vibh.* 137; Bhm upapatti°.

3 *Dhp.* ver. 194.

4 *Vibh.* 137. P.T.S. *omits bracketed clause.* Sh *brackets* mahābhūmako vā, *omitting the former* vā.

vokārabhavo, pañcavokārabhavo: ayaṃ vuccati uppattibhavo ti.[1] Tattha kāmasankhāto bhavo *kāmabhavo:* esa nayo *rūpārūpabhavesu.* Saññā va taṃ bhavo, saññā vā ettha bhave atthī ti *saññābhavo.* Vipariyāyena *asaññābhavo.* Oḷārikāyasaññāya abhāvā sukhumāya ca bhāvā nevasaññā-nāsaññā asmiṃ bhave ti *nevasaññā-nāsaññā bhavo.* Ekena rupakkhandhena vokiṇṇo bhavo *ekavokārabhavo,* eko vā vokāro assa bhavassā ti *ekavokārabhavo.* Esa nayo *catuvokārapañcavokārabhavesu.*

Tattha kāmabhavo pañca upādinnakkhandhā, tathā rūpabhavo; arūpabhavo cattāro; saññābhavo [catu-[2]] pañca; asaññābhavo eko upādinnakkhandho, nevasaññā-nāsaññābhavo cattāro. Ekavokārabhavādayo eka - catu - pañcakkhandhā upādinnakkhandhehī ti evam ettha dhammato pi viññātabbo vinicchayo.

Sātthato ti yathā ca bhavaniddese, tath' eva kāmaṃ sankhāraniddese pi puññābhisankhārādayo va vuttā, evaṃ sante pi purime atīta kammavasena idha paṭisandhiyā paccayattā, ime paccuppannakammavasena āyatiṃ paṭisandhiyā paccayattā ti puna vacanaṃ sātthakam eva. Pubbe vā: *tattha katamo puññābhisankhāro? Kusalā cetanā kāmāvacarā* ti[3] evam ādinā nayena cetanā va sankhārā ti vuttā; idha pana: *sabbam pi bhavagāmikamman* ti[4] vacanato cetanāsampayuttā pi. Pubbe ca viññāṇapaccayam eva kammaṃ sankhārā ti vuttaṃ; idāni asaññābhavanibbattakam pi, kiṃ vā bahunā avijjāpaccayā sankhārā ti ettha puññābhisankhārādayo va kusalākusalā dhammā vuttā. *Upādānapaccayā bhavo* ti idha pana uppattibhavassā pi sangahitattā kusalākusalāvyākatā dhammā vuttā. Tasmā sabbathā pi sātthakam ev' idaṃ puna vacanan ti. Evam ettha sātthato pi viññātabbo vinicchayo.

Bhedasangahā ti upādānapaccayā bhavassa bhedato c' eva sangahato ca.

Yaṃ hi kāmūpādānapaccayā kāmabhavanibbattakaṃ kammam karīyati, so kammabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evaṃ kāmū-

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[1] *Vibh.* 137. [2] *So* B[m]. [3] *Ibid.* 135. [4] *Ibid.* 137.

pādānapaccayā dve kāmabhavā, tad-antogadhā ca saññābhava-pañcavokārabhavā; dve rūpabhavā, tad-antogadhā ca saññābhava-asaññābhava-ekavokārabhava-pañcavokārabhavā; dve arūpabhavā, tad-antogadhā ca saññābhava-nevasaññā-nāsaññābhava-catuvokārabhavā ti saddhiṃ antogadhehi cha bhavā. Yathā ca kāmūpādānapaccayā saddhiṃ antogadhehi cha bhavā, tathā sesūpādānapaccayā pī ti evaṃ upādānapaccayā *bhedato* saddhiṃ antogadhehi catuvīsati bhavā.

Sangahato pana kammabhavaṃ uppattibhavañ ca ekato katvā kāmūpādānapaccayā saddhiṃ antogadhehi eko kāmabhavo, tathā rūpārūpabhavā tí tayo bhavā; tathā sesūpādānapaccayā pī ti evaṃ upādānapaccayā sangahato saddhiṃ antogadhehi dvādasa bhavā.

Api ca avisesena upādānapaccayā kāmabhavūpagaṃ kammaṃ kammabhavo; tad-abhinibbattā khandhā uppattibhavo. Esa nayo rūpārūpabhavesu. Evaṃ upādānapaccayā saddhiṃ antogadhehi dve kāmabhavā, dve rūpabhavā, dve arūpabhavā ti aparena pariyāyena sangahato cha bhavā. Kammabhava-uppattibhavabhedaṃ vā anupagamma saddhiṃ antogadhehi kāmabhavādivasena tayo bhavā honti. Kāmabhavādibhedam pi anupagamma, kammabhava-uppattibhavavasena dve bhavā honti. Kammuppattibhedañ cā pi anupagamma, upādānapaccayā bhavo ti bhavavasena eko va bhavo hotī ti. Evam ettha upādānapaccayassa bhavassa bhedasangahā pi viññātabbo vinicchayo.

Yaṃ yassa paccayo cā ti yañ c' ettha upādānaṃ yassa paccayo hoti, tato pi viññātabbo vinicchayo ti attho. Kiṃ pan', ettha kassa paccayo hoti? Yaṃ kiñci yassa kassaci paccayo hoti yeva. Ummattako viya hi puthujjano; so: idaṃ yuttaṃ, idaṃ ayuttan ti avicāretvā, yassa kassaci upādānassa vasena yaṃ kiñci bhavaṃ patthetvā, yaṃ kiñci kammaṃ karoti yeva. Tasmā yad-ekacce sīlabbatūpādānena rūpārūpabhavā na hontī ti vadanti, taṃ na gahetabbaṃ. Sabbena pana sabbo hotī ti gahetabbaṃ; seyyathīdaṃ: idh' ekacco anussavavasena vā diṭṭhānusārena vā: kāmā nām' ete manussaloke c' eva khattiya-mahāsālakusalādisu cha kāmāvacaradevaloke ca samiddhā ti cintetvā tesaṃ adhigamatthaṃ

asaddhammasavanādīhi vañcito: iminā kammena kāmā sampajjantī ti maññamāno kāmūpādānavasena kāyaduccaritādīni pi karoti. So duccaritapāripūriyā apāye uppajjati. Sandiṭṭhike vā pana kāme patthayamāno paṭiladdhe ca gopayamāno kāmūpādānavasena kāyaduccaritādīni karoti; so duccaritapāripūriyā apāye uppajjati. Tatr' āssa uppattihetubhūtaṃ kammaṃ kammabhavo. Kammābhinibbattā khandhā uppattibhavo; saññābhava-pañcavokārabhavā pana tad-antogadhā eva.

Aparo pana saddhammasavanādībi upabrūhitañāṇo: iminā kammena kāmā sampajjantī ti maññamāno kāmūpādānavasena kāyasucaritādīni karoti; so sucaritapāripūriyā devesu vā manussesu vā uppajjati; tatr' āssa uppattihetubhūtaṃ kammaṃ kammabhavo; kammābhinibbattā khandhā uppattibhavo, saññābhava-pañcavokārabhavā pana tad-antogadhā eva. Iti kāmūpādānaṃ sappabhedassa sāntogadhassa kāmabhavassa paccayo hoti.

Aparo: rūpārūpabhavesu tato samiddhitarā kāmā ti sutvā vā parikappetvā vā kāmūpādānavasen' eva rūpārūpasamāpattiyo nibbattetvā samāpattibalena rūpārūpabrahmaloke uppajjati; tatr' āssa uppattihetubhūtaṃ kammaṃ kammabhavo: kammābhinibbattā khandhā uppattibhavo; saññā-asaññā-nevasaññā-nāsaññā-eka-catu-pañcavokārabhavā pana tad-antogadhā eva. Iti kāmūpādānaṃ sappabhedānaṃ sāntogadhānaṃ rūpārūpabhavānam pi paccayo hoti.

Aparo: ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmiṃ ucchinne su-ucchinno[1] hotī ti ucchedadiṭṭhiṃ upādāya tad-upagaṃ kammaṃ karoti; tassa kammaṃ kammabhavo; kammābhinibbattā khandhā uppattibhavo, saññābhavādayo pana tad-antogadhā eva. Iti diṭṭhūpādānam sappabhedānaṃ sāntogadhānaṃ tiṇṇam pi kāmarūpārūpabhavānaṃ paccayo hoti.

Aparo: ayaṃ attā nāma kāmāvacarasampattibhave vā rūpārūpabhavānaṃ vā aññatarasmiṃ sukhī hoti vigatapariḷāho ti attavādūpādānena tad-upagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tad-abhinibbattā khandhā

[1] S[h] suvucchinno.

uppattibhavo; saññābhavādayo pana tad-antogadhā eva. Iti attavādūpādānaṃ sappabhedānaṃ sāntogadhānaṃ tiṇṇaṃ bhavānaṃ paccayo hoti.

Aparo: idaṃ sīlabbatam nāma kāmāvacarasampattibhave vā rūpārūpabhavānam vā aññatarasmiṃ paripūrentassa sukhaṃ pāripūriṃ gacchatī ti sīlabbatūpādānavasena tad-upagaṃ kammaṃ karoti; tassa taṃ kammaṃ kammabhavo; tad-abhinibbattā khandhā uppattibhavo; saññābhavādayo pana tad-antogadhā eva. Iti sīlabbatūpādānaṃ sappabhedānam sāntogadhānam tiṇṇaṃ bhavānaṃ paccayo hoti. Evam ettha yaṃ yassa paccayo hoti, tato viññātabbo vinicchayo.

Kiṃ pan' ettha kassa bhavassa kathaṃ paccayo hotī ti ce?

Rūpārūpabhavānam upanissayapaccayo upādānaṃ,
sahajātādīhi pi taṃ kāmabhavassā ti viññeyyaṃ.

Rūpārūpabhavānaṃ hi kāmabhavapariyāpannassa ca kammabhave kusalakammass' eva uppattibhavassa c' etaṃ catubbidhaṃ pi upādānaṃ upanissayapaccayavasena ekadhā va paccayo hoti. Kāmabhave attanā sampayuttā kusalā kammabhavassa sahajāta-aññamañña-nissaya-sampayutta-atthi-avigata-hetupaccayappabhedehi sahajātādīhi paccayo hoti; vippayuttassa pana upanissayapaccayen' evā ti.

Ayaṃ upādānapaccayā bhavo ti padasmiṃ vitthārakathā.

Bhavapaccayā jātī ti adisu jāti-ādīnaṃ vinicchayo Saccaniddese vuttanayen' eva veditabbo.[1] *Bhavo* ti pan' ettha kammabhavo va adhippeto, so hi jātiyā paccayo, na uppattibhavo. So pana kammapaccaya-upanissayapaccayavasena dvedhā *paccayo* hotī ti.

Tattha siyā:—kathaṃ pan' etaṃ jānitabbaṃ: *bhavo jātiyā paccayo* ti ce?

Bāhirapaccayasamatte pi hīna-paṇītatādivisesadassanato. Bāhirānaṃ hi janakajananīsukkasoṇitāhārādīnaṃ paccayānaṃ samatte pi sattānam yamakānam pi sataṃ hīna-paṇītatādiviseso dissati; so ca na ahetuko, sabbadā ca sabbesañ

[1] *See* Chapter XVI., p. 498 f.

ca abhāvato. Na kammabhavato aññahetuko tad-abhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvato ti kammabhavahetuko va. Kammaṃ hi sattānaṃ hīnapaṇītatādivisesassa hetu, ten' āha Bhagavā:—*kammaṃ satte vibhajati, yad-idaṃ hīna-paṇītatāyā* ti;[1] tasmā jānitabbam etaṃ: bhavojātiyā paccayo ti. Yasmā ca asati jātiyā, jarāmaraṇaṃ nāma sokādayo vā dhammā na honti, jātiyā pana sati, jarāmaraṇañ c' eva jarāmaraṇasankhātadukkhadhammaphuṭṭhassa ca bālajanassa jarāmaraṇābhisambandhā vā tena tena dukkhadhammena phuṭṭhassa anabhisambandhā vā, sokādayo ca dhammā honti, tasmā ayam pi jāti jarāmaraṇassa ceva sokādīnañ ca paccayo hotī ti veditabbā. Sā pana upanissayakoṭiyā ekadhā va paccayo hotī ti.

Ayaṃ bhavapaccayā jātī ti ādisu vitthārakathā.

[*Sokādīhi avijjā siddhā*]

Yasmā pan' ettha sokādayo avasāne vuttā, tasmā yā sā: *avijjāpaccayā sankhārā* ti evam etassa bhavacakkassa ādimhi vuttā:—

Sā sokādīhi avijjā siddhā, bhavacakkam aviditādīni idaṃ,
kārakavedakarahitaṃ, dvādasavidhasuññatā suññaṃ.[2]

Sātataṃ samitaṃ pavattatī ti veditabbaṃ.

Kathaṃ pan' ettha sokādīhi avijjā siddhā ? Katham idaṃ bhavacakkaṃ aviditādi ? Kathaṃ kārakavedakarahitaṃ ? Kathaṃ dvādasavidhasuññatāsuññan ti ce ?

Ettha hi sokadomanassupāyāsā avijjāya aviyogino, paridevo ca nāma mūḷhassā ti tesu tāva siddhesu siddhā hoti avijjā. Api ca āsavasamudayā avijjāsamudayo ti vuttaṃ; āsavasamudayā c' ete sokādayo honti. Kathaṃ ? Vatthukāmaviyoge tāva soko kāmāsavasamudayo hoti. Yath' āha:—

Tassa ce kāmayānassa, chandajātassa jantuno,
te kāmā parihāyanti sallaviddho va ruppatī ti.[3]

Yathā c' āha:—*kāmato jāyati soko* ti.[4] Sabbe pi c' ete diṭṭhāsavasamudayā honti. Yath' āha:—*tassa: ahaṃ rūpaṃ*

[1] *M.* iii, 203.
[2] Bhm *treat these lines as prose.*
[3] *Sn.* ver. 767.
[4] *Dhp.* ver. 215

mama rūpan ti pariyuṭṭhaṭṭhāyino rūpavipariṇām'-aññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā ti.[1] Yathā ca diṭṭhāsavasamudayā, evaṃ bhavāsavasamudayā pi. Yath' āha:—*ye pi te devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṃ dīghaṃ addhānaṃ tiṭṭhanti, te pi Tathāgatassa dhammadesanaṃ sutvā bhayaṃ santāsaṃ saṃvegam āpajjantī* ti,[2] pañca pubbanimittāni disvā maraṇabhayena santajjitānaṃ devānaṃ viya. Yathā ca bhavāsavasamudayā, evaṃ avijjāsavasamudayā pi. Yath' āha:—*sa kho so, bhikkhave, bālo diṭṭh' eva dhamme tividhaṃ dukkhaṃ domanassaṃ paṭisaṃvedetī* ti.[3] Iti yasmā āsavasamudayā ete dhammā honti, tasmā ete sijjhamānā avijjāya hetubhūte āsave sādhenti; āsavesu ca siddhesu paccayabhāve bhāvato avijjā pi siddhā va hotī ti. Evaṃ tāv' ettha *sokādīhi avijjā siddhā hotī* ti veditabbā.

[*Bhavacakkaṃ aviditādi*]

Yasmā pana evaṃ paccayabhāve bhāvato avijjāya siddhāya puna *avijjāpaccayā sankhārā, sankhārapaccayā viññāṇan* ti evaṃ hetuphalaparamparāya pariyosānaṃ n' atthi. Tasmā taṃ hetuphalasambandhavasena pavattaṃ dvādasangaṃ bhavacakkaṃ aviditādī ti siddhaṃ hoti. Evaṃ sati *avijjāpaccayā sankhārā* ti idaṃ ādimattakathanaṃ virujjhatī ti ce? Na-yidaṃ ādimattakathanaṃ; paṭṭhānadhammakathanaṃ pan' etaṃ. Tiṇṇam hi vaṭṭānaṃ avijjā paṭṭhānā: avijjaggahaṇena hi avasesakilesavaṭṭañ ca kammādīni ca bālaṃ paḷibodhenti. Sappasiraggahaṇena sesasappasarīraṃ viya bāhaṃ. Avijjāsamucchede pana kate, tehi vimokkho hoti, sappasiracchede kate paḷibodhitabāhā vimokkho viya. Yath' āha:—*avijjāya tveva asesavirāganirodhā sankhāranirodho* ti ādi.[4] Iti yaṃ gaṇhato bandho muccato ca mokkho hoti, tassa paṭṭhānadhammassa kathanam idaṃ, na ādimattakathanan ti. Evam idam *bhavacakkaṃ aviditādī* ti veditabbaṃ.

[1] *S.* iii, 3.
[2] *Ibid.* 85. P.T.S. *ed. reads, for* ciraṃ . . . tiṭṭhanti, . . . ciraṭṭhitikā . . .
[3] *M.* iii, 163.
[4] *S.* ii, 4, 12, 17, *etc.*

[*Kāraka-vedaka-rahitaṃ*]

Tayidaṃ yasmā avijjādīhi kāraṇehi sankhārādīnaṃ pavatti, tasmā tato aññena Brahmā Mahābrahmā seṭṭho sajitā ti evaṃ parikappitena Brahmādinā vā saṃsārassa kārakena. So kho pana: *me ayaṃ attā vado vedeyyo* ti[1] evaṃ parikappitena attanā vā sukhadukkhānaṃ vedakena rahitaṃ, iti *kārakavedakarahitan* ti veditabbaṃ.

[*Dvādasavidhasuññatā*]

Yasmā pan' ettha avijjā udayabbayadhammakattā dhuvabhāvena, sankiliṭṭhattā sankilesikattā ca subhabhāvena, udayabbayapīḷitattā sukhabhāvena, paccayāyattavuttittā vasavattanabhūtena attabhāvena ca suññā; tathā sankhārādīni pi angāni. Yasmā vā avijjā na attā, na attano, na attani, na attavatī, tathā sankhārādīni pi angāni, tasmā *dvādasavidhasuññatā suññam etaṃ bhavacakkan* ti veditabbaṃ.

[*Bhavacakkassa tayo kālā*]

Evañ ca viditvā puna:—

Tass' āvijjā taṇhā mūlam atītādayo tayo kālā,
dve aṭṭha dve eva ca sarūpato tesu angāni.

Tassa kho pan' etassa bhavacakkassa avijjā taṇhā cā ti dve dhammā mūlan ti veditabbā. Tad-etaṃ pubbantāharaṇato avijjā mūlaṃ vedanāvasānaṃ; aparantasantānato taṇhā mūlaṃ jarāmaraṇavasānan ti duvidhaṃ hoti. Tattha purimaṃ diṭṭhicaritavasena vuttaṃ, pacchimaṃ taṇhācaritavasena. Diṭṭhicaritānaṃ hi avijjā, taṇhācaritānañ ca taṇhā saṃsāranāyikā. Ucchedadiṭṭhisamugghātāya vā paṭhamaṃ phaluppattiyā hetūnaṃ anupacchedappakāsanato; sassatadiṭṭhisamugghātāya dutiyaṃ uppannānaṃ jarāmaraṇappakāsanato; gabbhaseyyakavasena vā purimaṃ anupubbapavattidīpanato; opapātikavasena pacchimaṃ sakuppattidīpanato. Atītapaccuppannānāgatā c' assa tayo kālā; tesu Paḷiyaṃ sarūpato āgatavasena avijjā sankhārā cā ti dve angāni *atītakālāni*. Viññāṇādīni bhavāvasānāni aṭṭha *paccuppannakālāni*. Jāti c' eva jarāmaraṇañ ca dve *anāgatakālānī* ti veditabbāni.

[1] *M*. i, 8: Yo me ayaṃ attā vado vedeyyo . . . so kho pana me ayaṃ attā nicco . . .

Puna:—

Hetuphala-hetupubbaka-tisandhi catubhedasangahañ c' etaṃ,

vīsati ākārāraṃ tivaṭṭaṃ anavaṭṭhitaṃ bhamati

iti pi veditabbaṃ. Tattha saṅkhārānañ ca paṭisandhiviññāṇassa ca antarā eko hetuphalasandhi nāma vedanāya ca taṇhāya ca antarā eko phalahetusandhi nāma, bhavassa ca jātiyā ca antarā eko hetuphalasandhī 'ti evaṃ idaṃ *hetuphala-hetupubbaka-tisandhī* ti veditabbaṃ.

Catubhedasaṅgahaṃ

Sandhīnaṃ ādipariyosānavavatthitā pan' assa cattāro saṅgahā honti, seyyathīdaṃ: avijjā saṅkhārā eko saṅgaho; viññāṇa-nāmarūpa-saḷāyatana-phassa-vedanā dutiyo; taṇhūpādāna-bhavā tatiyo; jāti-jarāmaraṇaṃ catuttho ti, evaṃ idaṃ *catubhedasaṅgahan* ti veditabbaṃ.

Vīsati ākārāraṃ

Atīte hetavo pañca idāni phalapañcakaṃ

idāni hetavo pañca āyatiṃ phalapañcakan ti.[1]

Etehi pana vīsatiyā ākārasaṅkhātehi arehi *vīsati ākārāran* ti veditabbaṃ.

Tattha *atīte hetavo pañcā* ti avijjā saṅkhārā cā ti ime tāva dve vuttā eva. Yasmā pana avidvā paritassati paritassito upādiyati, tass' upādānapaccayā bhavo, tasmā taṇhūpādānabhavā pi gahitā honti. Ten' āha:—*purimakammabhavasmiṃ moho avijjā, āyūhanā saṅkhārā, nikanti taṇhā, upagamanaṃ upādānaṃ, cetanā bhavo ti ime pañcadhammā purimakammabhavasmiṃ idha paṭisandhiyā paccayā* ti.[2]

Tattha *purimakammabhavasmin* ti purime kammabhave, atītajātiyaṃ kammabhave karīyamāne ti attho. *Moho avijjā* ti yo tadā dukkhādisu moho, yena mūḷho kammaṃ karoti, sā avijjā. *Āyūhanā saṅkhārā* ti taṃ kammaṃ karoto, yā purimacetanāyo: yathā dānaṃ dassāmī ti cittaṃ uppādetvā māsam pi saṃvaccharam pi dānopakaraṇāni[3] sajjentassa uppannā purimacetanāyo. Paṭiggahakānaṃ pana

[1] *Quoted in* Abhidhammattha saṅgaha viii, § 4 (*J.P.T.S.* 1884, p. 36). [2] Pṭs. i, 52. [3] B[hm] dānupa°.

hatthe dakkhiṇaṃ patiṭṭhāpayato *cetanā bhāvo* ti vuccati. Ekāvajjanesu vā chasu javanesu cetanā āyūhanā sankhārā nāma, sattamo bhavo; yā kāci vā pana cetanā bhavo, sampayuttā āyūhanā sankhārā nāma. *Nikanti taṇhā* ti yā kammaṃ karontassa phale uppattibhave nikāmanā patthanā, sā taṇhā nāma. *Upagamanaṃ upādānan* ti yaṃ kammabhavassa paccayabhūtaṃ: idaṃ katvā asukasmiṃ nāma ṭhāne kāme sevissāmi ucchijjissāmī ti ādinā nayena pavattaṃ upagamanaṃ gahaṇaṃ parāmasanaṃ, idaṃ upādānaṃ nāma, *cetanā bhavo* ti āyūhanāvasāne vuttā cetanā bhavo ti evam attho veditabbo.

Idāni *phalapañcakan* ti viññāṇādi vedanāvasānaṃ Pāḷiyaṃ āgatam eva. Yath' āha:—*idha paṭisandhi viññāṇaṃ, okkanti nāmarūpaṃ, pasādo āyatanaṃ, phuṭṭho phasso, vedayitaṃ vedanā iti ime pañca dhammā idhūppattibhavasmiṃ purekatassa kammassa paccayā* ti.[1] Tattha *paṭisandhiviññāṇan* ti yaṃ bhavantarapaṭisandhānavasena uppannattā paṭisandhī ti vuccati, taṃ viññāṇam: *okkanti nāmarūpan* ti yā gabbhe rūpārūpadhammānaṃ okkanti āgantvā pavisanaṃ viya, idaṃ nāmarūpaṃ. *Pasādo āyatanan* ti idaṃ cakkhādi pañcāyatanavasena vuttaṃ. *Phuṭṭho phasso* ti yo ārammaṇaṃ phuṭṭho phusanto uppanno, ayaṃ phasso. *Vedayitaṃ vedanā* ti yaṃ paṭisandhiviññāṇena vā saḷāyatanapaccayena vā phassena saha uppannaṃ vipākavedayitaṃ, sā vedanā ti evam attho veditabbo.

Idāni *hetavo pañcā* ti taṇhādayo Pāḷiyaṃ āgatā taṇhūpādānabhavā. Bhave pana gahite tassa pubbabhāgā taṃsampayuttā vā sankhārā gahitā va honti. Taṇhūpādānaggahaṇena ca taṃ sampayutta. Yāya vā mūḷho kammaṃ karoti, sā avijjā gahitā va hotī ti evaṃ pañca. Ten' āha:—*idha paripakkattā āyatanānaṃ moho avijjā, āyūhanā sankhārā, nikanti taṇhā, upagamanaṃ upādānaṃ, cetanā bhavo iti ime pañca dhammā idha kammabhavasmiṃ āyatiṃ paṭisandhiyā paccayā* ti. Tattha *idha paripakkattā āyatanānan* ti[2] paripakkāyatanassa kammakaraṇakāle sammoho dassito. Sesaṃ uttānattham eva.

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[1] *Pṭs.* i, 52. [2] *Ibid.*

Āyatiṃ phalapañcakan ti viññāṇādīni pañca, tāni jātiggahaṇena vuttāni. Jarāmaraṇaṃ pana tesaṃ yeva jarāmaraṇaṃ; ten' āha:—*āyatiṃ paṭisandhi viññāṇaṃ, okkanti nāmarūpaṃ, pasādo āyatanaṃ, phuṭṭho phasso, vedayitaṃ vedanā* ti[1] ime pañca dhammā āyatiṃ uppattibhavasmiṃ idha katassa kammassa paccayā ti. Evam idaṃ *vīsati ākārāram* hoti.

[*Tivaṭṭam anavaṭṭhitaṃ bhamati*]

Tivaṭṭam anavaṭṭhitaṃ bhamatī ti ettha pana saṅkhārabhavā kammavaṭṭaṃ, avijjā taṇhūpādānāni kilesavaṭṭaṃ, viññāṇanāmarūpa-saḷāyatana-phassa-vedanā-vipākavaṭṭan ti imehi tīhi vaṭṭehi *tivaṭṭam* idaṃ bhavacakkaṃ, yāva kilesavaṭṭaṃ na upacchijjati, tāva anupacchinnapaccayattā *anavaṭṭhitaṃ*, punappunaṃ parivattanato *bhamati* yevā ti veditabbaṃ.

[*Saccappabhavato . . .*]

Tayidaṃ evaṃ bhamamānaṃ:—

Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbaṃ yathārahaṃ.

Tattha yasmā kusalākusalaṃ kammaṃ avisesena samudayasaccan ti Saccavibhaṅge vuttaṃ,[2] tasmā *avijjāpaccayā saṅkhārā* ti avijjāya saṅkhārā dutiyasaccappabhavaṃ dutiyasaccaṃ, saṅkhārehi viññāṇaṃ dutiyasaccappabhavaṃ paṭhamasaccaṃ. Viññāṇādīhi nāmarūpādīni vipākavedanā pariyosānāni paṭhamasaccappabhavaṃ paṭhamasaccaṃ; vedanāya taṇhā paṭhamasaccappabhavaṃ dutiyasaccaṃ. Taṇhāya upādānaṃ dutiyasaccappabhavaṃ dutiyasaccaṃ. Upādānato bhavo dutiyasaccappabhavaṃ paṭhamadutiyasaccadvayaṃ. Bhavato jāti dutiyasaccappabhavaṃ paṭhamasaccaṃ. Jātiyā jarāmaraṇam paṭhamasaccappabhavaṃ paṭhamasaccan ti evaṃ tāv' idaṃ saccappabhavato viññātabbaṃ yathārahaṃ.

[*Kiccato . . .*]

Yasmā pan' ettha avijjā vatthūsu ca satte sammoheti, paccayo ca hoti saṅkhārānaṃ pātubhāvāya, tathā saṅkhārā

[1] *Pṭs.* i, 52. [2] *Vibh.* 106 f.

sankhatañ ca abhisankharonti, paccayā ca honti viññāṇassa; viññāṇam pi vatthuñ ca paṭijānāti, paccayo ca hoti nāmarūpassa; nāmarūpam pi aññamaññañ ca upatthambheti, paccayo ca hoti saḷāyatanassa; saḷāyatanam pi savisaye ca pavattati, paccayo ca hoti phassassa; phasso pi ārammaṇañ ca phusati, paccayo ca hoti vedanāya; vedanā pi ārammaṇarasañ ca anubhavati, paccayo ca hoti taṇhāya; taṇhā pi rajjanīye ca dhamme rajjati, paccayo ca hoti upādānassa; upādānam pi upādāniye ca dhamme upādiyati, paccayo ca hoti bhavassa; bhavo pi nānāgatīsu ca vikkhipati, paccayo ca hoti jātiyā; jāti pi khandhe ca janeti, tesaṃ abhinibbattibhāvena pavattattā paccayo ca hoti jarāmaraṇassa. Jarāmaraṇam pi khandhānaṃ pākabhedabhāvañ ca adhitiṭṭhati, paccayo ca hoti bhavantarapātubhāvāya sokādīnaṃ adhiṭṭhānattā. Tasmā sabbapadesu dvedhā pavatti kiccato pi idaṃ viññātabbaṃ yathārahaṃ.

[*Vāraṇā* . . .]

Yasmā c' ettha *Avijjāpaccayā sankhārā* ti idaṃ kārakadassananivāraṇaṃ, *Sankhārapaccayā viññāṇan* ti: attasankan ti dassananivāraṇaṃ, *Viññāṇapaccayā nāmarūpan* ti attā ti parikappitavatthubhedadassanato ghanasaññānivāraṇam, *Nāmarūpapaccayā saḷāyatanan* ti ādi: attā passati . . . *pe* . . . vijānāti phusati vedayati taṇhiyati upādiyati bhavati jāyati jīyati mīyatī ti evam-ādi-dassananivāraṇaṃ, tasmā micchādassananivāraṇato p' etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

[*Upamāhi ca* . . .]

Yasmā pan' ettha salakkhaṇa-sāmaññalakkhaṇavasena dhammānaṃ adassanato andho viya avijjā; andhassa upakkhalanaṃ viya avijjāpaccayā sankhārā; upakkhalitassa patanaṃ viya sankhārapaccayā viññāṇaṃ; patitassa gaṇḍapātubhāvo viya viññāṇapaccayā nāmarūpaṃ; gaṇḍabhedapīḷakā viya nāmarūpapaccayā saḷāyatanaṃ; gaṇḍapīḷakā ghaṭṭanaṃ viya saḷāyatanapaccayā phasso; ghaṭṭanadukkhaṃ viya phassapaccayā vedanā; dukkhassa paṭikārābhilāso viya vedanāpaccayā taṇhā; paṭikārābhilāsena asappāyagahaṇam viya taṇhāpaccayā upādānam; upādinna-

asappāyālepanaṃ viya upādānapaccayā bhavo; asappāyālepanena gaṇḍavikārapātubhāvo viya bhavapaccayā jāti; gaṇḍavikārato gaṇḍabhedo viya jātipaccayā jarāmaraṇaṃ;—yasmā vā pan' ettha avijjā appaṭipatti-micchāpaṭipattibhāvena satte abhibhavati paṭalaṃ viya akkhīni; tad-abhibhūto ca bālo punabbhavikehi sankhārehi attānaṃ veṭheti kosakārakimi viya kosappadesehi; sankhārapariggahitaṃ viññāṇaṃ gatīsu patiṭṭhaṃ labhati pariṇāyakapariggahito viya rājakumāro rajje; uppattinimitte parikappanato viññāṇaṃ paṭisandhiyaṃ anekappakāraṃ nāmarūpaṃ abhinibbatteti, māyākāro viya māyaṃ; namarūpe patiṭṭhitaṃ saḷāyatanaṃ vuddhiṃ virūḷhiṃ vepullaṃ pāpuṇāti; subhūmiyaṃ patiṭṭhito, vanappagumbo viya; āyatanaghaṭṭanato phasso jāyati, araṇisahitābhimatthanato aggi viya; phassena phuṭṭhassa vedanā pātubhavati, agginā phuṭṭhassa dāho viya; vedayamānassa taṇhā pavaḍḍhati, loṇodakaṃ[1] pivato pipāsā viya; tasito bhavesu abhilāsaṃ karoti pi, pāsito viya pānīye; tad-ass' upādānaṃ upādānena bhavaṃ upādiyati, āmisalobhena maccho baḷisaṃ viya; bhave sati jāti hoti, bīje sati ankuro viya; jātassa avassaṃ jarāmaraṇaṃ, uppannassa rukkhassa patanaṃ viya;—tasmā evaṃ *upamāhi* p' etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

[*Gambhīranayabhedā ca* . . .]

Yasmā ca Bhagavatā atthato pi dhammato pi desanato pi paṭivedhato pi gambhīrabhāvaṃ sandhāya: *gambhīro c' āyaṃ, Ānanda, paṭiccasamuppādo, gambhīrāvabhāso cā* ti[2] vuttaṃ, tasmā gambhīrabhedato h' etaṃ bhavacakkaṃ viññātabbaṃ yathārahaṃ.

Tattha yasmā na jātito jarāmaraṇaṃ na hoti, na ca jātiṃ vinā aññato hoti, itthañ ca jātito samudāgacchatī ti evaṃ jātipaccayasamudāgatatthassa duravabodhanīyato jarāmaraṇassa jātippaccayasambhūtasamudāgataṭṭho *gambhīro;* tathā jātiyā bhavapaccayā . . . *pe* . . . sankhārānaṃ avijjāpaccaya sambhūtasamudāgatattho gambhīro; tasmā idaṃ bhavacakkaṃ atthagambhīran ti. Ayaṃ tāv' ettha

[1] Bhm loṇūdakam. [2] *D.* ii, 55.

atthagambhīratā. Hetuphalaṃ hi attho ti vuccati. Yath' āha:—*hetuphale ñāṇaṃ atthapaṭisambhidā* ti[1]. Yasmā pana yen' ākārena yad-avatthā ca avijjā tesam tesaṃ sankhārānaṃ paccayo hoti, tassa duravabodhanīyato avijjāya sankhārānaṃ paccayaṭṭho gambhīro. Tathā sankhārānaṃ . . . *pe* . . . jātiyā jarāmaraṇassa paccayaṭṭho gambhīro. Tasmā idaṃ bhavacakkaṃ dhammagambhīran ti ayam ettha dhammagambhīratā. Hetuno hi dhammo ti nāmaṃ, yath' āha:—*hetumhi ñāṇaṃ dhammapaṭisambhidā* ti.[1] Yasmā c' assa tena tena kāraṇena, tathā tathā pavattetabbattā desanā pi gambhīrā, na tattha sabbaññutañāṇato aññaṃ ñāṇaṃ patiṭṭhaṃ labhati, tathā h' etaṃ katthaci Sutte anulomato, katthaci paṭilomato, katthaci anuloma-paṭilomato, katthaci vemajjhato paṭṭhāya anulomato vā paṭilomato vā, katthaci tisandhi catusankhepaṃ, katthaci dvisandhi tisankhepaṃ, katthaci ekasandhi dvisankhepaṃ desitaṃ; tasmā idaṃ bhavacakkaṃ desanāgambhīran ti ayaṃ *desanāgambhīratā*.

Yasmā c' ettha yo so avijjādīnam sabhāvo yena paṭividdhena avijjādayo, sammā salakkhaṇato paṭividdhā honti, so duppariyogāhattā gambhīro, tasmā idaṃ bhavacakkaṃ paṭivedhagambhīraṃ. Tathā h' ettha yasmā avijjāya aññāṇādassana-saccāsampaṭivedhaṭṭho gambhīro, sankhārānaṃ abhisankharaṇāyūhanasarāgavirāgaṭṭho, viññāṇassa suññata-avyāpārasankanti-paṭisandhipātubhāvaṭṭho, nāmarūpassa ekuppādavinibbhogāvinibbhoganamana-ruppanaṭṭho, saḷāyatanassa adhipati-lokadvāra-khettavisayībhāvaṭṭho, phassassa phusana-sanghaṭṭana-sangati-sannipātaṭṭho, vedanāya ārammaṇarasānubhavana-sukhadukkhamajjhattabhāva-nijjīvavedayitaṭṭho, taṇhāya abhinandi-ajjhosāna-saritā-latā-nadī-taṇhā samuddaduppūraṭṭho, upādānassa ādānaggahaṇābhinivesa-parāmāsa-duratikkamaṭṭho, bhavassa āyūhanābhisankharaṇa-yoni-gati-ṭhiti-nivāsesu-khipanaṭṭho, jātiyā jāti-sañjāti-okkanti-nibbatti-pātubhāvaṭṭho, jarāmaraṇassa khayavayabhedavipariṇāmaṭṭho gambhīro ti ayam ettha *paṭivedhagambhīratā*.

Yasmā pan' ettha ekattanayo nānattanayo avyāpāranayo

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[1] *Vibh.* 293.

evaṃ-dhammatānayo ti cattāro atthanayā honti, tasmā nayabhedato p' etaṃ bhavacakkaṃ viññātabbaṃ yathāraham.

Tattha: *avijjāpaccayā sankhārā, sankhārapaccayā viññāṇaṃ* ti evaṃ bījassa ankurādi-bhāvena rukkhabhāvappatti viya, santānānupacchedo *ekattanayo* nāma. Yaṃ sammā passanto hetuphalasambandhena santānassa anupacchedāvabodhato ucchedadiṭṭhiṃ pajahati; micchāpassanto hetuphalasambandhena pavattamānassa santānānupacchedassa ekattaggahaṇato sassatadiṭṭhiṃ upādiyati; avijjādīnaṃ pana yathāsakaṃ lakkhaṇavavatthānaṃ *nānattanayo* nāma. Yaṃ sammā passanto navanavānam uppādadassanato sassatadiṭṭhiṃ pajahati; micchā passanto ekasantānapatitassa bhinnasantānass' eva nānattaggahaṇato ucchedadiṭṭhim upādiyati; avijjāya: sankhārā mayā uppādetabbā, sankhārānaṃ vā viññāṇaṃ amhehī ti evam-ādivyāpārābhāvo *avyāpāranayo* nāma. Yaṃ sammā passanto kārakassa abhāvāvabodhato attadiṭṭhiṃ pajahati; micchāpassanto yo, asati pi vyāpāre, avijjādīnaṃ sabhāvaniyamasiddho hetubhāvo, tassa agahaṇato akiriyadiṭṭhiṃ upādiyati; avijjādīhi pana kāraṇehi sankhārādīnaṃ yeva sambhavo, khīrādīhi dadhi-ādīnaṃ viya, na aññesaṃ ti ayaṃ *evaṃ-dhammatānayo* nāma.

[*Viññātabbaṃ yathārahaṃ*]

Yaṃ sammā passanto paccayānurūpato phalāvabodhā ahetukadiṭṭhiṃ akiriyadiṭṭhiñ ca pajahati; micchā passanto paccayānurūpaṃ phalappavattiṃ agahetvā yato kutoci yassa kassaci asambhavagahaṇato ahetukadiṭṭhiñ c' eva niyatavādañ ca upādiyatī ti evam idaṃ bhavacakkaṃ:—

Saccappabhavato kiccā vāraṇā upamāhi ca,
gambhīranayabhedā ca viññātabbaṃ yathārahaṃ.

Idaṃ[1] hi atigambhīrato agādhaṃ nānāyagahaṇato durabhiyānaṃ
ñāṇāsinā samādhipavarasilāyaṃ sunisitena
bhavacakkaṃ apadāletvā asanivicakkam iva niccanimmathanaṃ
saṃsārabhayaṃ atīto na koci supinantareyyatthi.

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[1] B[hm] *read these four lines as prose.* S[b] *reads as verse from line* 3 *only.*

Vuttam pi h' etaṃ Bhagavatā: *gambhīro c' āyaṃ, Ānanda, paṭiccasamuppādo gambhīrāvabhāso ca; etassa c' Ānanda, dhammassa aññāṇā ananubodhā evam ayaṃ pajā tantākulakajātā guḷāguṇṭhikajātā*[1] *muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattatī* ti,[2] tasmā attano vā paresaṃ vā hitāya ca sukhāya ca paṭipanno avasesakiccāni pahāya.

Gambhīre paccayā-kārappabhede idha paṇḍito,
yathā gādhaṃ labheth' evam anuyuñje sadā sato ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññābhāvanādhikāre Paññābhūminiddeso nāma sattarasamo paricchedo.

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[1] Bhm guṇikuṇṭhika°. [2] *D.* ii, 55.

XVIII

ATṬHĀRASAMO PARICCHEDO

DIṬṬHIVISUDDHINIDDESO

Idāni yā imesu BHŪMI-bhūtesu dhammesu *uggahaparipucchāvasena ñāṇaparicayaṃ katvā*[1]: SĪLAVISUDDHI c' eva CITTAVISUDDHI cā ti dve MŪLA-bhūtā visuddhiyo sampādetabbā ti vuttā, tattha sīlavisuddhi nāma suparisuddhaṃ pātimokkhasaṃvarādi catubbidhaṃ sīlaṃ, tañ ca Sīlaniddese[2] vitthāritam eva, cittavisuddhi nāma sa upacārā aṭṭha samāpattiyo, tā pi cittasīlena vutta-Samādhiniddese[3] sabbākārena vitthāritā eva. Tasmā tā tattha vitthāritanayen' eva veditabbā. Yaṃ pana vuttaṃ: *diṭṭhivisuddhi, kankhāvitaraṇavisuddhi maggāmaggañāṇadassanāvisuddhi, paṭipadāñāṇadassanavisuddhi, ñāṇadassanavisuddhī ti imā pañcavisuddhiyo sarīran* ti,[4] tattha nāmarūpānaṃ yāthāvadassanaṃ *diṭṭhivisuddhi* nāma.

Taṃ sampādetukāmena samathayānikena tāva, ṭhapetvā nevasaññā-nāsaññāyatanaṃ, avasesarūpā rūpāvacarajjhānānaṃ aññatarato vuṭṭhāya vitakkādīni jhānangāni taṃ-sampayuttā ca dhammā lakkhaṇarasādivasena pariggahetabbā. Pariggahetvā sabbam p' etaṃ ārammaṇābhimukhanamanato namanaṭṭhena *nāman* ti vavatthapetabbaṃ. Tato yathā nāma puriso anto gehe sappaṃ disvā taṃ anubandhamāno tassa āsayaṃ passati, evam eva ayam pi yogāvacaro taṃ nāmaṃ upaparikkhanto: idaṃ nāmaṃ, kiṃ nissāya pavattatī ti? pariyesamāno tassa nissayaṃ

[1] *See above*, p. 443.
[2] Chapter I.
[3] Chapter XI.
[4] *Above*, p. 443; *D.* iii, 288 (ii).

hadayarūpaṃ passati. Tato hadayarūpassa nissayabhūtāni bhūtanissitāni ca sesupādāyarūpānī ti rūpaṃ pariganhāti. So sabbaṃ p' etaṃ ruppanato rūpan ti vavatthapeti. Tato namanalakkhaṇaṃ nāmaṃ, ruppanalakkhaṇaṃ rūpan ti saṅkhepato *nāmarūpaṃ* vavatthapeti.

Suddhavipassanāyāniko pana ayaṃ eva vā samathayāniko Catudhātuvavatthāne vuttānaṃ[1] tesaṃ tesaṃ dhātupariggahamukhānaṃ aññataramukhavasena saṅkhepato vā vitthārato vā catasso dhātuyo pariganhāti. Ath' assa yāthāvasarasalakkhaṇato āvibhūtāsu dhātusu kammasamuṭṭhānamhi tāva: kese catasso dhātuyo, vaṇṇo, gandho, raso, ojā, jīvitaṃ, kayappasādo ti evaṃ kāyadasakavasena dasa rūpāni. Tatth' eva bhāvassa atthitāya bhāvadasakavasena dasa. Tatth' eva āhārasamuṭṭhānaṃ ojaṭṭhamakaṃ, utusamuṭṭhānaṃ cittasamuṭṭhānan ti aparāni pi catuvīsatī ti evaṃ catusamuṭṭhānesu catuvīsati koṭṭhāsesu catucattālīsa catucattālīsa rūpāni. Sedo, assu, kheḷo, siṅghāṇikā ti imesu pana catusu utucittasamuṭṭhānesu dvinnaṃ ojaṭṭhamakānaṃ vasena soḷasa soḷasa rūpāni. Udariyaṃ, karīsaṃ, pubbo, muttan ti imesu catusu utusamuṭṭhānesu utusamuṭṭhānass' eva ojaṭṭhamakavasena aṭṭha aṭṭha rūpāni pākaṭāni hontī ti. Esa tāva dvattiṃs' ākāre nayo.

Ye pana imasmiṃ dvattiṃs' ākāre āvibhūte apare dasa ākārā āvibhavanti. Tattha asitādiparipācake tāva kammaje tejokoṭṭhāsamhi ojaṭṭhamakañ c' eva jīvitañ cā ti nava rūpāni; tathā cittaje assāsappassāsakoṭṭhāse pi ojaṭṭhamakañ c' eva saddo cā ti nava. Sesesu catusamuṭṭhānesu aṭṭhasu jīvitanavakañ c' eva tīṇi ca ojaṭṭhamakānī ti tettiṃsa tettiṃsa rūpāni pākaṭāni honti. Tass' evaṃ vitthārato dvācattālīs' ākāravasena imesu bhūtūpādāya rūpesu pākaṭesu jātesu vatthudvāravasena pañca cakkhudasakādayo hadayavatthudasakañ cā ti aparāni pi saṭṭhi rūpāni pākaṭāni honti.

So sabbāni pi tāni ruppanalakkhaṇena ekato katvā: etaṃ rūpan ti passati. Tass' evaṃ pariggahitarūpassa dvāravasena arūpadhammā pākaṭā honti. Seyyathīdaṃ: dve pañca-viññāṇāni, tisso manodhātuyo, aṭṭhasaṭṭhi mano-

[1] Chapter XI., § 2 (pp. 347 f.).

viññāṇadhātuyo ti ekāsīti lokiyacittāni. Avisesena ca tehi cittehi sahajāto phasso, vedanā, saññā, cetanā, jīvitaṃ cittaṭṭhiti manasikāro ti ime satta [satta[1]] cetasikā ti. Lokuttaracittāni pana neva suddhavipassakassa na samathayānikassa pariggahaṃ gacchanti anidhigatattā ti. So sabbe pi te arūpadhamme namanalakkhaṇena ekato katvā: etaṃ nāman ti passati. Evam eko catudhātuvavatthānamukhena vitthārato nāmarūpaṃ vavatthapeti.

Aparo aṭṭhārasadhātuvasena. Kathaṃ? Idha bhikkhu: atthi imasmiṃ attabhāve cakkhudhātu . . . pe . . . manoviññāṇadhātū ti dhātuyo āvajjitvā: yaṃ loko setakaṇhamaṇḍalavicittaṃ āyatavitthataṃ akkhikūpake nahārusuttakena ābaddhaṃ maṃsapiṇḍaṃ cakkhū ti sañjānāti. Taṃ agahetvā Khandhaniddese upādārūpesu vuttappakāracakkhuppasādaṃ: cakkhudhātū ti[2] vavatthapeti. Yāni pan' assa nissayabhūtā catasso dhātuyo parivārakāni cattāri vaṇṇa-gandha-rasa-ojā-rūpāni anupālakaṃ jīvitindriyan ti nava sahajātarūpāni, tatth' eva ṭhitāni kāyadasaka-bhāvadasakavasena vīsati kammajarūpāni, āhārasamuṭṭhānādīnaṃ tiṇṇaṃ ojaṭṭhamakānaṃ vasena catuvīsati anupādinnarūpānī ti evaṃ sesāni tepaṇṇāsa rūpāni honti: na tāni ca cakkhudhātū ti vavatthapeti. Esa nayo sotadhātu ādisu pi. Kāyadhātuyaṃ pana avasesāni tecattāḷīsa rūpāni honti.

Keci pana utu-cittasamuṭṭhānāni saddena saha nava nava katvā pañca cattāḷīsā ti vadanti. Iti ime pañca pasādā tesañ ca visayā rūpa-sadda-gandha-rasa-phoṭṭhabbā pañcā ti dasa rūpāni dasa dhātuyo honti. Avasesarūpāni dhammadhātu yeva honti.

Cakkhuṃ pana nissāya rūpaṃ ārabbha pavattaṃ cittaṃ cakkhuviññāṇadhātu nāmā ti evaṃ dve pañca-viññāṇāni pañca-viññāṇadhātuyo honti. Tīṇi manodhātucittāni, ekā manodhātu, aṭṭhasaṭṭhi manoviññāṇadhātucittāni manoviññāṇadhātū ti sabbāni pi ekāsīti lokiyacittāni satta viññāṇadhātuyo, taṃ-sampayuttā phassādayo dhammadhātū ti evam ettha aḍḍhekādasa dhātuyo *rūpaṃ;* aḍḍhaṭṭhamā

1 S[bh] *omit.*
2 Chapter XIV., p. 445.

dhātuyo *nāman* ti evaṃ eko aṭṭhārasa dhātuvasena nāmarūpaṃ vavatthapeti.

Aparo dvādasāyatanavasena. Kathaṃ? Cakkhudhātuyaṃ vuttanayen' eva, ṭhapetvā tepaṇṇāsa rūpāni cakkhuppasādamattaṃ cakkhāyatanan ti vavatthapeti. Tattha vuttanayen' eva ca sota-, ghāna-, jivhā-, kāya-dhātuyo sota-ghāna-jivhā-kāy'-āyatanānī ti. Tesaṃ visayabhūte pañca dhamme, rūpa-sadda-gandha-rasa-phoṭṭhabb'-āyatanānī ti, lokiyasattaviññāṇadhātuyo manāyatanan ti. Taṃ-sampayuttā phassādayo sesarūpañ ca dhammāyatanan ti evaṃ ettha aḍḍhekādasa āyatanāni rūpaṃ, diyaḍḍha āyatanāni nāman ti evaṃ eko dvādas' āyatanavasena nāmarūpaṃ vavatthapeti.

Aparo tato saṅkhittataraṃ khandhavasena vavatthapeti. Kathaṃ? Idha bhikkhu imasmiṃ sarīre catusamuṭṭhānā catasso dhātuyo, taṃ nissito vaṇṇo, gandho, raso, ojā, cakkhuppasādādayo pañcappasādā, vatthurūpaṃ bhāvo jīvitindriyaṃ, dvisamuṭṭhāno saddo ti imāni sattarasa rūpāni sammasanūpagāni nipphannāni rūpa-rūpāni. Kāyaviññatti vacīviññatti ākāsadhātu, rūpassa lahutā, mudutā, kammaññatā, upacayo, santati, jaratā, aniccatā ti imāni pana dasa rūpāni na sammasanūpagāni, ākāravikāra-antaraparicchedamattakāni, na nipphannāni, na rūpa-rūpāni. Api ca kho rūpānaṃ ākāravikāra-antaraparicchedamattato rūpan ti saṅkhaṃ gatāni. Iti sabbāni p' etāni sattavīsati rūpāni rūpakkhandho; ekāsītiyā lokiyacittehi saddhiṃ uppannā vedanā vedanākkhandho; taṃ-sampayuttā saññā saññākkhandho; saṅkhārā saṅkhārakkhandho; viññāṇaṃ viññāṇakkhandho ti. Iti rūpakkhandho *rūpaṃ*, cattāro arūpino khandhā *nāman* ti evaṃ eko pañcakkhandhavasena nāmarūpaṃ vavatthapeti.

Aparo: yaṃ kiñci rūpaṃ sabbaṃ *cattāri mahābhūtāni catunnañ ca mahābhūtānaṃ upādāya rūpan* ti[1] evaṃ saṅkhitten' eva imasmiṃ attabhāve rūpaṃ pariggahetvā tathā manāyatanañ c' eva dhammāyatanekadesañ ca nāman ti pariggahetvā iti idañ ca nāmaṃ idañ ca rūpaṃ, idaṃ vuccati *nāmarūpan* ti saṅkhepato nāmarūpaṃ vavatthapeti.

[1] Cf. S. iii, 59 f.

Sace pan' assa tena tena mukhena rūpam pariggahetvā arūpaṃ pariggaṇhato sukhamattā arūpaṃ na upaṭṭhāti, tena dhuranikkhepaṃ akatvā rūpam eva punappunaṃ sammasitabbaṃ manasikātabbaṃ pariggahetabbaṃ vavatthapetabbaṃ. Yathā yathā hi' ssa rūpaṃ suvikkhalitaṃ hoti, nijjaṭaṃ suparisuddhaṃ, tathā tathā tadārammaṇā arūpadhammā sayam eva pākaṭā honti. Yathā hi cakkhumato purisassa aparisuddhe ādāse mukhanimittaṃ olokentassa nimittaṃ na paññāyati, so: nimittam na paññāyatī ti na ādāsaṃ chaḍḍeti, atha kho naṃ punappunaṃ parimajjati; tassa parisuddhe ādāse nimittam sayam eva pākaṭaṃ hoti,—yathā ca telatthiko tilapiṭṭhaṃ doṇiyaṃ ākiritvā udakena paripphosetvā ekavāram dvevāraṃ pīḷanamattena tele anikkhamante na tilapiṭṭhaṃ chaḍḍeti, atha kho naṃ punappunam uṇhodakena paripphosetvā madditvā pīleti; tass' evaṃ karoto vippasannaṃ tilatelaṃ nikkhamati,—yathā vā pana udakaṃ pasādetukāmo katakaṭṭhiṃ gahetvā anto ghaṭe hatthaṃ otāretvā eka-dvevāre ghaṃsanamattena udake avippasīdante na katakaṭṭhiṃ chaḍḍeti, atha kho naṃ punappunaṃ ghaṃsati, tass' evaṃ karontassa kalalakaddamaṃ sannisīdati, udakaṃ acchaṃ hoti vippasannaṃ,—evam eva tena bhikkhunā, dhuranikkhepaṃ akatvā, rūpam eva punappunaṃ sammasitabbaṃ manasikātabbaṃ pariggahetabbaṃ vavatthapetabbaṃ. Yathā yathā hi 'ssa rūpaṃ suvikkhālitaṃ hoti nijjaṭaṃ suparisuddhaṃ, tathā tathā tappaccanīkakilesā sannisīdanti, kaddamūpari udakaṃ viya, cittaṃ pasannaṃ hoti, tadārammaṇā arūpadhammā sayam eva pākaṭā honti.

Evaṃ aññāhi pi ucchu-cora-goṇa-dadhi-macchādīhi upamāhi ayam attho pakāsetabbo.

Evaṃ suvisuddharūpapariggahassa pan' assa arūpadhammā tīhi ākārehi upaṭṭhahanti phassavasena vā vedanā vasena vā viññāṇavasena vā. Kathaṃ? Ekassa tāva: pathavīdhātu kakkhaḷalakkhaṇā ti[1] ādinā nayena dhātuyo pariggaṇhantassa paṭhamābhinipāto phasso; taṃ-sampayuttā vedanā vedanākkhandho, saññā saññākkhandho, saddhiṃ phassena cetanā sankhārakkhandho, cittaṃ viññāṇakkhandho

[1] Cf. *M.* i, 185; *above*, 365 (4).

ti upaṭṭhāti. Tathā: kese pathavīdhātu kakkhaḷalakkhaṇā . . . pe . . . assāsapassāse pathavīdhātu kakkhaḷalakkhaṇā ti paṭhamābhinipāto phasso; taṃ-sampayuttā vedanā vedanākkhandho . . . pe . . . cittaṃ viññānakkhandho ti upaṭṭhāti. Evaṃ arūpadhammā phassavasena upaṭṭhahanti. Ekassa pathavīdhātu kakkhaḷalakkhaṇā,[1] tadārammaṇarasānubhavanakavedanā vedanākkhandho, taṃ-sampayuttā saññā saññākkhandho, taṃ-sampayuttā phasso ca cetanā ca sankhārakkhandho, taṃ-sampayuttaṃ cittaṃ viññāṇakkhandho ti upaṭṭhāti. Tathā: kese pathavīdhātu kakkhaḷalakkhaṇā . . . pe . . . assāsapassāse pathavīdhātu kakkhaḷalakkhaṇā ti tadārammaṇarasānubhavanakavedanā vedanākkhandho . . . pe . . . taṃ-sampayuttaṃ cittaṃ viññāṇakkhandho ti upaṭṭhāti. Evaṃ vedanāvasena arūpadhammā upaṭṭhahanti.

Aparassa pathavīdhātu kakkhaḷalakkhaṇā ti ārammaṇapaṭivijānanaṃ viññāṇaṃ viññāṇakkhandho, taṃ-sampayuttā vedanā vedanākkhandho; saññā saññākkhandho, phasso ca cetanā ca sankhārakkhandho ti upaṭṭhāti. Tathā kese pathavīdhātu kakkhaḷalakkhaṇā . . . pe . . . assāsapassāse pathavīdhātu kakkhaḷalakkhaṇā ti ārammaṇapaṭivijānanaṃ viññāṇaṃ viññāṇakkhandho, taṃ-sampayuttā vedanā vedanākkhandho, saññā saññākkhandho, phasso ca cetanā ca sankhārakkhandho ti upaṭṭhāti. Evaṃ viññāṇavasena arūpadhammā upaṭṭhahanti.

Eten' eva upāyena kammasamuṭṭhāne: kese pathavīdhātu kakkhaḷalakkhaṇā ti ādinā nayena vā kesādayo bacattāḷīsāya dhātukoṭṭhāsesu catunnaṃ catunnaṃ dhātūnaṃ vasena sesesu ca cakkhudhātu-ādisu rūpapariggahamukhesu sabbaṃ nayabhedaṃ anugantvā yojanā kātabbā.

Yasmā ca evaṃ suvisuddharūpapariggahass' eva tassa arūpadhammā tīh' ākārehi pākaṭā honti, tasmā suvisuddharūpapariggahen' eva arūpapariggahāya yogo kātabbo, na itarena. Sace hi ekasmiṃ vā rūpadhamme upaṭṭhite, dvīsu vā, rūpaṃ pahāya arūpapariggahaṃ ārabhati, kammaṭṭhānato parihāyati, pathavīkasiṇabhāvanāya vuttappakārā pabba-

[1] B^m *adds* ti.

teyyā gāvī viya; suvisuddharūpapariggahavasena pana arūpapariggahāya yogaṃ karoto kammaṭṭhānaṃ vuddhiṃ virūḷhiṃ vepullaṃ pāpuṇāti. So evaṃ phassādīnaṃ vasena upaṭṭhite cattāro arūpino khandhe *nāman* ti,—tesaṃ ārammaṇabhūtāni cattāri mahābhūtāni catunnañ ca mahābhūtāni upādāya rūpaṃ *rūpan* ti vavatthapeti. Iti aṭṭhārasa dhātuyo dvādas' āyatanāni pañcakkhandhā ti sabbe pi tebhūmake dhamme, khaggena samuggaṃ vivaramāno viya, yamakatālakkhandhaṃ phālayamāno viya ca, nāmañ ca rūpañ cā ti dvedhā vavatthapeti, nāmarūpamattato uddhaṃ añño satto vā puggalo vā devo vā Brahmā vā n' atthī ti niṭṭhaṃ gacchati. So evaṃ yāthāva-sarasato nāmarūpaṃ vavatthapetvā suṭṭhutaraṃ satto, puggalo ti imissā lokasamaññāya pahānatthāya, sattasamohassa samatikkamatthāya, asammohabhūmiyaṃ cittaṃ ṭhapanatthāya sambahulasuttantavasena: nāmarūpamattam ev' idam, na satto, na puggalo atthī ti etam atthaṃ saṃsanditvā vavatthapeti. Vuttaṃ h' etaṃ:—

Yathā pi angasambhārā hoti satto ratho iti,
Evaṃ khandhesu santesu hoti satto ti sammutī ti.[1]

Aparam pi vuttaṃ:—*seyyathā pi, āvuso, kaṭṭhañ ca paṭicca valliñ ca paṭicca mattikañ ca paṭicca tiṇañ ca paṭicca ākāso parivārito: agāran tveva sankhaṃ gacchati, evam eva kho, āvuso, aṭṭhiñ ca paṭicca nahāruñ ca paṭicca maṃsañ ca paṭicca cammañ ca paṭicca ākāso parivārito: rūpan tveva sankhaṃ gacchatī* ti.[2]

Aparam pi vuttaṃ:—

Dukkham eva ti sambhoti dukkhaṃ tiṭṭhati ve ti ca,
Nāññatra dukkhā sambhoti nāññaṃ dukkhā nirujjhatī ti.[3]

Evaṃ anekasatehi suttantehi nāmarūpam eva dīpitaṃ, na satto, na puggalo. Tasmā yathā akkha-cakka-pañjara-īsādisu angasambhāresu eken' ākārena saṇṭhitesu: ratho ti vohāramattaṃ hoti, paramatthato ekekasmiṃ ange upaparikkhiyamāne ratho nāma n' atthi,—yathā ca kaṭṭhādisu gehasambhāresu eken' ākārena ākāsaṃ parivāretvā ṭhitesu: gehan ti vohāramattaṃ hoti, paramatthato gehaṃ nāma n' atthi,—yathā ca anguli-anguṭṭhādisu eken' ākārena ṭhitesu:

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[1] *S.* i, 135. [2] *M.* i, 190. [3] *S.* i, 135.

muṭṭhī ti vohāramattaṃ hoti, doṇitan ti ādisu: vīṇā ti, hatthi-assādisu: senā ti, pākāragehagopurādisu: nagaran ti, khandha-sākhā-palāsādisu eken' ākārena ṭhitesu: rukkho ti vohāramattaṃ hoti, paramatthato ekekasmiṃ avayave upaparikkhiyamāne rukkho nāma n' atthi,—evam eva, pañcasu upādānakkhandhesu sati: satto, puggalo ti vohāramattaṃ hoti, paramatthato ekekasmiṃ dhamme upaparikkhiyamāne: asmī ti vā: ahan ti vā ti gāhassa vatthubhūto satto nāma n' atthi, paramatthato pana nāmarūpamattam eva atthī ti evaṃ passato hi dassanaṃ yathābhūtadassanaṃ nāma hoti.

Yo pan' etaṃ yathābhūtadassanam pahāya: satto atthī ti gaṇhāti, so tassa vināsaṃ anujāneyya, avināsam vā. Avināsam anujānanto Sassate patati. Vināsaṃ anujānanto Ucchede patati. Kasmā? Khīranvayassa dadhino viya, tadanvayassa aññassa abhāvato, so: sassato satto ti gaṇhanto olīyati nāma; ucchijjatī ti gaṇhanto atidhāvati nāma.

Ten 'āha Bhagavā:—*dvīhi, bhikkhave, diṭṭhigatehi pariyuṭṭhitā devamanussā olīyanti eke, atidhāvanti eke, cakkhumanto va passanti. Kathañ ca, bhikkhave, olīyanti eke? Bhavārāmā, bhikkhave, devamanussā, bhavaratā, bhavasammuditā. Tesaṃ bhavanirodhāya dhamme desiyamāne cittaṃ na pakkhandati nappasīdati, na santiṭṭhati, n' ādhimuccati. Evaṃ kho, bhikkhave, olīyanti eke. Kathañ ca, bhikkhave, atidhāvanti eke? Bhaven' eva kho pan' eke aṭṭiyamānā, harāyamānā, jigucchamānā, vibhavaṃ abhinandanti, yato kira bho ayaṃ attā kāyassa bhedā ucchijjati, vinassati, na hoti param maraṇā; etaṃ santaṃ etaṃ paṇītaṃ etaṃ yāthāvan ti. Evaṃ kho, bhikkhave, atidhāvanti eke. Kathañ ca, bhikkhave, cakkhumanto va passanti? Idha, bhikkhave, bhikkhubhūtaṃ bhūtato passati, bhūtaṃ bhūtato disvā tassa nibbidāya virāgāya nirodhāya paṭipanno hoti. Evaṃ kho, bhikkhave, cakkhumanto va passantī* ti.[1]

Tasmā yathā dāruyantaṃ suññaṃ nijjīvaṃ nirīhakaṃ, atha ca pana dārurajjukasamāyogavasena gacchati pi tiṭṭhati

[1] *Not traced. The three terms:* bhavārāmā, *etc., occur S.* iv, 389; *the four terms:* na pakkhandati, *etc., occur S.* iii, 133 (*all four edns. read* nādhimuccati).

pi, sa-īhakaṃ savyāpāraṃ viya khāyati, evam idaṃ nāmarūpam pi suññaṃ nijjīvaṃ nirīhakaṃ, atha ca pana aññamaññasamāyogavasena gacchati pi tiṭṭhati pi sa-īhakaṃ savyāpāraṃ viya khāyatī ti daṭṭhabbaṃ. Ten' āhu Porāṇā:—

Nāmañ ca rūpañ ca idh' atthi saccato
na h' ettha satto manujo ca vijjati,
suññaṃ idam yantam iv' ābhisankhataṃ,
dukkhassa puñjo tiṇakaṭṭhasādiso ti.

Na kevalañ c' etaṃ dāruyantūpamāya, aññāhi pi naḷakalāpi-ādīhi upamāhi bhāvetabbaṃ. Yathā hi dvīsu naḷakalāpisu aññamaññaṃ nissāya ṭhapitāsu ekā ekissā upatthambho hoti, ekissā patamānāya itarā pi patati, evam eva pañca vokārabhave nāmarūpaṃ aññamaññaṃ nissāya pavattati, ekaṃ ekassa upatthambho hoti;[1] maraṇavasena ekasmiṃ patamāne itaram pi patati. Ten' āhu Porāṇā:

Yamakaṃ nāmarūpañ ca ubho aññoññanissitā,
ekasmiṃ bhijjamānasmiṃ ubho bhijjanti paccayā ti.

Yathā ca daṇḍābhihataṃ bheriṃ nissāya sadde pavattamāne aññā bherī añño saddo, bherisaddā asammissā, bherisaddena suññā, saddo bheriyā suñño, evam eva vatthudvārārammaṇasankhātaṃ rūpaṃ nissāya nāme pavattamāne aññam rūpaṃ, aññaṃ nāmaṃ; nāmarūpā asammissā, nāmarūpena suññaṃ; rūpaṃ nāmena suññaṃ; api ca kho, bheriṃ paṭicca saddo viya, rūpaṃ paṭicca nāmaṃ pavattati. Ten' āhu Porāṇā:—

Na cakkhuto jāyare phassapañcamā,
na rūpato no ca ubhinnam antarā,
Hetuṃ paṭicca pabhavanti sankhatā;
yathā pi saddo pahaṭāya bheriyā,
Na so tato jāyare phassapañcamā,
na saddato no ca ubhinnam antarā . . . pe . . .
Na ghānato jāyare phassapañcamā
na gandhato no ca ubhinnam antarā . . . pe . . .
Na jivhato jāyare phassapañcamā
na rasato no ca ubhinnam antarā . . . pe . . .

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[1] Cf. *S.* ii, 114, *where the* naḷakalāpiyo *are* nāmarūpa *and* viññāṇa.

Na kāyato jāyare phassapañcamā,
na phassato no ca ubhinnam antarā . . . pe . . .

Na vatthurūpā pabhavanti sankhatā
na cā pi dhammāyatane hi niggatā,

Hetuṃ paṭicca pabhavanti sankhatā,
yathā pi saddo pahaṭāya bheriyā ti.

Api c' ettha nāmaṃ nittejaṃ na sakena tejena pavattesu sakkoti, na khādati, na pivati, na vyāharati, na iriyāpatham kappeti. Rūpam pi nittejaṃ, na sakena tejena pavattituṃ sakkoti, na hi tassa khāditukāmatā, nā pi pivitukāmatā, na vyāharitukāmatā, na iriyāpathaṃ kappetukāmatā; atha kho nāmaṃ nissāya rūpaṃ pavattati, rūpaṃ nissāya nāmam pavattati, nāmassa khāditukāmatāya pivitukāmatāya vyāharitukāmatāya iriyāpathaṃ kappetukāmatāya sati, rūpaṃ khādati, pivati, vyāharati, iriyāpathaṃ kappeti.

Imassa pan' atthassa vibhāvanatthāya imaṃ upamaṃ udāharanti:—yathā jaccandho ca pīṭhasappī ca disā pakkamitukāmā assu. Jaccandho pīṭhasappiṃ evam āha:—ahaṃ kho bhaṇe sakkomi pādehi pādakaraṇīyaṃ kātuṃ, n' atthi ca me cakkhūni yehi samavisamaṃ passeyyan ti. Pīṭhasappī pi jaccandhaṃ evam āha:—ahaṃ kho bhaṇe sakkomi cakkhunā cakkhukaraṇīyaṃ kātuṃ, n'atthi ca me pādāni yehi abhikkameyyaṃ vā paṭikkameyyaṃ vā ti. So tuṭṭhahaṭṭho jaccandho pīṭhasappiṃ aṃsakūṭaṃ āropesi. Pīṭhasappī jaccandhassa aṃsakūṭena nisīditvā evam āha:—vāmaṃ muñca! dakkhiṇaṃ gaṇha! dakkhiṇaṃ muñca! vāmaṃ gaṇhā ti.

Tattha jaccandho pi nittejo dubbalo na sakena tejena sakena balena gacchati; pīṭhasappī pi nittejo dubbalo na sakena tejena sakena balena gacchati; na ca tesaṃ aññamaññaṃ nissāya gamanaṃ nappavattati. Evam eva nāmam pi nittejaṃ, na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattati; rūpam pi nittejaṃ, na sakena tejena uppajjati, na tāsu tāsu kiriyāsu pavattati, na ca tesaṃ aññamaññaṃ nissāya uppatti vā pavatti vā na hoti. Ten' etaṃ vuccati:—

Na sakena balena jāyare nā pi sakena balena tiṭṭhare,
paradhammavasānuvattino jāyare sankhatā attadubbalā.

Parapaccayato ca jāyare para-ārammaṇato samuṭṭhitā;
ārammaṇapaccayehi ca paradhammehi c' ime pabhāvitā.

Yathā pi nāvaṃ nissāya manussā yanti aṇṇave,
evam eva rūpaṃ nissāya nāmakāyo pavattati.

Yathā manusse nissāya nāvā gacchati aṇṇave
evam eva nāmaṃ nissāya rūpakāyo pavattati.

Ubho nissāya gacchanti manussā nāvā ca aṇṇave,
evaṃ nāmañ ca rūpañ ca ubho aññoññanissitā ti.

Evaṃ nānānayehi nāmarūpaṃ vavatthāpayato sattasaññaṃ abhibhavitvā asammohabhūmiyaṃ ṭhitaṃ nāmarūpānaṃ yāthāvadassanaṃ Diṭṭhivisuddhī ti veditabbaṃ. Nāmarūpavavathānan ti pi sankhāraparicchedo ti pi ekass' va adhivacanaṃ.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññābhāvanādhikāre Diṭṭhivisuddhiniddeso nāma aṭṭhārasamo paricchedo.

XIX

EKŪNAVĪSATIMO PARICCHEDO

KANKHĀVITARAṆAVISUDDHI-NIDDESO

Etass' eva pana nāmarūpassa paccayapariggahaṇena tīsu addhāsu kankhaṃ vitaritvā ṭhitaṃ ñāṇaṃ Kankhāvitaraṇavisuddhi nāma.

Taṃ sampādetukāmo bhikkhu, yathā nāma kusalo bhisakko rogaṃ disvā tassa samuṭṭhānaṃ pariyesati, yathā vā pana anukampako puriso daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ rathikāya nipannaṃ disvā: kassa nu kho ayaṃ puttako ti tassa mātāpitaro āvajjati, evam eva tassa nāmarūpassa hetupaccayapariyesanaṃ āpajjati. So ādito va iti paṭisaṇcikkhati: na tāv' idaṃ nāmarūpaṃ; ahetukaṃ sabbattha sabbadā sabbesañ ca ekasadisabhāvāpattito; na Issarādi-hetukaṃ, nāmarūpato uddhaṃ Issarādīnaṃ abhāvato. Ye pi: nāmarūpamattam eva Issarādayo ti vadanti, tesaṃ Issarādi-sankhātanāmarūpassa ahetukabhāvappattito, tasmā bhavitabbam assa hetupaccayehi: ke nu kho te ti ? So evaṃ nāmarūpassa hetupaccaye āvajjetvā imassa tāva rūpakāyassa evaṃ hetupaccaye pariggaṇhāti: ayaṃ kāyo nibbattamāno neva uppala-paduma-puṇḍarīka-sogandhikādīnaṃ abbhantare nibbattati, na maṇimuttāhārādīnaṃ. Atha kho āmāsayapakkāsayānaṃ antare udarapaṭalaṃ pacchato piṭṭhikaṇṭakaṃ purato katvā anta-antaguṇaparivārito sayam pi duggandhajegucchapaṭikūlo duggandhajegucchapaṭikūle paramasambādhe okāse pūtimaccha-pūtikuṇapapūtikummāsa-oḷigallacandanikādisu kimi viya nibbattati. Tass' evaṃ nibbattamānassa avijjā, taṇhā, upādānaṃ, kam-

man ti ime cattāro dhammā nibbattakattā hetu; āhāro upatthambhakattā paccayo ti pañca dhammā hetu-paccayā honti. Tesu pi avijjādayo tayo imassa kāyassa, mātā viya dārakassa, upanissayā honti; kammaṃ, pitā viya puttassa, janakaṃ; āhāro, dhāti viya dārakassa, sandhārako ti.

Evaṃ rūpakāyassa paccayapariggahaṃ katvā puna: *cakkhuñ ca paṭicca rūpe ca uppajjati cakkhuviññāṇan* ti ādinā nayena nāmakāyassa paccayapariggahaṃ karoti. So evaṃ paccayato nāmarūpassa pavattiṃ disvā: yathā idaṃ etarahi, evaṃ atīte pi addhāne paccayato pavattittha, anāgate pi paccayato pavattissatī ti samanupassati. Tass' evaṃ samanupassato yā sā pubbantaṃ ārabbha: *ahosiṃ nu kho ahaṃ atītam addhānaṃ, na nu kho ahosiṃ atītam addhānaṃ Kiṃ nu kho ahosiṃ atītam addhānaṃ? Kathaṃ nu kho ahosiṃ atītam addhānaṃ? Kiṃ hutvā, kiṃ ahosiṃ nu kho ahaṃ atītam addhānan ti*[1] pañcavidhā vicikicchā vuttā. Yā pi aparantaṃ ārabbha: *bhavissāmi nu kho ahaṃ anāgatam addhānaṃ, na nu kho bhavissāmi anāgatam addhānaṃ? Kiṃ nu kho bhavissāmi anāgatam addhānaṃ? Kathaṃ nu kho bhavissāmi anāgatam addhānaṃ? Kiṃ hutvā, kiṃ bhavissāmi nu kho ahaṃ anāgatam addhānan ti*[2] pañcavidhā vicikicchā vuttā. Yā pi paccuppannaṃ ārabbha: *etarahi vā pana paccuppannaṃ addhānaṃ ārabbha*[3] *kathaṃkathī hoti: ahaṃ nu kho 'smiṃ, no nu kho 'smiṃ? Kiṃ nu kho 'smiṃ? Kathaṃ nu kho 'smiṃ? Ayaṃ nu kho satto kuto āgato so? Kuhiṃ gāmī bhavissatī* ti chabbidhā vicikicchā vuttā, sā sabbā pi pahīyati.

Aparo sādhāraṇ'-āsādhāraṇavasena duvidhaṃ nāmassa paccayaṃ passati, kammādivasena catubbidhaṃ rūpassa. Duvidho hi nāmassa paccayo: *sādhāraṇo asādhāraṇo* ca. Tattha cakkhādīni cha dvārāni, rūpādīni cha ārammaṇāni nāmassa *sādhāraṇo* paccayo, kusalādibhedato sabbappakārassā pi tato pavattito; manasikārādiko *asādhāraṇo*. Yoniso manasikārasaddhammasavanādiko hi kusalass' eva hoti,

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[1] *M.* i, 111. [2] *M.* i, 8.
[3] *Ibid.* P.T.S. *ed.* *has* ajjhattaṃ.

viparīto akusalassa; kammādiko vipākassa, bhavangādiko kiriyassā ti. Rūpassa pana *kammaṃ*, *cittaṃ*, *utu*, *āhāro* ti ayaṃ kammādiko catubbidho paccayo.

Tattha *kammaṃ* atītam eva kammasamuṭṭhānassa rūpassa paccayo hoti. *Cittaṃ* cittasamuṭṭhānassa uppajjamānaṃ, *utu-ahārā* utu-āhārasamuṭṭhānassa ṭhitikkhaṇe paccayā hontī ti.

Evam ev' eko nāmarūpassa paccayapariggahaṃ karoti. So evaṃ paccayato nāmarūpassa pavattiṃ disvā: yathā idaṃ etarahi, evaṃ atīte pi addhāne paccayato pavattittha, anāgate pi paccayato pavattissatī ti samanupassati. Tass' evaṃ samanupassato vuttanayen' eva tīsu addhāsu vicikicchā pahīyati.

Aparo tesaṃ yeva nāmarūpasankhātānaṃ sankhārānaṃ jarāpattiṃ, jiṇṇānañ ca bhangaṃ disvā: idaṃ sankhārānaṃ jarāmaraṇaṃ nāma, jātiyā sati, hoti; jāti, bhave sati; bhavo, upādāne sati; upādānaṃ, taṇhāya sati; taṇhā, vedanāya sati; vedanā, phasse sati; phasso, saḷāyatane sati; saḷāyatanaṃ nāmarūpe sati; nāmarūpaṃ, viññāṇe sati; viññāṇaṃ, sankhāresu sati; sankhārā, avijjāya satī ti evaṃ paṭilomapaṭiccasamuppādavasena nāmarūpassa paccayapariggahaṃ karoti. Ath' assa vuttanayen' eva vicikicchā pahīyati.

Aparo: iti kho *avijjāpaccayā sankhārā* ti pubbe vitthāretvā dassita-anulomapaṭiccasamuppādavasen' eva nāmarūpassa paccayapariggahaṃ karoti. Ath' assa vuttanayen' eva kankhā pahīyati.

Aparo purimakammabhavasmiṃ *moho* avijjā, *āyūhanā* sankhārā, *nikanti* taṇhā, *upagamanaṃ* upādānam, *cetanā* bhavo ti ime pañca dhammā purimakammabhavasmiṃ idha paṭisandhiyā paccayā. Idha *paṭisandhi* viññāṇaṃ, *okkanti* nāmarūpaṃ, *pasādo* āyatanam, *phuṭṭho* phasso, *vedayitaṃ* vedanā ti ime pañca dhammā idh' ūppattibhavasmiṃ pure katassa kammassa paccayā. Idha paripakkattā āyatanānam moho avijjā . . . pe . . . cetanā bhavo ti ime pañcadhammā idha kammabhavasmiṃ āyatiṃ paṭisandhiyā paccayā ti evaṃ kammavaṭṭa-vipākavaṭṭavasena nāmarūpassa paccayapariggaham karoti.

Tattha catubbidhaṃ kammaṃ:[1] *diṭṭhadhammavedanīyaṃ, upapajjavedanīyaṃ, aparāpariyavedanīyaṃ, ahosi-kamman* ti. Tesu ekajavanavīthiyaṃ sattasu cittesu kusalā vā akusalā vā paṭhamajavanacetanā *diṭṭhadhammavedanīya-kammaṃ* nāma. Taṃ imasmiṃ yeva attabhāve vipākam deti. Tathā asakkontaṃ pana ahosi-kammaṃ nāhosi kammavipāko, na bhavissati kammavipāko, n' atthi kammavipāko ti[2] evaṃ imassa tikassa vasena *ahosi-kammaṃ* nāma hoti. Atthasādhikā pana sattamajavanacetanā *upapajjavedanīyakammaṃ* nāma; taṃ anantare attabhāve vipākaṃ deti. Tathā asakkontaṃ vuttanayen' eva ahosi-kammaṃ nāma hoti. Ubhinnaṃ antare pañca javanacetanā *aparāpariyāyavedanīyakammaṃ* nāma. Taṃ anāgate yadā okāsaṃ labhati, tadā vipākaṃ deti. Sati saṃsārappavattiyā ahosi-kammaṃ nāma na hoti.

Aparaṃ pi catubbidhaṃ kammaṃ: yaṃ *garukaṃ*, yaṃ *bahulaṃ*, yad *āsannaṃ*, *kaṭattā* vā pana kamman ti. Tattha kusalaṃ vā hotu akusalaṃ vā, garukāgarukesu yaṃ *garukaṃ* mātughātādi kammaṃ vā mahaggatakammaṃ vā, tad-eva paṭhamaṃ vipaccati. Tathā bahulā bahulesu pi yaṃ *bahulaṃ* hoti susīlyaṃ vā dussīlyaṃ vā, tad eva paṭhamaṃ vipaccati. Yad *āsannaṃ* nāma maraṇakāle anussaritakammaṃ; yaṃ hi āsannamaraṇo anussarituṃ sakkoti, ten' eva uppajjati. Etehi pana tīhi muttaṃ punappuna laddhāsevanaṃ *kaṭattā* vā pana kammaṃ nāma hoti; tesaṃ abhāve taṃ paṭisandhiṃ ākaḍḍhati.

Aparaṃ pi catubbidhaṃ kammaṃ: *janakaṃ, upatthambhakaṃ, upapīḷakaṃ, upaghātakan* ti. Tattha *janakaṃ* nāma kusalaṃ pi hoti akusalaṃ pi, taṃ paṭisandhiyaṃ pi pavatte pi rūpārūpavipākakkhandhe janeti. *Upatthambhakaṃ* pana vipākaṃ janetuṃ na sakkoti. Aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanakasukhadukkhaṃ upatthambheti, addhānaṃ pavatteti. *Upapīḷakaṃ* aññena kammena dinnāya paṭisandhiyā janite vipāke uppajjanaka-sukhadukkhaṃ pīḷeti, bādhati, addhānaṃ pavattituṃ na deti. *Upaghātakaṃ* pana sayaṃ kusalaṃ pi akusalaṃ pi samānaṃ

[1] Cf. *Compendium* (Abhidhammatthasangaha) v, § 8, *A—C*.
[2] Cf. *Pts.* ii, 78.

aññaṃ dubbalakammaṃ ghātetvā, tassa vipākaṃ paṭibāhitvā, attano vipākassa okāsaṃ karoti. Evaṃ pana kammena kate okāse taṃ vipākaṃ *uppannaṃ* nāma vuccati.

Iti imesaṃ dvādasannaṃ kammānaṃ kammantarañ c' eva vipākantarañ ca Buddhānaṃ kammavipākañāṇass' eva yathāva-sarasato pākaṭaṃ hoti, asādhāraṇaṃ sāvakehi. Vipassakena pana kammantarañ ca vipākantarañ ca ekadesato jānitabbaṃ; tasmā ayaṃ mukhamattadassanena kammaviseso pakāsito ti.

Iti imaṃ dvādasa vidhaṃ kammaṃ kammavaṭṭe pakkhipitvā evaṃ eko kammavaṭṭa-vipākavaṭṭavasena nāmarūpassa paccayapariggahaṃ karoti. So evaṃ kammavaṭṭa-vipākavaṭṭavasena paccayato nāmarūpassa pavattiṃ disvā: yathā idaṃ etarahi, evaṃ atīte pi addhāne kammavaṭṭa-vipākavaṭṭavasena paccayato pavattittha, anāgate pi kammavaṭṭa-vipākavaṭṭavasen' eva paccayato pavattissatī ti. Iti kammañ c' eva kammavipāko ca kammavaṭṭañ ca vipākavaṭṭañ ca, kammapavattañ ca vipākapavattañ ca, kammasantati ca vipākasantati ca kiriyā ca kiriyāphalañ ca.

Kammā vipākā vattanti vipāko kammasambhavo,
kammā punabbhavo hoti: evaṃ loko pavattatī ti

samanupassati; tass' evaṃ samanupassato yā sā pubbantādayo ārabbha: *ahosiṃ nu kho ahan* ti ādinā nayena vuttā soḷasavidhā vicikicchā, sā sabbā pahīyati. Sabbabhava-yoni-gati-ṭhiti-nivāsesu hetu-phalasambandhavasena pavattamānaṃ nāmarūpamattaṃ eva khāyati. So neva kāraṇato uddhaṃ kārakaṃ passati, na vipākappavattito uddhaṃ vipākapaṭisaṃvedakaṃ, kāraṇe pana sati kārako ti, vipākappavattiyā sati paṭisaṃvedako ti samaññāmattena paṇḍitā vohāran t' icc' ev' assa sammappaññāya sudiṭṭhaṃ hoti. Ten' āhu Porāṇā:—

Kammassa kārako n' atthi vipākassa ca vedako,
suddhadhammā pavattanti ev' etaṃ sammadassanaṃ.

Evaṃ kamme vipāke ca vattamāne sahetuke;
bījarukkhādikānaṃ va pubbā koṭi na nāyati.

Anāgate pi saṃsāre appavattaṃ na dissati,
evaṃ atthaṃ anaññāya titthiyā asayaṃ vasī.

Sattasaññaṃ gahetvā‿na sassatucchedadassino,
dvāsaṭṭhidiṭṭhiṃ gaṇhanti aññamaññavirodhitā.

Diṭṭhibandhanabandhā te taṇhāsotena vuyhare,
taṇhāsotena vuyhantā na te dukkhā pamuccare.

Evam etaṃ abhiññāya bhikkhu Buddhassa sāvako,
gambhīraṃ nipuṇam suññam paccayam paṭivijjhati.

Kammam n' atthi vipākamhi, pāko kamme na vijjati,
aññamaññaṃ ubho suññā, na ca kammaṃ vinā phalam.

Yathā na suriye aggi na maṇimhi na gomaye,
na tesaṃ bahi so atthi sambhārehi ca jāyati.

Tathā na anto kammassa vipāko upalabbhati,
bahiddhā pi na kammassa na kammaṃ tattha vijjati.

Phalena suññaṃ taṃ kammaṃ, phalaṃ kammena vijjati,
kammañ ca kho upādāya tato nibbattate phalaṃ.

Na h' ettha devo brahmā vā saṃsārass' atthi kārako,
suddhadhammā pavattanti hetusambhārapaccayā ti.

Tass' evaṃ kammavaṭṭa-vipākavaṭṭavasena nāmarūpassa paccayapariggahaṃ katvā tīsu addhāsu pahīnavicikicchassa sabbe atītānāgatapaccuppannadhammā cutipaṭisandhivasena viditā honti; s' āssa hoti ñātā-pariññā.

So evaṃ pajānāti: ye atīte kammapaccayā nibbattā khandhā, te tatth' eva niruddhā; atītakammapaccayā pana imasmiṃ bhave aññe khandhā nibbattā; atītabhavato imaṃ bhavaṃ āgato ekadhammo pi n' atthi; imasmim pi bhave kammapaccayena nibbattā khandhā nirujjhissanti; punabbhave aññe nibbattissanti; imamhā bhavā punabbhavaṃ ekadhammo pi na gamissati.

Api ca kho yathā na ācariyamukhato sajjhāyo antevāsikassa mukhaṃ pavisati, na ca tappaccayā tassa mukhe sajjhāyo na vattati; na dūtena mantodakaṃ pītaṃ rogino udaraṃ pavisati, na ca tassa tappaccayā rogo na vūpasammati; na mukhe maṇḍanavidhānaṃ ādāsatalādisu mukhanimittaṃ gacchati, na ca tattha tappaccayā maṇḍanavidhānaṃ na paññāyati; na ekissā vaṭṭiyā dīpasikhā aññaṃ vaṭṭaṃ sankamati, na ca tattha tappaccayā dīpasikhā na nibbattati, evam eva na atītabhavato imaṃ bhavaṃ, ito vā punabbhavaṃ

koci dhammo sankamati, na ca atītabhave khandhāyatanadhātupaccayā idha, idha vā khandhāyatanadhātupaccayā punabbhave khandhāyatanadhātuyo na nibbattantī ti.

Yath' eva cakkhuviññāṇaṃ manodhātu anantaraṃ,
na c' eva āgataṃ nā pi na nibbattaṃ anantaraṃ.

Tath' eva paṭisandhimhi vattate cittasantati,
purimaṃ bhijjati cittaṃ pacchimaṃ jāyatī tato.

Tesaṃ antarikā n' atthi vīci tesaṃ na vijjati,
na cito gacchati kiñci paṭisandhi ca jāyatī ti.

Evaṃ cutipaṭisandhivasena viditasabbadhammassa sabbākārena nāmarūpassa paccayapariggahañāṇaṃ thāmagataṃ hoti, soḷasavidhā kankhā suṭṭhutaraṃ pahīyati. Na kevalañ ca sā eva, Satthari kankhatī ti[1] ādi-nayappavattā aṭṭhavidhā pi kankhā pahīyati yeva, dvādasaṭṭhi diṭṭhigatāni[2] vikkhambhanti. Evaṃ nānānayehi nāmarūpapaccayapariggahaṇena tīsu addhāsu kankhaṃ vitaritvā ṭhitam ñāṇaṃ *kankhāvitaraṇavisuddhī* ti veditabbaṃ *dhammaṭṭhiti-ñāṇan* ti pi *yathābhūtañāṇan* ti pi *sammādassanan* ti pi etass' ev' ādhivaccanaṃ.[3] Vuttaṃ h' etam: *avijjāpaccayā sankhāra paccayasamuppannā. Ubho p' ete dhammā paccayasamuppannā ti paccayapariggahe paññā dhammaṭṭhiti-ñāṇan* ti.[4]

Aniccato manasikaronto katame dhamme yathābhūtaṃ jānāti passati? Kathaṃ sammādassanaṃ hoti? Kathaṃ tad-anvayena sabbe sankhārā aniccato sudiṭṭhā honti? Kattha kankhā pahīyati? Dukkhato anattato manasikaronto katame dhamme yathābhūtaṃ jānāti passati . . . pe . . . kattha kankhā pahīyatī ti? Aniccato manasikaronto nimittaṃ yathābhūtaṃ jānāti passati, tena vuccati sammādassanaṃ. Evaṃ tad-anvayena sabbe sankhārā aniccato sudiṭṭhā honti: ettha kankhā pahīyati. Dukkhato manasikaronto pavattaṃ yathābhūtaṃ jānāti passati. Anattato manasikaronto nimittañ ca pavattañ ca yathābhūtaṃ jānāti passati; tena vuccati sammādassanaṃ. Evaṃ tad-avayena sabbe dhammā anattato sudiṭṭhā honti: ettha kankhā pahīyati. Yañ ca yathābhūtañāṇaṃ yañ ca sammādassanaṃ, yā ca kankhāvitaraṇā: ime

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[1] *A.* iii, 248, *etc.*; *Dhs.* § 1004.
[2] *D.* i, 39, § 29.
[3] S^b B^{hm} eva vevacanaṃ.
[4] *Pṭs.* i, 50.

dhammā nānatthā nānāvyañjanā, udāhu ekatthā, vyañjanam eva nānan ti? Yañ ca yathābhūtañāṇaṃ, yañ ca sammādassanaṃ, yā ca kankhāvitaraṇā: ime dhammā ekatthā, vyañjanam eva nānan ti.[1]

Iminā pana ñāṇena samannāgato vipassako Buddhasāsane laddhassāso laddhapatiṭṭho niyatagatiko cullasotāpanno[2] nāma hoti.

Tasmā bhikkhu sadā sato, nāmarūpassa sabbaso,
paccaye pariggaṇheyya kankhāvitaraṇatthiko ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññābhāvanādhikāre Kankhāvitaraṇavisuddhiniddeso nāma ekūnavīsatimo paricchedo.

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[1] *Ibid.* ii, 62 f. [2] B^{hm} cūla°.

XX

VĪSATIMO PARICCHEDO

MAGGĀMAGGA-ÑĀṆADASSANA-VISUDDHI-NIDDESO

Ayaṃ maggo, ayaṃ na maggo ti evaṃ maggañ ca amaggañ ca ñatvā ṭhitaṃ ñāṇam pana Maggāmaggañāṇadassanavisuddhi nāma.

Taṃ sampādetukāmena kalāpasammasanāsankhātāya nayavipassanāya tāva yogo karaṇīyo. Kasmā? Āraddhavipassakassa obhāsādi-sambhave maggāmaggañāṇasambhavato. Āraddhavipassakassa hi obhāsādisu sambhūtesu maggāmaggañāṇaṃ hoti; vipassanāya ca kalāpasammasanaṃ ādi. Tasmā etaṃ kankhāvitaraṇānantaraṃ uddiṭṭhaṃ. Api ca yasmā tīraṇapariññāya vattamānāya maggāmaggañāṇaṃ uppajjati; tīraṇapariññā ca ñātapariññānantarā. Tasmā pi taṃ maggāmaggañāṇadassanavisuddhiṃ sampādetukāmena kalāpasammasane tāva yogo kātabbo.

[*Tisso pariññā*]

Tatr' āyaṃ vinicchayo:—tisso hi lokiyapariññā: *ñātapariññā, tīraṇapariññā, pahānapariññā* ca; yā sandhāya vuttaṃ: *abhiññāpaññā ñātaṭṭhena ñāṇaṃ, pariññāpaññā tīraṇaṭṭhena ñāṇaṃ, pahānapaññā pariccāgaṭṭhena ñāṇan* ti.[1] Tattha ruppanalakkhaṇaṃ rūpaṃ, vedayitalakkhaṇā vedanā ti evaṃ tesaṃ tesaṃ dhammānaṃ paccattalakkhaṇasallakkhaṇavasena pavattāpaññā *ñātapariññā* nāma. Rūpaṃ aniccaṃ, vedanā aniccā ti ādinā pana nayena tesam yeva dham-

[1] *Pts.* i, 1, 87.

mānaṃ sāmaññalakkhaṇam āropetvā pavattā lakkhaṇārammaṇikavipassanāpaññā *tīraṇapariññā* nāma. Tesu yeva pana dhammesu niccasaññādi pajahanavasena pavattā lakkhaṇārammaṇikavipassanā paññā *pahānapariññā* nāma.

Tattha sankhāraparicchedato paṭṭhāya yāva paccayapariggahā ñātapariññāya bhūmi; etasmiṃ hi antare dhammānaṃ, paccattalakkhaṇappaṭivedhass' eva ādhipaccaṃ hoti. Kalāpasammasanato pana paṭṭhāya yāva udayabbayānupassanā tīraṇapariññāya bhūmi; etasmiṃ hi antare sāmaññalakkhaṇappaṭivedhass' eva ādhipaccaṃ hoti. Bhangānupassanaṃ ādiṃ katvā uparipahānapariññāya bhūmi; tato paṭṭhāya hi aniccato anupassanto niccasaññaṃ pajahati, dukkhato anupassanto sukhasaññaṃ, . . . pe . . . anattato anupassanto attasaññaṃ nibbindanto, nindaṃ virajjanto, rāgaṃ nirodhento, samudayam paṭinissajjanto ādānaṃ pajahatī ti. Evaṃ niccasaññādi pahānasādhikānaṃ sattannaṃ anupassanānaṃ ādhipaccaṃ. Iti imāsu tīsu pariññāsu sankhāraparicchedassa c' eva paccayapariggahassa ca sādhitattā iminā yoginā ñātapariññā va adhigatā hoti, itarā ca adhigantabbā. Tena vuttaṃ: *Yasmā tīraṇapariññāya vattamānāya maggāmaggañāṇaṃ uppajjati, tīraṇapariññā ca ñātapariññā anantarā, tasmā pi taṃ maggāmaggañāṇadassanavisuddhiṃ sampādetukāmena kalāpasammasane tāva yogo kātabbo* ti.[1]

Tatr' āyaṃ Pāḷi:—*Kathaṃ atītānāgatapaccuppannānaṃ dhammānaṃ sankhipitvā vavatthāne paññā sammasane ñāṇaṃ? Yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā . . . pe . . . yaṃ dūre santike vā: sabbaṃ rūpaṃ aniccato vavatthapeti: ekaṃ sammasanaṃ; dukkhato vavatthapeti: ekaṃ sammasanaṃ; anattato vavatthapeti: ekaṃ sammasanaṃ. Yā kāci vedanā . . . pe . . . yaṃ kiñci viññāṇaṃ . . . pe . . . anattato vavatthapeti: ekaṃ sammasanaṃ. Cakkhuṃ . . . pe . . . jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccato vavatthapeti: ekaṃ sammasanaṃ; dukkhato anattato vavatthapeti: ekaṃ sammasanaṃ. Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhena, dukkhaṃ bhayaṭṭhena, anattā asārakaṭṭhenā ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ;*

[1] *Above*, p. 606

vedanaṃ . . . viññāṇaṃ . . . Cakkhuṃ . . . pe . . . jarāmaraṇaṃ . . . pe . . . sammasane ñāṇaṃ. Rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ sankhataṃ paṭiccasamuppannaṃ khayadhammaṃ vayadhammaṃ virāgadhammaṃ nirodhadhamman ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ. Vedanaṃ . . . viññāṇaṃ . . . cakkhuṃ . . . jarāmaraṇaṃ atītānāgatapaccuppannaṃ aniccaṃ sankhataṃ . . . pe . . . nirodhadhamman ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ. Jātipaccayā jarāmaraṇaṃ, asati jātiyā n' atthi jarāmaraṇan ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ. Atītam pi addhānaṃ anāgatam pi addhānaṃ jātipaccayā jarāmaraṇaṃ, asati jātiyā n' atthi jarāmaraṇan ti sankhipitvā vavatthāne paññā sammasane ñāṇāṃ. Bhavapaccayā jāti . . . pe . . . avijjāpaccayā sankhārā, asati avijjāya n' atthi sankhārā ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ. Atītam pi addhānaṃ, anāgatam pi addhānaṃ avijjāpaccayā sankhārā, asati avijjāya n' atthi sankhārā ti sankhipitvā vavatthāne paññā sammasane ñāṇaṃ.

Taṃ ñātaṭṭhena ñāṇaṃ, pajānanaṭṭhena paññā, tena vuccati atītānāgatapaccuppannānaṃ dhammānaṃ sankhipitvā vavatthāne paññā sammasane ñāṇan ti.[1]

Ettha ca: *cakkhuṃ . . . pe . . . jarāmaraṇan*, ti iminā peyyālena dvārāmmaṇehi saddhiṃ dvārappavattā dhammā, pañcakkhandhā, cha dvārāni, cha ārammaṇāni, cha viññāṇāni, cha phassā, cha vedanā, cha saññā, cha cetanā, cha taṇhā, cha vitakkā, cha vicārā, cha dhātuyo, dasa kasiṇāni, dvattiṃsa koṭṭhāsā, dvādas' āyatanāni, aṭṭhārasa dhātuyo, bāvīsati indriyāni, tisso dhātuyo, nava bhavā,[2] cattāri jhānāni, catasso appamaññā, catasso samāpattiyo, dvādasa paṭiccasamuppādangānī ti ime dhammarāsayo sankhittā ti veditabbā.

Vuttaṃ h' etaṃ Abhiññeyyaniddese:—*sabbaṃ, bhikkhave, abhiññeyyaṃ. Kiñci, bhikkhave, sabbaṃ abhiññey-*

[1] *Pts.* i, 53 f. P.T.S. *ed. reads* vavattheti *for* vavatthapeti.

[2] S^h *reads:* tayo bhavā, apare pi tayo bhavā, apare pi tayo bhavā.

yaṃ? Cakkhu, bhikkhave, abhiññeyyaṃ, rūpaṃ . . . cakkhuviññāṇaṃ . . . cakkhusamphasso,—yam p' idaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi abhiññeyyaṃ. Sotaṃ, . . . pe . . . yam p' idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukkhaṃ vā, tam pi abhiññeyyaṃ.[1] *Rūpaṃ . . . viññāṇaṃ, cakkhuṃ . . . mano, rūpam . . . dhammā, cakkhuviññāṇaṃ . . . manoviññāṇaṃ; cakkhusamphasso . . . manosamphasso, cakkhusamphassajā vedanā . . . manosamphassajā vedanā, rūpasaññā . . . dhammasaññā, rūpasañcetanā . . . dhammasañcetanā, rūpataṇhā . . . dhammatāṇhā, rūpavitakkā . . . dhammavitakkā, rūpavicāro . . . dhammavicāro; pathavīdhātu . . . viññāṇadhātu; pathavīkasiṇaṃ . . . viññāṇakasiṇaṃ; kesā . . . pe . . . matthaluṅgaṃ; cakkhāyatanaṃ . . . dhammāyatanaṃ; cakkhudhātu . . . manoviññāṇadhātu; cakkhundriyaṃ, . . . aññātāvindriyaṃ; kāmadhātu, rūpadhātu, arūpadhātu; kāmabhavo, rūpabhavo, arūpabhavo; saññābhavo, asaññābhavo, nevasaññā-nāsaññābhavo; ekavokārabhavo, catuvokārabhavo, pañcavokārabhavo; paṭhamaṃ jhānaṃ . . . catutthaṃ jhānaṃ, mettācetovimutti . . . upekkhācetovimutti; ākāsānañcāyatanasamāpatti . . . nevasaññā-nāsaññāyatanasamāpatti; avijjā abhiññeyyā . . . pe . . . jarāmaraṇaṃ abhiññeyyan* ti. Taṃ tattha evaṃ vitthāretvā vuttattā, idha sabbaṃ peyyālena sankhittaṃ.

Evaṃ sankhitte pan' ettha ye lokuttarā dhammā āgatā te asammasanūpagattā imasmiṃ adhikāre na gahetabbā. Ye pi ca sammasanūpagā, tesu ye yassa pākaṭā honti, sukhena pariggahaṃ gacchanti, tesu tena sammasanaṃ ārabhitabbaṃ.

[*Pañcakkhandhā aniccādivasena sammasanaṃ*]

Tatr' āyaṃ khandhavasena ārabbha vidhānayojanā: *yaṃ kiñci rūpaṃ . . .* pe . . . *sabbaṃ rūpaṃ aniccato vavatthapeti: ekaṃ sammasanaṃ; dukkhato anattato vavatthapeti: ekaṃ*

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[1] *S.* iv, 29 (46), *which in* P.T.S. *ed. goes no further. Pṭs.* i, 5 f. *has the entire citation.*

sammasanan ti[1] ettāvatā[2] ayaṃ bhikkhu: *yaṃ kiñci rūpan* ti evaṃ aniyamaniddiṭṭhaṃ sabbam pi rūpaṃ atītattikena c' eva catūhi ca ajjhattādi-dukehī ti[3] ekādasahi okāsehi paricchinditvā *sabbaṃ rūpaṃ aniccato vavatthapeti*, aniccan ti sammasati. Kathaṃ? Parato vuttanayena. Vuttaṃ h' etaṃ:—*rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ khayaṭṭhenā* ti.[4] Tasmā esa yaṃ *atītaṃ rūpaṃ*, taṃ yasmā atīte yeva khīṇaṃ, na-y-imaṃ bhavaṃ sampattan ti aniccaṃ khayaṭṭhena. Yaṃ *anāgataṃ* anantarabhave nibbattissati. Tam pi tatth' eva khīyissati, na tato paraṃ bhavaṃ gamissatī ti aniccaṃ khayaṭṭhena. Yaṃ *paccuppannaṃ rūpaṃ*, tam pi idh' eva khīyati, na ito gacchatī ti aniccaṃ khayaṭṭhena. Yaṃ ajjhattaṃ, tam pi ajjhattam eva khīyati, na bahiddhā bhāvaṃ gacchatī ti aniccaṃ khayaṭṭhena. Yaṃ bahiddhā . . . pe . . . oḷārikaṃ, sukhumaṃ, hīnaṃ, paṇītaṃ, dūre . . . santike, tam pi tatth' eva khīyati, na dūrabhāvaṃ gacchatī ti aniccaṃ khayaṭṭhenā ti sammasati. Idaṃ sabbam pi aniccaṃ khayaṭṭhenā ti etassa vasena ekaṃ sammasanaṃ bhedato pana ekādasavidhaṃ hoti.

Sabbam eva ca taṃ dukkhaṃ bhayaṭṭhena, bhayaṭṭhenā ti sappaṭibhayatāya. Yaṃ hi aniccaṃ taṃ bhayāvahaṃ hoti, Sīhopamasutte devānaṃ viya.[5] Iti idam pi dukkhaṃ bhayaṭṭhenā ti etassa vasena ekaṃ sammasanaṃ bhedato pana ekādasavidhaṃ hoti.

Yathā ca dukkhaṃ evaṃ sabbam pi taṃ *anattā asārakaṭṭhena*. Asārakaṭṭhenā ti attā nivāsī kārako vedako sayaṃvasī ti evaṃ parikappitassa attasārassa abhāvena. Yam hi aniccaṃ taṃ dukkhaṃ;[6] attano pi aniccataṃ vā udayabbayapīḷanaṃ va dhāretuṃ na sakkoti, kuto tassa kārakādibhāvo? Ten' āha:—*rupañ ca h' idaṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyyā* ti[7] ādi. Iti idam pi anattā asārakaṭṭhenā ti etassa vasena ekaṃ sammasanaṃ bhedato pana ekādasavidhaṃ hoti.

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[1] *See* p. 607. [2] S^h ettha tāva.
[3] Ajjhattaṃ, bahiddhā; oḷārikaṃ, sukhumaṃ; hīnaṃ, paṇītaṃ; dūre, santike. [4] *See* p. 607 f.
[5] *S.* iii, 84 f.; *above*, p. 577. [6] *S.* iii, 82, *etc.* [7] *Ibid.* 66.

Esa nayo vedanādisu.

Yaṃ pana aniccaṃ taṃ yasmā niyamato sankhatādibhedaṃ hoti, ten' assa pariyāyadassanatthaṃ nānākārehi vā manasikārappavattidassanatthaṃ: *rūpaṃ atītānāgatapaccuppannaṃ aniccaṃ sankhataṃ paṭiccasamuppannaṃ khayadhammaṃ, vayadhammaṃ, virāgadhammaṃ nirodhadhamman* ti puna Pāḷi vuttā.[1] Esa nayo vedanādisū ti.[2]

So tass' eva pañcasu khandhesu aniccadukkhā anattā sammasanassa thirabhavatthāya yaṃ taṃ Bhagavatā:—*katamehi cattāḷīsāya*[3] *ākārehi anulomikakhantiṃ paṭilabhati? Katamehi cattāḷīsāya ākārehi sammattaniyāmaṃ okkamatī* ti etassa vibhange: *pañcakkhandhe aniccato dukkhato rogato gaṇḍhato sallato aghato ābādhato parato palokato ītito upaddavato bhayato upasaggato calato pabhanguto adhuvato atāṇato aleṇato asaraṇato rittato tucchato suññato anattato ādīnavato vipariṇāmadhammato asārakato aghamūlato vadhayato vibhavato sāsavato sankhatato mārāmisato jātidhammato jarādhammato vyādhidhammato maraṇadhammato sokadhammato paridevadhammato upāyāsadhammato sankilesikadhammato ti*[4] cattāḷīsāya[5] ākārehi pañcakkhandhe aniccato passanto *anulomikakhantiṃ paṭilabhati.*[6] Pañcannaṃ khandhānaṃ nirodho, niccaṃ Nibbānan ti passanto *sammattaniyāmaṃ okkamatī* ti ādinā nayena anulomañāṇaṃ vibhajantena pabhedato aniccādisammasanaṃ vuttaṃ; tassā pi vasena ime pañcakkhandhe sammasati. Kathaṃ?

So hi ekekaṃ khandhaṃ aniccan-tikatāya ādi-antavantatāya ca *aniccato*, uppādavaya-paṭipīḷanatāya dukkhavatthutāya ca *dukkhato*, paccayayāpanīyatāya rogamūlatāya ca *rogato*, dukkhatā-sūlayogitāya kilesāsucipaggharaṇatāya uppādajarābhangehi uddhumātakaparipakkapabhinnatāya ca *gaṇḍhato*, pīḷajanakatāya anto-tudanatāya dunnīharaṇīyatāya ca *sallato*, vigarahanīyatāya avaḍḍhi-āvahanatāya aghavat-

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[1] *S.* iii, 24, *etc.*; cf. 19 *for the time-attribute.*

[2] Cf. *also S.* iv, 214.

[3] *So also* S[bh], *who elsewhere read* cattāḷīsa.

[4] *Pts.* ii, 238.

[5] S[bh] *revert to this form.*

[6] *Vibh.* 325, 328, 340 *has this phrase.*

thutāya ca *aghato*, aseribhāvajanakatāya ābādhapadaṭṭhānatāya ca *ābādhato*, avasatāya avidheyyatāya ca *parato*, vyādhijarāmaraṇehi palujjanatāya *palokato*, anekavyasanāvahanatāya *ītito*, aviditānaṃ yeva vipulānaṃ anatthānaṃ āvahanato sabbupaddavavatthutāya ca *upaddavato*, sabbabhayānaṃ ākaratāya dukkhavūpasamasankhātassa paramassāsassa paṭipakkhabhūtatāya ca bhayato, anekehi anatthehi anubandhatāya dosūpasaṭṭhatāya,[1] upasaggo viya, anadhivāsanārahatāya ca *upasaggato*, vyādhi-jarāmaraṇehi c' eva lābhādīhi ca lokadhammehi pacalitatāya *calato*, upakkamena c' eva sarasena ca pabhangupagamanasīlatāya *pabhanguto*, sabbāvatthanipātitāya thirabhāvassa ca abhāvatāya *adhuvato*, atāyanatāya c' eva alabbhaneyya-khematāya ca *atāṇato*, allīyituṃ anarahatāya allīnānam pi ca leṇakiccākāranāya[2] *aleṇato*, nissitānaṃ bhayasārakattābhāvena *asaraṇato*, yathā parikappitehi dhuvasubhasukhattabhāvehi rittatāya *rittato* rittatāy' eva *tucchato*, appakattā vā, appakam pi hi loke tucchan ti vuccati. Sāmi-nivāsī-kāraka-vedakādhiṭṭhāyakavirahitatāya *suññato*, sayañ ca assāmikabhāvāditāya *anattato*, pavattidukkhatāya dukkhassa ca ādīnavatāya *ādīnavato*,—atha vā ādīnam vāti gacchati pavattatī ti ādīnavo,—kapaṇamanussass' etaṃ adhivacanaṃ; khandhā pi ca kapaṇā yevā ti ādīnavasadisatāya ādīnavato, jarāya c' eva maraṇena cā ti dvedhā pariṇāmapakatitāya *vipariṇāmadhammato*, dubbalatāya, pheggu viya sukhabhañjanīyatāya ca *asārakato*, aghahetutāya *aghamūlato*, mittamukhasapatto viya, vissāsaghātitāya *vadhakato*, vigatabhavatāya vibhavasambhūtatāya ca *vibhavato*, āsavapadaṭṭhānatāya *sāsavato*, hetupaccayehi abhisankhatatāya *sankhatato*, maccumāra-kilesamārānaṃ āmisabhūtatāya *mārāmisato*, jātijarāvyādhimaraṇapakatitāya *jātijarāvyādhimaraṇadhammato*, sokaparideva-upāyāsahetutāya *sokaparideva-upāyāsadhammato*, taṇhādiṭṭhiduccaritasankilesānaṃ visayadhammatāya *sankilesikadhammato* ti evaṃ pabhedato vuttassa aniccādisammasanassa vasena sammasati.

Ettha hi aniccato palokato calato pabhanguto adhuvato

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[1] Bhm °sattatāya. [2] Bhm °karitāya.

vipariṇāmadhammato asārakato vibhavato, sankhatato maraṇadhammato ti ekekasmiṃ khandhe dasa dasa katvā paññāsa *aniccānupassanāni*. Parato parittato tucchato suññato anattato ti ekekasmiṃ khandhe pañca pañca katvā pañcavīsati *anattānupassanāni*. Sesāni dukkhato rogato ti ādīni ekekasmiṃ khandhe pañcavīsati katvā pañcavīsati sataṃ *dukkhānupassanānī* ti. Icc' assa iminā dvisatabhedena aniccādisammasanena pañcakkhandhe sammasato taṃ nayavipassanā-sankhātaṃ aniccadukkhānattasammasanaṃ thiraṃ hoti. Idaṃ tāv' ettha Pāḷi-nayānusārena sammasanārambhavidhānaṃ.

[*Nava ākārā*]

Yassa pana evaṃ nayavipassanāya yogaṃ karoto pi nayavipassanā na sampajjati, tena navah' ākārehi indriyāni tikkhāni bhavanti uppannuppannānaṃ sankhārānaṃ khayam eva passati. Tattha ca sakkaccakiriyāya sampādeti, sātaccakiriyāya sampādeti, sappāyakiriyāya sampādeti, samādhissa ca nimittaggāhena, bojjhangānañ ca anupavattanatāya, kāye ca jīvite ca anapekkhataṃ upaṭṭhapeti, tattha ca abhibhuyya nekkhammena, antarā ca accosānenā ti[1] evaṃ vuttānaṃ navannaṃ ākārānaṃ vasena indriyāni tikkhāni katvā Paṭhavīkasiṇaniddese vuttanayena satta asappāyāni vajjetvā, satta sappāyāni sevamānena[2] kālena *rūpaṃ* sammasitabbaṃ, kālena *arūpaṃ*.

[*Rūpasammasananayo*]

Rūpaṃ sammasantena rūpassa nibbatti passitabbā; seyyathīdaṃ: idaṃ rūpaṃ nāma kammādi-vasena catūhi kāraṇehi nibbattati. Tattha sabbesaṃ sattānaṃ rūpaṃ nibbattamānaṃ* paṭhamaṃ kammato nibbattati. Paṭisandhikkhaṇe yeva hi gabbhaseyyakānaṃ tāva tisantativasena vatthukāyabhāvadasakasankhātāni tiṃsa rūpāni nibbattanti, tāni ca kho paṭisandhicittassa uppādakkhaṇe yeva. Yathā ca uppādakkhaṇe yeva, tathā ṭhitikkhaṇe pi bhangakkhaṇe pi. Tattha rūpaṃ dandhanirodhaṃ garuparivatti, cittaṃ khippanirodham lahuparivatti. Ten' āha:—*n' ahaṃ, bhikkhave, aññaṃ ekadhammam pi samanupassāmi evaṃ lahuparivattaṃ*

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[1] B^hm abyosā°. [2] Chapter IV., p. 118.

yathayidaṃ, bhikkhave, cittan ti.[1] Rūpe dharante yeva hi soḷasavāre bhavangacittaṃ uppajjitvā nirujjhati. Cittassa uppādakkhaṇo pi ṭhitikkhaṇo pi bhangakkhaṇo pi ekasadisā. Rūpassa pana uppādabhangakkhaṇā yeva lahukā. Te hi sadisā, ṭhitikkhaṇo pana mahā; yāva soḷasacittāni uppajjitvā nirujjhanti, tāva vattati. Paṭisandhicittassa uppādakkhaṇe uppannaṃ ṭhānappattaṃ purejātaṃ vatthuṃ nissāya dutiyaṃ bhavangaṃ uppajjati; tena saddhiṃ uppannaṃ ṭhānappattaṃ purejātaṃ vatthuṃ nissāya tatiyaṃ bhavangaṃ uppajjati. Iminā nayena yāvatāyukaṃ cittappavatti veditabbā. Āsannamaraṇassa pana ekaṃ eva ṭhānappattaṃ purejātaṃ vatthuṃ nissāya soḷasa cittāni uppajjanti. Paṭisandhicittassa uppādakkhaṇe uppannaṃ rūpaṃ paṭisandhicittato uddhaṃ soḷasamena cittena saddhiṃ nirujjhati; ṭhānakkhaṇe uppannaṃ sattarasamassa uppādakkhaṇena saddhiṃ nirujjhati; bhangakkhaṇe uppannaṃ sattarasamassa ṭhānakkhaṇaṃ patvā nirujjhati. Yāva pavatti nāma atthi, evaṃ eva pavattati.

Opapātikānaṃ pi satta santativasena sattati rūpāni evaṃ eva pavattanti.

Tattha kammaṃ kammasamuṭṭhānaṃ kammapaccayaṃ, kammapaccayacittasamuṭṭhānaṃ, kammapaccaya-āhārasamuṭṭhānaṃ, kammapaccaya-utusamuṭṭhānan ti esa vibhāgo veditabbo. Tattha *kammaṃ* nāma kusalākusalacetanā. *Kammasamuṭṭhānaṃ* nāma vipākakkhandhā ca cakkhu-dasakādi-samasattati-rūpañ ca. *Kammapaccayaṃ* nāma tad-eva, kammaṃ hi kammasamuṭṭhānassa upatthambhakapaccayo pi hoti. *Kammapaccayacittasamuṭṭhānaṃ* nāma vipākacittasamuṭṭhānaṃ rūpaṃ. *Kammapaccaya-āhārasamuṭṭhānaṃ* nāma kammasamuṭṭhānarūpesu ṭhānappattā ojā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi ojaṭṭhānaṃ[2] patvā aññan ti evaṃ catasso vā pañca vā pavattiyo ghaṭeti. *Kammapaccaya-utusamuṭṭhānaṃ* nāma kammajatejodhātu ṭhānappattā utusamuṭṭhānaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi utu aññaṃ ojaṭṭhamakan ti evaṃ catasso vā pañca vā pavattiyo ghaṭeti. Evaṃ tāva kammajarūpassa nibbatti passitabbā.

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[1] *A.* i, 10. [2] S^{bh} ojā ṭhānaṃ.

Cittajesu pi cittaṃ, cittasamuṭṭhānaṃ, cittapaccayaṃ, cittapaccaya-āhārasamuṭṭhānaṃ, cittapaccaya-utusamuṭṭhānan ti esa vibhāgo veditabbo.

Tattha *cittaṃ* nāma ekūnanavuti cittāni:—

Tesu dvattiṃsa cittāni chabbīs' ekūnavīsati,
Soḷasa rūpiriyāpatha viññatti janakāmatā.[1]

Kāmāvacarato hi aṭṭha kusalāni, dvādasākusalāni, manodhātuvajjā dasa kiriyā, kusalakiriyato dve abhiññācittānī ti dvattiṃsa cittāni rūpaṃ iriyāpathaṃ viññattiñ ca janenti. Vipākavajjāni sesadasarūpāvacarāni, aṭṭha arūpāvacarāni, aṭṭha lokuttaracittānī ti chabbīsati cittāni rūpaṃ iriyāpathañ ca janayanti, na viññattiṃ. Kāmāvacare dasa bhavangacittāni, rūpāvacare pañca, tisso manodhātuyo, ekā vipākāhetuka-manoviññāṇadhātu somanassasahagatā ti[2] ekūnavīsati cittāni rūpam eva janayanti, na iriyāpathaṃ, na viññattiṃ. Dve pañca-viññāṇāni, sabbasattānaṃ paṭisandhicittaṃ, khīṇāsavānaṃ cuticittaṃ, cattāri āruppavipākānī ti soḷasa cittāni neva rūpaṃ janayanti, na iriyāpathaṃ, na viññattiṃ. Yāni c' ettha rūpaṃ janenti, tāni na ṭhitikkhaṇe, na bhangakkhaṇe vā. Tadā hi cittaṃ dubbalaṃ hoti, uppādakkhaṇe pana balavaṃ; tasmā taṃ tadā purejataṃ vatthuṃ nissāya rūpaṃ samuṭṭhāpeti.

Cittasamuṭṭhānaṃ nāma tayo arūpino khandhā, sadda-navakaṃ,[3] kāyaviññatti, vacīviññatti, ākāsadhātu, lahutā, mudutā, kammaññatā, upacayo, santatī ti sattarasavidhaṃ rūpañ ca.

Cittapaccayaṃ nāma *pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassā* ti evaṃ vuttaṃ catusamuṭṭhānarūpaṃ. *Cittapaccaya-āharasamuṭṭhānaṃ* nāma cittasamuṭṭhānarūpesu ṭhānappattā ojā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Evaṃ dve tisso pavattiyo ghaṭeti.

Cittapaccaya-utusamuṭṭhānaṃ nāma cittasamuṭhāno utu

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[1] S[h] *reads the* gāthā *thus* :—
Tesu
Dvattiṃsa cittāni chabbīsa ūnavīsati soḷasa,
rūpiriyāpatha-viññatti janakājanakā matā.

[2] B[hm] °gatānī ti.

[3] Cf. *Compendium*, p. 164 (3).

ṭhānappatto aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Evaṃ dve tisso pavattiyo ghaṭeti. Evaṃ cittajarūpassa nibbatti passitabbā.

Āhārajesu pi āhāro, āhārasamuṭṭhānaṃ, āhārapaccayaṃ, āhārapaccaya-āhārasamuṭṭhānaṃ, āhārapaccaya-utusamuṭṭhānan ti esa vibhāgo veditabbo.

Tattha *āhāro* nāma kabaḷinkāro āhāro.

Āhārasamuṭṭhānaṃ nāma: upādinnaṃ kammajarūpaṃ paccayaṃ labhitvā, tattha patiṭṭhāya ṭhānappattāya ojāya samuṭṭhāpitaṃ ojaṭṭhamakaṃ, ākāsadhātu, lahutā, mudutā, kammaññatā, upacayo, santatī ti cuddasavidhaṃ rūpaṃ.

Āhārapaccayaṃ nāma: *kabaḷinkāro āhāro imassa kāyassa āhārapaccayena paccayo* ti[1] evaṃ vuttaṃ catusamuṭṭhānarūpaṃ.

Āhārapaccaya-āhārasamuṭṭhānaṃ nāma āhārasamuṭṭhānesu rūpesu ṭhānappattā ojā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi ojā aññan ti evaṃ dasa-dvādasa vāre pavattiṃ ghaṭeti. Ekadivasaṃ paribhuttāhāro sattāham pi upatthambheti; dibbā pana ojā ekamāsaṃ dvemāsam pi upatthambheti.[2] Mātarā paribhuttāhāro pi dārakassa sarīraṃ pharitvā rūpaṃ samuṭṭhāpeti; sarīre makkhitāhāro pi rūpaṃ samuṭṭhāpeti. Kammajāhāro upādinnakāhāro nāma; so pi ṭhānappatto rūpaṃ samuṭṭhāpeti. Tatrā pi ojā aññaṃ samuṭṭhāpetī ti evaṃ catasso vā pañca vā pavattiyo ghaṭeti.

Āhārapaccaya-utusamuṭṭhānaṃ nāma āhārasamuṭṭhānā tejodhātu ṭhānappattā utusamuṭṭhānaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatr' āyaṃ āhāro āhārasamuṭṭhānānaṃ janako hutvā paccayo hoti. Sesānaṃ nissay'-āhāra-atthi-avigatavasenā ti evaṃ āhārajarūpassa nibbatti passitabbā.

Utujesu pi utu, utusamuṭṭhānaṃ, utupaccayaṃ, utupaccaya-utusamaṭṭhānaṃ, utupaccaya-āhārasamuṭṭhānānan ti esa vibhāgo veditabbo.

Tattha *utu* nāma catusamuṭṭhānā tejodhātu, uṇha-utusīta-utū ti evaṃ pan' esa duvidho hoti.

Utusamuṭṭhānaṃ nāma catusamuṭṭhāno utu upādinnakaṃ, paccayaṃ labhitvā ṭhānappatto sarīre rūpaṃ samuṭṭhāpeti,

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[1] *Tikapaṭṭhāna.* [2] Cf. *Sum. V.* i, 113.

taṃ saddanavakaṃ, ākāsadhātu, lahutā, mudutā, kammaññatā, upacayo, santatī ti paṇṇarasavidhaṃ hoti.

Utupaccayaṃ nāma utu catusamuṭṭhānikarūpānaṃ pavattiyā ca vināsassa ca paccayo hoti.

Utupaccaya-utusamuṭṭhānaṃ nāma utusamuṭṭhānā tejodhātu ṭhānappattā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi utu aññan ti evaṃ dīgham pi addhānaṃ anupādinnapakkhe ṭhatvā pi utusamuṭṭhānaṃ pavattati yeva.

Utupaccaya-āhārasamuṭṭhānaṃ nāma utusamuṭṭhānā ṭhānappattā ojā aññaṃ ojaṭṭhamakaṃ samuṭṭhāpeti. Tatrā pi ojā aññan ti evaṃ dasa-dvādasavāre pavattiṃ ghaṭeti. Tatr' āyaṃ utu utusamuṭṭhānānaṃ janako hutvā paccayo hoti. Sesānaṃ nissaya-atthi-avigatavasenā ti evaṃ utujarūpassa nibbatti passitabbā.

Evan hi rūpassa nibbattiṃ passanto kālena rūpaṃ sammasati nāma.

[*Arūpasammasananayo*]

Yathā ca rūpaṃ sammasantena rūpassa, evaṃ *arūpaṃ* sammasantena pi arūpassa nibbatti passitabbā. Sā ca kho ekāsīti lokiyacittuppādavasen' eva; seyyathīdaṃ: idaṃ hi arūpaṃ nāma purimabhave āyūhitakammavasena paṭisandhiyaṃ tāva ekūnavīsati cittuppādappabhedaṃ nibbattati. Nibbattanākāro pan' assa Paṭiccasamuppādaniddese[1] vuttanayen' eva veditabbo. Tad-eva paṭisandhicittassa anantaracittato paṭṭhāya bhavaṅgavasena āyupariyosāne cutivasena. Yaṃ tattha kāmāvacaraṃ, taṃ chasu dvāresu balavārammaṇe tadārammaṇavasena. Pavatte pana asambhinnattā cakkhussa āpāthagatattā rūpānaṃ ālokasannissitaṃ manasikārahetukaṃ cakkhuviññāṇaṃ nibbattati saddhiṃ sampayuttadhammehi, cakkhuppasādassa hi ṭhitikkhaṇe ṭhitippattam eva rūpaṃ cakkhuṃ ghaṭṭeti.[2] Tasmiṃ ghaṭṭite dvikkhattuṃ bhavaṅgaṃ uppajjitvā nirujjhati. Tato tasmiṃ yeva ārammaṇe kiriyamanodhātu āvajjanakiccaṃ sādhayamānā uppajjati. Tad-anantaraṃ tad-eva rūpaṃ passamānaṃ kusalavipākaṃ akusalavipākaṃ vā cakkhuviñ-

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[1] Chapter XVII.

[2] *So all editions ; hitherto* S^{bh} *have read* ghaṭeti.

ñāṇaṃ. Tato tad-eva rūpaṃ sampaṭicchamānā vipākamanodhātu. Tato tad-eva rūpaṃ santīrayamānā vipākāhetukamanoviññānadhātu. Tato tad-eva rūpaṃ vavatthāpayamānā kiriyāhetukamanoviññāṇadhātu upekkhāsahagatā. Tato paraṃ kāmāvacarakusalākusalakiriyacittesu ekaṃ vā upekkhasahagatāhetukaṃ cittaṃ pañca satta vā javanāni. Tato kāmāvacarasattānam ekādasasu tadārammaṇacittesu javavanānurūpaṃ yaṃ kiñci tadārammaṇan ti esa nayo sesadvāresu pi; manodvāre pana mahaggatacittāni pi uppajjantī ti. Evaṃ chasu dvāresu arūpassa nibbatti passitabbā. Evaṃ hi arūpassa nibbattiṃ passanto kālena arūpaṃ sammasati nāma.

[*Tilakkhaṇāropanaṃ* (a) *rūpasattakavasena*]

Evaṃ kālena rūpaṃ, kālena arūpaṃ sammasitvā pi tilakkhaṇaṃ āropetvā anukkamena paṭipajjamāno eko paññābhāvanaṃ sampādeti.

Aparo rūpasattaka-arūpasattakavasena tilakkhaṇaṃ āropetvā sankhāre sammasati. Tattha ādānanikkhepanato, vayo-vuḍḍhatthangamito, āhāramayato, utumayato, kammajato, cittasamuṭṭhānato, dhammatārūpato ti imehi ākārehi āropetvā sammasanto rūpasattakavasena āropetvā sammasati nāma. Ten' āhu Porāṇā:—

Ādānanikkhepanato vayo-vuḍḍhatthagāmito,
āhārato ca ututo kammato cā pi cittato,
dhammatārūpato satta vitthārena vipassatī ti.

Tattha *ādānan* ti paṭisandhi. *Nikkhepanan* ti cuti. Iti yogāvacaro imehi ādānanikkhepehi ekaṃ vassasataṃ paricchinditvā sankhāresu tilakkhaṇaṃ āropeti. Kathaṃ? Etth' antare sabbe sankhārā aniccā. Kasmā? Uppādavayappavattito vipariṇāmato tāva kālikato niccapaṭikkhepato ca. Yasmā pana uppannā sankhārā ṭhitiṃ pāpuṇanti, ṭhitiyaṃ jarāya kilamanti, jaraṃ patvā avassaṃ bhijjanti, tasmā abhiṇhasampaṭipīḷanato dukkhamato dukkhavatthuto sukhapaṭikkhepato ca dukkhā. Yasmā ca uppannā sankhārā ṭhitiṃ mā pāpuṇantu, ṭhānappattā mā jīrantu, jarappattā mā bhijjantū ti imesu tīsu ṭhānesu kassaci vasavattibhāvo n' atthi. Suññā ten' eva vasavattanākārena; tasmā suññato assāmikato avasavattito attapaṭikkhepato ca anattā.

Evaṃ ādānanikkhepanavasena vassasataparicchinne rūpe tilakkhaṇaṃ āropetvā tato paraṃ *vayo-vuḍḍhatthaṅgamanato* āropeti. Tattha vayo-vuḍḍhatthaṅgamo nāma vayavasena vuḍḍhassa vuḍḍhitassa rūpassa atthaṅgamo: tassa vasena tilakkhaṇaṃ āropetī ti attho. Kathaṃ? So tam eva vassasataṃ paṭhamavayena majjhimavayena pacchimavayenā ti tīhi vayehi paricchindati. Tattha ādito tettiṃsa vassāni paṭhamavayo nāma; tato catuttiṃsa majjhimavayo nāma; tato tettiṃsa pacchimavayo nāmā ti: iti imehi tīhi vayehi paricchinditvā paṭhamavaye pavattaṃ rūpaṃ majjhimavayaṃ appatvā tatth' eva nirujjhati. Tasmā taṃ aniccaṃ; yad-aniccaṃ, taṃ dukkhaṃ; yaṃ dukkhaṃ, tad-anattā. Majjhimavaye pavattarūpam pi pacchimavayaṃ appatvā tatth' eva nirujjhati. Tasmā tam pi aniccaṃ, dukkhaṃ, anattā. Pacchimavaye tettiṃsa vassāni pavattarūpam pi maraṇato paraṃ gamanasamatthaṃ nāma n' atthi; tasmā tam pi: aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti. Evaṃ paṭhamavayādivasena vayo-vuḍḍhatthaṅgamato tilakkhaṇaṃ āropetvā puna mandadasakaṃ khiḍḍadasakaṃ,[1] vaṇṇadasakaṃ, baladasakaṃ, paññādasakaṃ, hānidasakaṃ, pabbhāradasakaṃ, vaṅkadasakaṃ,[2] momūhadasakaṃ, sayanadasakan ti imesaṃ dasannaṃ dasakānaṃ vasena vayovuḍḍhatthaṅgamato tilakkhaṇaṃ āropeti.

Tattha dasakesu tāva vassasatajīvino puggalassa paṭhamāni dasa vassāni *mandadasakaṃ* nāma; tadā hi so mando hoti capalo kumārako. Tato parāni dasa *khiḍḍādasakaṃ* nāma; tadā hi so khiḍḍarati bahulo hoti. Tato parāni dasa *vaṇṇadasakaṃ* nāma; tadā hi 'ssa vaṇṇāyatanaṃ vepullaṃ pāpuṇāti. Tato parāni dasa *baladasakaṃ* nāma; tadā hi 'ssa balañ ca thāmo ca vepullaṃ pāpuṇāti. Tato parāni dasa *paññādasakaṃ* nāma; tadā hi 'ssa paññā suppatiṭṭhitā hoti; pakatiyā kira dubbalapaññassa[3] pi tasmiṃ kāle appamattakā paññā[4] uppajjati yeva. Tato parāṇi dasa *hānidasakaṃ* nāma; tadā hi 'ssa khiḍḍārati vaṇṇabalapaññā parihāyanti. Tato parāni dasa *pabbhāradasakaṃ* nāma; tadā hi 'ssa atta-

[1] B[hm] khiṭṭa°. [2] S[h] pavaṅka°.
[3] S[h] duppaññassā pi. [4] S[h] *adds* pi.

bhāvo purato pabbhāro hoti. Tato parāni dasa *vankadasakaṃ*[1] nāma; tadā hi 'ssa attabhāvo, nangalakoṭi viya, vanko hoti. Tato parāni dasa *momūhadasakaṃ* nāma; tadā hi so momūho hoti, kataṃ kataṃ pamussati. Tato parāni dasa *sayanadasakaṃ* nāma, vassasatiko hi sayanabahulo va hoti.

Tatr' āyaṃ yogī etesaṃ dasakānaṃ vasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropetuṃ iti paṭisañcikkhati:—paṭhamadasake pavattarūpaṃ dutiyadasakaṃ appatvā tatth' eva nirujjhati, tasmā taṃ aniccaṃ dukkham anattā. Dutiyadasake . . . pe . . . navamadasake pavattarūpaṃ dasamadasakaṃ appatvā tatth' eva nirujjhati, dasamadasake pavattarūpaṃ punabbhavaṃ appatvā idh' eva nirujjhati, tasmā tam pi aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti.

Evaṃ dasakavasena vayo-vuḍḍhatthangamato tilakkhaṇam āropetvā, puna tad eva vassasataṃ pañcavassavasena vīsati koṭṭhāse katvā vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropeti. Kathaṃ? So hi iti paṭisañcikkhati:—paṭhame vassapañcake pavattarūpaṃ dutiyaṃ vassapañcakaṃ appatvā tatth' eva nirujjhati, tasmā taṃ aniccaṃ dukkham anattā ti. Dutiye vassapañcake pavattarūpaṃ, tatiyaṃ . . . pe . . . ekūnavīsatim ev' assa pañcake pavattarūpaṃ vīsatimaṃ vassapañcakaṃ appatvā tatth' eva nirujjhati. Vīsatime vassapañcake pavattarūpaṃ maraṇato paraṃ gamanasamatthaṃ nāma n' atthi; tasmā tam pi aniccaṃ dukkham anattā ti.

Evaṃ vīsati koṭṭhāsavasena vayo-vuḍḍhatthangamato tilakkhaṇaṃ āropetvā puna pañcavīsati koṭṭhāse katvā catunnaṃ catunnaṃ vassānaṃ vasena āropeti. Tato[2] tettiṃsa koṭṭhāse katvā tiṇṇaṃ tiṇṇaṃ vassānaṃ vasena paññāsa koṭṭhāse katvā dvinnaṃ dvinnaṃ vassānaṃ vasena sataṃ koṭṭhāse katvā ekekavassavasena, tato ekaṃ vassaṃ tayo koṭṭhāse katvā vassāna-hemanta-gimhesu tīsu utūsu ekeka-utuvasena tasmiṃ vayo-vuḍḍhatthangamarūpe tilakkhaṇaṃ āropeti. Kathaṃ? Vassāne catumāsaṃ pavattarūpaṃ hemantaṃ appatvā tatth' eva niruddhaṃ, hemante pavattarūpaṃ gimhaṃ appatvā tatth' eva niruddhaṃ, gimhe pavattarūpaṃ puna vassānaṃ appatvā tatth' eva niruddhaṃ; tasmā tam

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[1] S^h pavanka°. [2] S^h Tathā.

aniccaṃ dukkham anattā ti. Evaṃ āropetvā puna ekaṃ vassaṃ cha koṭṭhāse katvā vassāne dvemāsaṃ pavattarūpaṃ saradaṃ appatvā tatth' eva niruddhaṃ, sarade pavattarūpaṃ hemantaṃ . . . pe . . . hemante pavattarūpaṃ sisiraṃ, sisire pavattarūpaṃ vassantaṃ, vassante pavattarūpaṃ gimhaṃ. Gimhe pavattarūpaṃ puna vassānaṃ appatvā tatth' eva niruddhaṃ; tasmā aniccaṃ dukkham anattā ti. Evaṃ tasmiṃ vayo-vuḍḍhatthaṅgamarūpe tilakkhaṇaṃ āropeti. Evaṃ āropetvā tato kāḷajuṇhavasena kāḷe pavattarūpaṃ juṇhaṃ appatvā, juṇhe pavattarūpaṃ kāḷaṃ appatvā tatth' eva niruddhaṃ; tasmā aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti. Tato rattindivavasena rattiṃ pavattarūpaṃ divasaṃ appatvā tatth' eva niruddhaṃ, divasaṃ pavattarūpam pi rattiṃ appatvā tatth' eva niruddhaṃ; tasmā aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti. Tato tad-eva rattindivaṃ pubbaṇhādivasena cha koṭṭhāse katvā pubbaṇhe pavattarūpaṃ majjhaṇhaṃ appatvā, majjhaṇhe pavattarūpaṃ sāyaṇhaṃ, sāyaṇhe pavattarūpaṃ paṭhamayāmaṃ, paṭhamayāme pavattarūpaṃ majjhimayāmaṃ, majjhimayāme pavattarūpaṃ pacchimayāmaṃ appatvā tatth' eva niruddhaṃ, pacchimayāme pavattarūpaṃ puna pubbaṇhaṃ appatvā tatth' eva niruddhaṃ; tasmā aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti.

Evaṃ āropetvā puna tasmiṃ yeva rūpe abhikkama-paṭikkama-ālokana-vilokana-samiñjana-pasāraṇavasena atikkame pavattarūpaṃ paṭikkamaṃ appatvā tatth' eva nirujjhati, paṭikkame pavattarūpaṃ ālokanaṃ, ālokane pavattarūpaṃ vilokanaṃ, vilokane pavattarūpaṃ samiñjanaṃ, samiñjane pavattarūpaṃ pasāraṇaṃ appatvā tatth' eva nirujjhati; tasmā aniccaṃ dukkham anattā ti tilakkhaṇaṃ āropeti.

Tato ekapadavāraṃ uddharaṇa-atiharaṇa-vītiharaṇa-vossajjana-sannikkhepana-sannirujjhanavasena cha koṭṭhāse karoti.

Tattha *uddharaṇaṃ* nāma pādassa bhūmito ukkhipanaṃ. *Atiharaṇaṃ* nāma purato haraṇaṃ. *Vītiharaṇaṃ* nāma khāṇukaṇṭakadīghajāti-ādisu kiñcid-eva disvā ito cito ca pādasañcāraṇaṃ.[1] *Vossajjanaṃ* nāma pādassa heṭṭhā oro-

[1] Sh ˘caranam.

panaṃ. *Sannikkhepanaṃ* nāma paṭhavītale ṭhapanaṃ. *Sannirujjhanaṃ* nāma puna pāduddharaṇakāle pādassa pathaviyā saddhiṃ abhinippīḷanaṃ.

Tattha uddharaṇe paṭhavīdhātu āpodhātū ti dvedhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā atiharaṇa-vītiharaṇesu. Vossajjane tejodhātu vāyodhātū ti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā sannikkhepana-sannirujjhaṇesu. Evaṃ cha kotthāse katvā, tesaṃ vasena tasmiṃ vayovuḍḍhatthangamarūpe tilakkhaṇaṃ āropeti. Kathaṃ? So iti paṭisañcikkhati:—yā uddharaṇe pavattā dhātuyo, yoni ca tad-upādāya rūpāni, sabbe te dhammā atiharaṇaṃ appatvā etth' eva nirujjhanti; tasmā aniccā dukkhā anattā; tathā atiharaṇe pavattā vītiharaṇaṃ, vītiharaṇe pavattā vossajjanaṁ vossajjane pavattā sannikkhepanaṃ, sannikkhepane pavattā sannirujjhanaṃ appatvā tatth' eva nirujjhanti. Iti tattha tattha uppannā itaraṃ itaraṃ koṭṭhāsaṃ appatvā tattha tatth' eva pabbaṃ pabbaṃ sandhi sandhi odhi odhi[1] hutvā, tattakapāle pakkhittatilā viya, taṭataṭāyantā sankhārā bhijjanti; tasmā aniccā dukkhā anattā ti. Tass' evaṃ pabbapabbagate sankhāre vipassato, rūpasammasanaṃ sukhumaṃ hoti.

Sukhumatte ca pan' assa idaṃ opammaṃ:—eko kira dārutiṇukkādisu kataparicayo adiṭṭhapubbapadīpo paccantavāsiko nagaram āgamma antarāpaṇe jalamānaṃ padīpaṃ disvā ekaṃ purisaṃ pucchi: ambho! kiṃ nām' etaṃ evaṃ manāpan ti? Tam evaṃ so āha: kim ettha manāpaṃ? Padīpo nām' esa, telakkhayena vaṭṭikkhayena ca gatamaggo pi'ssa na paññāyissatī ti. Tam añño evam āha: idaṃ oḷārikaṃ, imissā hi vaṭṭiyā anupubbena ḍayhamānāya tatiyabhāge tatiyabhāge jālā itarītaraṃ padesaṃ appatvā va nirujjhissatī ti. Tam añño evam āha: idam pi oḷārikaṃ, imissā hi angulangulantare vuḍḍhangulavuḍḍhangulantare tantumhi tantumhi aṃsumhi aṃsumhi jālā itarītaraṃ aṃsuṃ appatvā va nirujjhissatī ti. Aṃsuṃ pana muñcitvā na sakkā jālaṃ paññāpetun ti.

[1] Sh pabbaṃ pabbam sandhisandhiṃ odhi-odhim.

Tattha telakkhayena vaṭṭikkhayena ca padīpassa gatamaggo pi na paññāyissatī ti purisassa ñāṇaṃ viya yogino ādānanikkhepanato vassasatena paricchinnarūpe tilakkhaṇāropanaṃ. Vaṭṭiyā tatiyabhāge tatiyabhāge jālā itarītaraṃ padesaṃ appatvā va nirujjhissatī ti purisassa ñāṇaṃ viya yogino vassasatassa tatiyakoṭṭhāsaparicchinne vayovuḍḍhatthangamarūpe tilakkhaṇāropanaṃ. Angulangulantare jālā itarītaraṃ appatvā va nirujjhissatī ti purisassa ñāṇaṃ viya yogino dasavassa-pañcavassa-catuvassa-tivassa-dvivassa-ekavassa paricchinne rūpe tilakkhaṇāropanaṃ. Aḍḍhangulaḍḍhangulantare jālā itarītaraṃ appatvā va nirujjhissatī ti purisassa ñāṇaṃ viya yogino ekeka-utuvasena ekaṃ vassaṃ tidhā chadhā ca vibhajitvā catumāsa-dvimāsa-paricchinne rūpe tilakkhaṇāropanaṃ. Tantumhi tantumhi jālā itarītaraṃ appatvā va nirujjhissatī ti purisassa ñāṇaṃ viya yogino kāḷajuṇhavasena rattidivavasena ca ekarattidivaṃ cha koṭṭhāse katvā pubbaṇhādivasena ca paricchinne rūpe tilakkhaṇāropanaṃ. Aṃsumhi aṃsumhi jālā itarītaraṃ appatvā va nirujjhissatī ti purisassa ñāṇaṃ viya yogino abhikkamādivasena c' eva uddharaṇādisu ca ekekakoṭṭhāsavasena paricchinne rūpe tilakkhaṇāropanan ti.

So evaṃ nānākārehi vayo-vuḍḍhatthangamarūpe tilakkhaṇaṃ āropetvā, puna tad-eva rūpaṃ visankharitvā āhāramayādivasena cattāro koṭṭhāse katvā ekekakoṭṭhāse tilakkhaṇaṃ āropeti. Tatr' āssa āhāramayaṃ rūpaṃ chātasuhitavasena pākaṭaṃ hoti. Chātakāle samuṭṭhitaṃ rūpaṃ hi jhattaṃ[1] hoti kilantaṃ, jhāmakhāṇuko viya, angārapacchiyaṃ nilīnakāko viya ca, dubbaṇṇaṃ dussaṇṭhitaṃ; suhitakāle samuṭṭhitaṃ dhātaṃ pīṇitaṃ mudu siniddhaṃ phassavantaṃ hoti. So taṃ pariggahetvā chātakāle pavattarūpaṃ suhitakālaṃ appatvā etth' eva nirujjhati; suhitakāle samuṭṭhitaṃ pi chātakālaṃ appatvā etth' eva nirujjhati; tasmā taṃ aniccaṃ dukkhaṃ anattā ti evaṃ tattha tilakkhaṇaṃ āropeti.

Utumayaṃ sītuṇhavasena pākaṭaṃ hoti. Uṇhakāle samuṭṭhitaṃ rūpañ hi jhattaṃ[1] hoti, kilantaṃ dubbaṇṇaṃ.

[1] S[h] vijhattaṃ. B[hm] jattaṃ.

Sīta-utunā samuṭṭhitaṃ rūpaṃ dhātaṃ pīṇitaṃ mudu siniddhaṃ phassavantaṃ[1] hoti. So taṃ pariggahetvā uṇhakāle pavattarūpaṃ sītakālaṃ appatvā etth' eva nirujjhati; sītakāle pavattarūpaṃ uṇhakālaṃ appatvā etth' eva nirujjhati; tasmā taṃ aniccaṃ dukkham anattā ti evaṃ tattha tilakkhaṇaṃ āropeti.

Kammajaṃ āyatanadvāravasena pākaṭaṃ hoti. Cakkhudvārasmiṃ hi cakkhukāyabhāvadasakavasena tiṃsa kammajarūpāni. Upatthambhakāni pana tesaṃ utucittāhārasamuṭṭhānāni catuvīsatī ti catupaṇṇāsa honti; tathā sotaghānajivhādvāresu. Kāyadvāre kāyabhāvadasakavasena c' eva utusamuṭṭhānādivasena ca catucattālīsa. Manodvāre hadayavatthukāyabhāvadasakavasena c' eva utusamuṭṭhānādivasena ca catupaṇṇāsam eva. So sabbam pi taṃ rūpaṃ pariggahetvā cakkhudvāre pavattarūpaṃ sotadvāraṃ appatvā etth' eva nirujjhati; sotadvāre pavattarūpaṃ ghānadvāraṃ—ghānadvāre pavattarūpaṃ jivhādvāraṃ—jivhādvāre pavattarūpaṃ kāyadvāraṃ—kāyadvāre pavattarūpaṃ manodvāraṃ appatvā etth' eva nirujjhati; tasmā taṃ aniccaṃ dukkham anattā ti evaṃ tattha tilakkhaṇaṃ āropeti.

Cittasamuṭṭhānaṃ somanassita-domanassitavasena pākaṭaṃ hoti. Somanassitakāle uppannaṃ hi rūpaṃ siniddhaṃ mudu pīṇitaṃ phassavantaṃ hoti; domanassitakāle uppannaṃ jhattaṃ kilantaṃ dubbaṇṇaṃ hoti. So taṃ pariggahetvā somanassitakāle pavattarūpaṃ domanassitakālaṃ appatvā etth' eva nirujjhati; domanassitakāle pavattarūpaṃ somanassitakālaṃ appatvā etth' eva nirujjhati; tasmā tam pi aniccaṃ dukkham anattā ti evaṃ tattha tilakkhaṇaṃ āropeti.

Tass' evaṃ cittasamuṭṭhānaṃ rūpaṃ pariggahetvā tattha tilakkhaṇaṃ āropayato ayam attho pākaṭo hoti:—

Jīvitaṃ attabhāvo ca sukhadukkhā ca kevalā,
ekacittasamāyutta lahuso vattate khaṇo.

Cullāsīti sahassāni kappaṃ tiṭṭhanti ye marū,
na tveva te pi tiṭṭhanti dvīhi cittehi samohitā.

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[1] *Here* S[bh] *invert order of these two words.*

Ye niruddhā marantassa tiṭṭhamānassa vā idha,
sabb' eva sadisā khandhā gatā appaṭisandhikā.

Anantarā ca ye bhaggā ye ca bhaggā anāgate,
tadantarā niruddhānaṃ vesamaṃ n' atthi lakkhaṇe.

Anibbattena na jāto paccuppannena jīvati,
cittabhangā mato loko paññatti paramatthiyā.

Anidhānagatā bhaggā puñjo n' atthi anāgate,
nibbattā ye pi tiṭṭhanti āragge sāsapūpamā.

Nibbattānañ ca dhammānaṃ bhango nesaṃ purakkhato,
palokadhammā tiṭṭhanti purāṇehi amissitā.

Adassanāto āyanti bhaggā gacchantyadassanaṃ,[1]
vijjuppādo va ākāse uppajjanti vayanti cā ti.

Evaṃ āhāramayādisu tilakkhaṇaṃ āropetvā puna dhammatā-rūpe tilakkhaṇaṃ āropeti. *Dhammatā-rūpaṃ* nāma bahiddhā indriyabaddham aya-loha-tipu-sīsa-suvaṇṇa-rajata-muttā-maṇi-veḷuriya-sankha-silā-pavāḷa-lohitanka-masāragalla-bhūmi-pasāṇa-pabbata-tiṇa-rukkha-latādibhedaṃ vivaṭṭakappato paṭṭhāya uppajjanakarūpaṃ. Tad-assa asokankurādivasena pākaṭaṃ hoti. Asokankuraṃ hi ādito va tanurattaṃ hoti; tato dvīha-tīhaccayena ghanarattaṃ, puna dvīha-tīhaccayena mandarattaṃ; tato taruṇapallavavaṇṇaṃ; tato pariṇatapallavavaṇṇaṃ; tato haritapaṇṇavaṇṇaṃ, tato nīlapaṇṇavaṇṇaṃ, tato[2] nīlapaṇṇavaṇṇakālato paṭṭhāya sabhāgarūpasantati-manuppabandhāpayamānaṃ[3] saṃvaccharamattena paṇḍupalāsaṃ hutvā vaṇṭato chijjitvā patati. So taṃ pariggahetvā tanurattakāle pavattarūpaṃ ghanarattakālaṃ appatvā nirujjhati; ghanarattakāle pavattarūpaṃ mandarattakālaṃ, mandarattakāle pavattarūpaṃ taruṇapallavavaṇṇakālaṃ—taruṇapallavavaṇṇakāle pavattaṃ pariṇatapallavavaṇṇakālaṃ—pariṇatapallavavaṇṇakāle pavattaṃ haritapaṇṇavaṇṇakālaṃ—haritapaṇṇavaṇṇakāle pavattaṃ nīlapaṇṇavaṇṇakālaṃ—nīlapaṇṇavaṇṇakāle pavattaṃ paṇḍupalāsakālaṃ—paṇḍupalāsakāle pavattaṃ vaṇṭato chij-

[1] Bhm gacchantu dassanaṃ. [2] Sh *omits*.
[3] Bhm °baddha°.

jitvā pahanakālam appatvā va nirujjhati; tasmā taṃ aniccaṃ dukkham anattā ti evaṃ tattha tilakkhaṇaṃ āropetvā.

Iminā nayena sabbam pi dhammatā-rūpaṃ sammasati. Evaṃ tāva rūpasattakavasena tilakkhaṇaṃ āropetvā saṅkhāre sammasati.

[*Tilakkhaṇāropanaṃ* (b) *arūpasattakavasena*][1]

Yaṃ pana vuttaṃ; arūpasattakavasenā ti, tattha ayaṃ mātikā:—kalāpato, yamakato, khaṇikato, paṭipāṭito, diṭṭhi-ugghāṭanato, mānasamugghāṭanato, nikanti-pariyādānato ti.

Tattha *kalāpato* ti phassapañcamakā dhammā. Kathaṃ kalāpato sammasatī ti? Idha bhikkhu iti paṭisañcikkhati: ye ime kesā aniccā dukkhā anattā ti sammasane uppannā phassapañcamakā dhammā; ye ca lomā . . . pe . . . matthalungaṃ aniccaṃ dukkham anattā ti sammasane uppannā phassapañcamakā dhammā: sabbe te itarītaraṃ appatvā pabbaṃ pabbaṃ odhi odhi hutvā, tattakapāle pakkhittatilā viya, taṭataṭāyantā vinaṭṭhā;[2] tasmā aniccā dukkhā anattā ti. Ayaṃ tāva visuddhikathāyaṃ nayo. Ariyavaṃsakathāyaṃ pana heṭṭhā rūpasattake sattasu ṭhānesu rūpaṃ aniccaṃ dukkham anattā ti pavattaṃ cittaṃ aparena cittena aniccaṃ dukkham anattā ti sammasanto kalāpato sammasatī ti vuttaṃ, taṃ yuttataraṃ; tasmā sesāni pi ten' eva nayena vibhajissāma.

Yamakato ti idha bhikkhu ādānanikkheparūpaṃ aniccaṃ dukkham anattā ti sammasitvā tam pi cittaṃ aparena cittena aniccaṃ dukkham anattā ti sammasati. Vayo-vuḍḍhatthaṅgamarūpaṃ āhāramayaṃ utumayaṃ kammajaṃ cittasamuṭṭhānaṃ dhammatā-rūpaṃ aniccaṃ dukkham anattā ti sammasitvā tam pi cittaṃ aparena cittena aniccaṃ dukkham anattā ti sammasati. Evaṃ yamakato sammasati nāma.

Khaṇikato ti idha bhikkhu ādānanikkheparūpaṃ aniccaṃ dukkham anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena, tatiyaṃ catutthena, catuttham pañcamena etam pi aniccaṃ dukkham anattā ti sammasati. Vayo-vuḍḍhatthaṅgamarūpaṃ āhāramayaṃ utumayaṃ kam-

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[1] *Above*, p. 613.

[2] Cf. p. 622.

majaṃ cittasamuṭṭhānaṃ dhammatā-rūpaṃ aniccaṃ dukkhaṃ anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena, tatiyaṃ catutthena, catutthaṃ pañcamena etam pi aniccaṃ dukkhaṃ anattā ti sammasati evaṃ rūpapariggahato paṭṭhāya cattāri cattāri sammasanto khaṇikato sammasati nāma.

Paṭipāṭito ti ādānanikkheparūpaṃ aniccaṃ dukkhaṃ anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena, tatiyaṃ catutthena . . . pe . . . dasamaṃ ekādasamena etam pi aniccaṃ dukkhaṃ anattā ti sammasati. Vayovuḍḍhatthaṅgamarūpaṃ āhāramayaṃ utumayaṃ kammajaṃ cittasamuṭṭhānaṃ dhammatā-rūpaṃ aniccaṃ dukkhaṃ anattā ti sammasitvā taṃ paṭhamacittaṃ dutiyacittena, dutiyaṃ tatiyena . . . pe . . . dasamaṃ ekādasamena etam pi aniccaṃ dukkhaṃ anattā ti evaṃ vipassanā-paṭipāṭiyā sakalam pi divasabhāgaṃ sammasituṃ vaṭṭeyya. Yāva dasamacittasammasanā pana rūpakammaṭṭhānam pi arūpakammaṭṭhānam pi paguṇaṃ hoti; tasmā dasame yeva ṭhapetabban ti vuttaṃ. Evaṃ sammasanto paṭipāṭito sammasati nāma.

Diṭṭhi-ugghāṭanato māna-ugghāṭanato[1] *nikanti-pariyādānato* ti imesu tīsu visuṃ sammasananayo nāma n' atthi. Yaṃ pan' etaṃ heṭṭhā rūpaṃ, idha ca arūpaṃ pariggahitaṃ, taṃ passanto rūpārūpato uddhaṃ aññaṃ sattaṃ nāma na passati, sattassa adassanato paṭṭhāya sattasaññā ugghāṭitā hoti, sattasaññaṃ ugghāṭitacittena saṅkhāre parigganhato diṭṭhi n' uppajjati, diṭṭhiyā anuppajjamānāya diṭṭhi-ugghāṭitā nāma hoti. Diṭṭhi-ugghāṭitacittena saṅkhāre pariggaṇhato māno n' uppajjati; māno anuppajjante māno samugghāṭito nāma hoti. Mānasamugghāṭitacittena saṅkhāre pariggaṇhato taṇhā n' uppajjati. Taṇhāya anupajjantiyā nikantipariyādinnā nāma hotī ti. Idaṃ tāva visuddhikathāyaṃ[2] vuttaṃ. Ariyavaṃsakathāyaṃ pana diṭṭhi-ugghāṭanato mānasamugghāṭanato nikanti-pariyādānato ti mātikaṃ ṭhapetvā ayaṃ nayo dassito:—Ahaṃ vipassāmi, mama vipassanā ti gaṇhato hi diṭṭhi-samugghāṭanaṃ nāma na hoti. Saṅkhārā

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[1] *So all edns. See above*, p. 626. [2] *Above*, p. 626.

va sankhāre vipassanti sammasanti vavatthapenti pariggaṇhanti paricchindantī ti gaṇhato pana diṭṭhi-ugghāṭanaṃ nāma hoti. Suṭṭhu vipassāmi, manāpaṃ vipassāmī ti gaṇhato māna-samugghāṭo nāma na hoti. Sankhārā va sankhāre vipassanti sammasanti vavatthapenti pariggaṇhanti paricchindatī ti gaṇhato pana māna-samugghāṭo nāma hoti. Vipassituṃ sakkomī ti vipassanaṃ assādentassa nikanti pariyādānaṃ nāma na hoti. Sankhārā va sankhāre vipassanti sammasanti vavatthapenti pariggaṇhanti paricchindantī ti gaṇhato pana nikanti-pariyādānaṃ nāma hoti. Sace sankhārā attā bhaveyyuṃ, attā ti gahetuṃ vaṭṭeyyuṃ; anattā ca pana attā ti gahitā, tasmā te avasavattanaṭṭhena anattā hutvā abhāvaṭṭhena aniccā, uppādavayapaṭipīḷanaṭṭhena dukkhā ti passato diṭṭhi-ugghāṭanaṃ nāma hoti. Sace sankhārā niccā bhaveyyuṃ, niccā ti gahetuṃ vaṭṭeyyuṃ; aniccā ca pana niccā ti gahitā; tasmā te hutvā abhāvaṭṭhena aniccā, uppādavayapaṭipīḷanatthena dukkhā, avasavattanaṭṭhena anattā ti passato māna-samugghāṭo nāma hoti. Sace sankhārā sukhā bhaveyyuṃ, sukhā ti gahetuṃ vaṭṭeyyuṃ; dukkhā ca pana sukhā ti gahitā; tasmā te uppādavayapaṭipīḷanaṭṭhena dukkhā hutvā abhāvaṭṭhena aniccā, avasavattanaṭṭhena anattā ti passato nikanti-pariyādānaṃ nāma hoti. Evaṃ sankhāre *anattato* passantassa diṭṭhi-samugghāṭanaṃ nāma hoti; *aniccato* passantassa māna-samugghāṭanaṃ nāma hoti; *dukkhato* passantassa nikanti-pariyādānaṃ nāma hoti. Iti ayaṃ vipassanā attano attano ṭhāne yeva tiṭṭhatī ti.

[*Aṭṭhārasa Mahāvipassanā*]

Evaṃ arūpasattakavasenā ti. tilakkhaṇaṃ āropetvā sankhāre sammasati.

Ettāvatā pan' assa rūpakammaṭṭhānam pi arūpakammaṭṭhānam pi paguṇaṃ hoti.

So evaṃ paguṇarūpārūpakammaṭṭhāno yā upari bhangānupassanato paṭṭhāya pahānapariññāvasena sabbākārato pattabbā aṭṭhārasa mahāvipassanā, tāsaṃ idh' eva tāva ekadesaṃ paṭivijjhanto tappaṭipakkhe dhamme pajahati. Aṭṭhārasa mahāvipassanā nāma aniccānupassanādikā paññā. Yāsu aniccānupassanaṃ bhāvento niccasaññaṃ pajahati, dukkhā

nupassanaṃ bhāvento sukhasaññaṃ pajahati, anattānupassanaṃ bhāvento attasaññaṃ pajahati, nibbidānupassanaṃ bhāvento nandiṃ pajahati, virāgānupassanaṃ bhāvento rāgaṃ pajahati, nirodhānupassanaṃ bhāvento samudayaṃ pajahati, paṭinissaggānupassanaṃ bhāvento ādānaṃ pajahati, khayānupassanaṃ bhāvento ghanassaññaṃ pajahati, vayānupassanaṃ bhāvento āyūhanaṃ pajahati, vipariṇāmānupassanaṃ bhāvento dhuvasaññaṃ pajahati, animittānupassanaṃ bhāvento nimittaṃ pajahati, appaṇihitānupassanaṃ bhāvento paṇidhiṃ pajahati, suññatānupassanaṃ bhāvento abhinivesaṃ pajahati, adhipaññādhammavipassanam bhāvento sārādānābhinivesaṃ pajahati, yathābhūtañāṇadassanaṃ bhāvento sammohābhinivesaṃ pajahati, ādīnavānupassanaṃ bhāvento ālayābhinivesaṃ pajahati, paṭisankhānupassanaṃ bhāvento appaṭisankhaṃ pajahati, vivaṭṭānupassanaṃ bhāvento saṃyogābhinivesaṃ pajahati, tāsu yasmā iminā aniccādilakkhaṇattayavasena sankhārā diṭṭhā, tasmā anicca-dukkha-anattānupassanā paṭividdhā honti.

Yasmā ca yā ca aniccānupassanā yā ca animittānupassanā, ime dhammā ekatthā, vyañjanam eva nānaṃ; tathā yā ca dukkhānupassanā yā ca appaṇihitānupassanā, ime dhammā ekatthā, vyañjanam eva nānan ti vuttaṃ,[1] tasmā tā pi paṭividdhā honti. Adhipaññādhammavipassanā pana sabbā pi vipassanā. Yathābhūtañāṇadassanaṃ kankhāvitaraṇavisuddhiyā[2] eva sangahitaṃ: iti idam pi dvayaṃ paṭividdham eva hoti. Sesesu vipassanāñāṇesu kiñci paṭividhaṃ kiñci appaṭividdhaṃ; tesaṃ vibhāgaṃ parato āvikarissāma. Yad eva hi paṭividdhaṃ, taṃ sandhāya idaṃ vuttaṃ: evaṃ paguṇarūpārūpakammaṭṭhāno yā upari bhangānupassanā, tato paṭṭhāya pahānapariññāvasena sabbākārato pattabbā aṭṭhārasa mahāvipassanā, tāsaṃ idh' eva tāva ekadesaṃ paṭivijjhanto tappaṭipakkhe dhamme pajahatī ti.

[*Udayabbayānupassanañāṇaṃ*]

So evaṃ aniccānupassanā-paṭipakkhānaṃ niccasaññādīnaṃ pahānena visuddhañāṇo sammasanañāṇassa pāraṃ gantvā yaṃ taṃ sammasanañāṇānantaraṃ: *paccuppannānaṃ*

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[1] Cf. *Pṭs.* ii, 63 f. [2] Cf. Chapter XIX, p. 604 f.

dhammānaṃ vipariṇāmānupassane paññā udayabbayānupassane ñāṇan ti udayabbayānupassanaṃ vuttaṃ—tassa adhigamāya yogaṃ ārabhati. Ārabhamāno ca sankhepato tāva ārabhati. Tatr' āyaṃ Pāḷi:—*Kathaṃ paccuppannānaṃ dhammānaṃ vipariṇāmānupassane paññā ūdayabbayānupassane ñāṇaṃ? Jātaṃ rūpaṃ paccuppannaṃ; tassa nibbattilakkhaṇaṃ udayo, vipariṇāmalakkhanaṃ vayo, anupassanāñāṇaṃ. Jātā vedanā . . . saññā . . . sankhārā . . . viññāṇaṃ; jātaṃ cakkhu . . . jāto bhāvo paccuppanno; tassa nibbattilakkhaṇaṃ udayo, vipariṇāmalakkhaṇaṃ vayo, anupassanāñāṇan* ti.[1] So iminā Pāḷinayena jātassa nāmarūpassa: nibbattilakkhaṇaṃ jātiṃ uppādaṃ abhinavākāraṃ udayo ti: vipariṇāmalakkhaṇaṃ khayaṃ bhangaṃ vayo ti samanupassati. So evaṃ pajānāti: imassa nāmarūpassa uppattito pubbe anuppannassa rāsi vā nicayo vā n' atthi; uppajjamānassā pi rāsito vā nicayato vā āgamanaṃ nāma n' atthi; nirujjhamānassā pi disā-vidisāgamanaṃ nāma n' atthi; niruddhassā pi ekasmiṃ ṭhāne rāsito nicayato nidhānato avaṭṭhānaṃ nāma n' atthi. Yathā pana vīṇāya vādiyamānāya uppannasaddassa neva uppattito pubbe sannicayo atthi, na uppajjamāno sannicayato[2] āgato, na nirujjhamānassa disāvidisāgamanaṃ atthi, na niruddhā katthaci sannicito tiṭṭhati, atha kho vīṇañ ca upavīṇañ ca purisassa ca tajjaṃ vāyāmaṃ paṭicca ahutvā sambhoti, hutvā paṭiveti, evaṃ sabbe pi rūpārūpino dhammā ahutvā sambhonti, hutvā paṭiventī ti evaṃ sankhepato udayabbayamanasikāraṃ katvā, puna yāni etass' eva udayabbayañāṇassa vibhange:[3] *avijjāsamudayā rūpasamudayo ti paccayasamudayaṭṭhena rūpakkhandhassa udayaṃ passati; taṇhāsamudayā . . . kammasamudayā . . . āhārasamudayā rūpasamudayo ti paccayasamudayaṭṭhena rūpakkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passanto pi rūpakkhandhassa udayaṃ passati. Rūpakkhandhassa udayaṃ passanto imāni pañca lakkhaṇāni passati. . . . Avijjānirodhā rūpanirodho ti paccayanirodhaṭṭhena rupakkhandhassa vayaṃ passati; tanhānirodhā . . . kammanirodhā . . . āhāranirodhā rūpanirodho ti paccayanirodhaṭṭhena rūpakhandhassa vayaṃ*

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[1] *Pṭs.* i, 54. [2] Sh sannicayo. [3] *Pṭs.* i 55 f.

passati. Vipariṇāmalakkhaṇaṃ passanto pi rūpakkhandhassa vayaṃ passati. Rūpakkhandhassa vayaṃ passanto pi imāni pañca lakkhaṇāni passati.

Tathā *avijjāsamudayā vedanāsamudayo ti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati; taṇhāsamudayā . . . kammasamudayā . . . phassasamudayā vedanā samudayo ti paccayasamudayaṭṭhena vedanākkhandhassa udayaṃ passati. Nibbattilakkhaṇaṃ passanto pi vedanākkhandhassa udayaṃ passati. Vedanākkhandhasasa udayaṃ passanto imani pañca lakkhaṇāni passati. Avijjānirodhā . . . taṇhānirodhā . . . kammanirodhā . . . phassanirodhā vedanā nirodho ti paccayanirodhaṭṭhena vedanākkhandhassa vayaṃ passati. Vipariṇāmalakkhaṇaṃ passanto pi vedanākkhandhassa vayaṃ passati. Vedanākkhandhassa vayaṃ passanto imāni pañca lakkhaṇāni passati.*

Vedanākkhandhassa viya ca saññā-saṅkhāra-viññāṇakkhandhānaṃ. Ayaṃ pana viseso:—viññāṇakkhandhassa phassaṭhāne *nāmarūpasamudayā . . . nāmarūpanirodhā* ti evaṃ ekekassa khandhassa udayabbayadassanena dasa dasa katvā paññāsa lakkhaṇāni vuttāni. Tesaṃ vasena evam pi rūpassa udayo, evam pi rūpassa vayo, evam pi rūpaṃ udeti, evam pi rūpaṃ vetī ti *paccayato* c' eva *khaṇato* ca vitthārena manasikāraṃ karoti. Tass' evaṃ manasikaroto iti kir' ime dhammā ahutvā sambhonti, hutvā paṭiventī ti ñāṇaṃ visadataraṃ hoti. Tass' evaṃ paccayato c' eva khaṇato ca dvedhā udayabbayam passanto Sacca-Paṭiccasamuppādanayalakkhaṇabhedā pākaṭā honti.[1]

Yaṃ hi so avijjādisamudayā khandhānaṃ samudayaṃ, avijjādinirodhā ca khandhānaṃ nirodhaṃ passati, idam assa paccayato udayabbayadassanaṃ. Yaṃ pana nibbattilakkhaṇa-vipariṇāmalakkhaṇāni passanto khandhānaṃ udayabbayaṃ passati, idam assa khaṇato udayabbayadassanaṃ; uppattikkhaṇe yeva hi nibbattilakkhaṇaṃ, bhaṅgakkhaṇe ca vipariṇāmalakkhaṇaṃ. Icc' ass' evaṃ *paccayato* c' eva *khaṇato* ca dvedhā udayabbayaṃ passato paccayato udayadassanena samudayasaccaṃ pākaṭaṃ hoti, janakāvabodhato,

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[1] Cf. pp. 495 f., *etc.*; 528, *etc.*

khaṇato udayabbayadassanena dukkhasaccaṃ pākaṭaṃ hoti, jātidukkhāvabodhato, *paccayato* vayadassanena nirodhasaccaṃ pākaṭaṃ hoti, paccayānuppādanena[1] paccayavataṃ anuppādāvabodhato, *khaṇato* vayadassanena dukkhasaccaṃ eva pākaṭaṃ hoti maraṇadukkhāvabodhato. Yañ c' assa udayabbayadassanaṃ, maggo c' āyaṃ lokiko ti maggasaccaṃ pākaṭaṃ hoti, tatra[2] sammohavighātato. *Paccayato* c' assa udayadassanena anulomapaṭiccasamuppādo pākaṭo hoti: *imasmiṃ sati idaṃ hotī* ti[3] avabodhato. *Paccayato* vayadassanena paṭilomapaṭiccasamuppādo pākaṭo hoti: *imassa nirodhā idaṃ nirujjhatī* ti[3] avabodhato. *Khaṇato* pana udayabbayadassanena paṭiccasamuppannā dhammā pākaṭā honti; sankhatalakkhaṇāvabodhato—udayabbayavanto hi sankhatā—te ca paṭiccasamuppannā ti. *Paccayato* c' assa udayadassanena ekattanayo pākaṭo hoti; hetuphalasambandhena santānassa anupacchedāvabodhato. Atha suṭṭhutaraṃ ucchedadiṭṭhiṃ pajahati. *Khaṇato* udayadassanena nānattanayo pākaṭo hoti, navanavānaṃ uppādāvabodhato. Atha suṭṭhutaraṃ sassatadiṭṭhiṃ pajahati. *Paccayato* c' assa udayabbayadassanena avyāpāranayo pākaṭo hoti, dhammānaṃ avasavattibhāvāvabodhato. Atha suṭṭhutaraṃ attadiṭṭhiṃ pajahati. Paccayato pana udayadassanena evaṃ dhammatānayo pākaṭo hoti, paccayānurūpena phalassa uppādāvabodhato. Atha suṭṭhutaraṃ akiriyadiṭṭhiṃ pajahati. *Paccayato* c' assa udayadassanena anattalakkhaṇaṃ pākaṭaṃ hoti, dhammānaṃ nirīhakattapaccayapaṭibandhavuttitāvabodhato. *Khaṇato* udayabbayadassanena aniccalakkhaṇaṃ pākaṭaṃ hoti, hutvā abhāvāvabodhato pubbantāparantavivekāvabodhato ca. Dukkhalakkhaṇam pi pākaṭaṃ hoti, udayabbayehi patipīḷanāvabodhato. Sabhāvalakkhaṇam pi pākaṭaṃ hoti, udayabbayaparicchinnāvabodhato. Sabhāvalakkhaṇe sankhatalakkhaṇassa tāvakālikattam pi pākaṭaṃ hoti, udayakkhaṇe vayassa, vayakkhaṇe ca udayassa abhāvāvabodhato ti. Tass' evaṃ pākaṭībhūtasaccasamuppādanayalakkhaṇabhedassa: evaṃ kira nām' ime dhammā anuppannapubbā uppajjanti, uppannā nirujjhantī ti niccanavā

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[1] Sh °pādena. [2] Sh tattha. [3] *M.* ii, 32; *S.* ii, 28, *etc.*

va hutvā saṅkhārā uṭṭhahanti.[1] Na kevalañ ca niccanavā, suriyuggamane ussāvabindu[2] viya, udakabubbuḷo[3] viya, udake daṇḍarāji viya,[4] āragge sāsapo viya,[5] vijjuppādo viya ca parittaṭṭhāyino. Māyā[6]-marīci[7]-supinanta-alātacakka-gandhabbanagara-pheṇa[8]-kadali[9]-ādayo viya assārā nissārā cā ti pi upaṭṭhahanti. Ettāvatā 'nena vayadhammam eva uppajjati, uppannañ ca vayaṃ upetī ti iminā ākārena samapaññāya lakkhaṇāni paṭivijjhitvā ṭhitaṃ udayabbayānupassanaṃ nāma[10] taruṇavipassanā ñāṇaṃ adhigataṃ hoti, yassa adhigamā āraddhavipassako ti saṅkhaṃ gacchati.

[*Vipassanūpakkilesā*]

Ath' assa imāya taruṇavipassanāya āraddhavipassakassa dasa vipassanūpakkilesā uppajjanti. Vipassanūpakkilesā hi paṭivedhappattassa ariyasāvakassa c' eva vippaṭipannakassa ca nikkhittakammaṭṭhānassa kusītapuggalassa n' uppajjanti; sammāpaṭipannakassa pana yuttapayuttassa āraddhavipassakassa kulaputtassa uppajjanti yeva. Katame pana te dasa upakkilesā ti?

Obhāso, ñāṇaṃ, pīti, passaddhi, sukhaṃ, adhimokkho, paggaho, upaṭṭhānaṃ, upekkhā, nikantī ti. Vuttaṃ h' etaṃ:—*kathaṃ dhammuddhaccaviggahitamānasaṃ hoti? Aniccato manasikaroto: obhāso uppajjati; obhāso dhammā ti obhāsaṃ āvajjati, tato vikkhepo uddhaccaṃ. Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti; dukkhato . . . anattato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Tathā aniccato manasikaroto: ñāṇaṃ uppajjati, . . . pīti . . . passaddhi . . . sukhaṃ . . . adhimokkho . . . paggaho . . . upaṭṭhānaṃ . . . upekkhā . . . nikanti uppajjati; nikanti dhammo ti nikanti āvajjati. Tato vikkhepo uddhaccaṃ. Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathā-*

[1] S[b] upaṭṭhahanti. [2] *A.* iv, 137; *Jāt.* iv, 122.
[3] B[hm] °pupphuḷo. *S.* iii, 141; *A.* iv, 137; *Dhp.* ver. 170.
[4] *A.* iv, 137. [5] *Sn.* ver. 625; *Dhp.* ver. 407.
[6] *S.* iii, 141 f. [7] *Sn.* ver. 807.
[8] *Dhp.* ver. 46. [9] *S.* i, 154; ii, 241; *A.* ii, 73.
[10] B[m] *inserts* paṭhamaṃ.

bhūtaṃ nappajānāti; . . . dukkhato . . . anattato upaṭṭhānaṃ yathābhūtaṃ nappajānātī ti.[1]

Tattha *obhāso* ti vipassanobhāso. Tasmiṃ uppanne yogāvacaro: na vata me ito pubbe evarūpo obhāso uppannapubbo! Addhā maggappatto 'smi! Phalapatto 'smī ti amaggam eva maggo ti aphalam eva ca phalan ti gaṇhāti. Tassa amaggaṃ maggo ti aphalaṃ phalan ti gaṇhato vipassanāvīthi ukkantā nāma hoti. So attano mūlakammaṭṭhānaṃ vissajjetvā obhāsam eva assādento nisīdati. So kho pan' āyaṃ obhāso kassaci bhikkhuno pallankaṭṭhānamattam eva obhāsento uppajjati, kassaci anto gabbhaṃ, kassaci bahi gabbham pi, kassaci sakalavihāraṃ, gāvutaṃ, addhayojanaṃ, yojanaṃ, dviyojanaṃ, tiyojanaṃ . . . pe . . . kassaci pathavītalato yāva Akaniṭṭhabrahmalokā ekālokaṃ kurumāno; Bhagavato pana dasa sahassilokadhātuṃ obhāsento udapādi. Evam eva attatāya c' assa idaṃ vatthu:—Cittalapabbate kira dvikuḍḍagehassa[2] anto dve therā nisīdiṃsu. Taṃ divasañ ca Kālapakkhuposatho hoti, meghapaṭalacchannā disā, rattibhāge caturangasamannāgataṃ tamaṃ pavattati. Ath' eko thero āha:—bhante, mayhaṃ idāni cetiyangaṇamhi sīhāsane pañcavaṇṇāni kusumāni paññāyantī ti. Taṃ itaro āha: anacchariyaṃ, āvuso, kathesi. Mayhaṃ pan' etarahi mahāsamuddamhi yojanaṭṭhāne macchakacchapā paññāyantī ti. Ayaṃ pana vipassanūpakkileso yebhuyyena samathavipassanālābhino uppajjati. So samāpattivikkhambhitānaṃ kilesānaṃ asamudācārato arahā: ahan ti cittaṃ uppādeti, Uccavālikavāsī[3] Mahānāgatthero viya Hankanakavāsī Mahādattatthero viya Cittalapabbate Nikapennakapadhānagharavāsī[4] Cūḷasumanatthero viya ca.

Tatridaṃ ekavatthu paridīpanaṃ:—Tāḷankaravāsī[5] Dhammadinnatthero kira nāma eko pabhinnapaṭisambhido mahākhīṇāsavo mahato bhikkhusanghassa ovādadāyako ahosi. So ekadivasaṃ attano divāṭṭhāne nisīditvā: kiṃ nu kho amhākaṃ ācariyassa Uccavāḷikavāsī[3] Mahānāgattherassa

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[1] *Pts.* ii, 100 f. [2] Bhm °kuṭṭa°. [3] Bhm Uccavālankavāsī.
[4] Bhm Ninkāravaṇṇakapadhāna°; Sb Nikapenakapadh°.
[5] Bhm Vāla°.

samaṇabhāvakiccaṃ matthakapattaṃ, no ti? āvajjanto, puthujjanabhāvam ev' assa disvā: mayi agacchante puthujjanakālakiriyam eva karissatī ti ca ñatvā iddhiyā vehāsaṃ uppatitvā divāṭṭhāne nisinnassa therassa samīpe orohitvā vanditvā vattaṃ dassetvā ekamantaṃ nisīdi. Kiṃ, āvuso Dhammadinna, akāle āgato sī ti ca vutte: pañhaṃ, bhante, pucchituṃ āgato 'smī ti āha. Tato: pucch', āvuso, jānamānā kathayissāmā ti vutte pañhā sahassaṃ pucchi. Thero pucchitapucchitaṃ asajjamāno va kathesi. Tato: atitikkhaṃ vo, bhante, ñāṇaṃ! Kadā tumhe pi ayaṃ dhammo adhigato ti? vutte: ito saṭṭhivassakāle, āvuso ti āha. Samādhiṃ, bhante, vaḷañjethā ti: nayidaṃ, āvuso, bhāriyan ti: tena hi, bhante, ekaṃ hatthiṃ māpethā ti. Thero sabbasetaṃ hatthiṃ māpesi. Idāni, bhante, yathā ayaṃ hatthi añcitakaṇṇo pasāritanaṅguṭṭho soṇḍaṃ mukhe pakkhipitvā bheravaṃ koñcanādaṃ karonto tumhākaṃ abhimukho āgacchati, tathā nam karothā ti. Thero tathā katvā vegena āgacchato hatthissa bheravaṃ ākāraṃ disvā uṭṭhāya palāyituṃ āraddho. Tam enaṃ khīṇāsavatthero hatthaṃ pasāretvā cīvarakaṇṇe gahetvā: bhante, khīṇāsavassa sārajjaṃ nāma hotī ti āha. So tamhi kāle attano puthujjanabhāvaṃ ñatvā: avassayo me, āvuso Dhammadinna, hotī ti vatvā pādamūle ukkuṭikaṃ nisīdi. Bhante, tumhākaṃ avassayo bhavissām' icc' ev' āhaṃ āgato, mā cintayitthā ti kammaṭṭhānaṃ kathesi. Thero kammaṭṭhānaṃ gahetvā caṅkamaṃ āruyha tatiye padavāre aggaphalaṃ arahattaṃ pāpuṇi. Thero kira dosacarito ahosi. Evarūpā bhikkhū obhāse kampanti.

Ñāṇan ti vipassanāñāṇaṃ. Tassa kira rūpārūpadhamme tulayantassa tīrayantassa[1] vissaṭṭha Indavajiram iva avihatavegaṃ tikhīṇaṃ sūraṃ ativisadaṃ ñāṇaṃ uppajjati.

Pīti ti vipassanāpīti. Tassa kira tasmiṃ samaye khuddakā pīti, khaṇikā pīti, okkantikā pīti, ubbegā pīti, pharaṇā pītī ti ayaṃ pañcavidhā pīti sakalasarīraṃ pūrayamānā uppajjati.[2]

Passaddhī ti vipassanāpassaddhi. Tassa kira tasmiṃ samaye rattiṭṭhāne vā divāṭṭhāne vā nisinnassa kāyacittānaṃ

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[1] Bhm tīrentassa. [2] *Above*, p. 143 f.; *Asl.* p. 115 f.

neva daratho, na gāravaṃ, na kakkhaḷatā, na akammaññatā, na gelaññaṃ, na vaṅkatā hoti; atha kho pan' assa kāyacittāni passaddhāni, lahūni, mudūni, kammaññāni, suvisadāni, ujukāni yeva honti. So imehi passaddhādīhi anuggahitakāyacitto tasmiṃ samaye amānusiṃ nāma ratiṃ anubhavati, taṃ sandhāya vuttaṃ:—

Suññāgāraṃ paviṭṭhassa santacittassa bhikkhuno,
amānusī ratī hoti sammā dhammaṃ vipassato,

Yato yato sammasati khandhānaṃ udayabbayaṃ,
labhatī pīti-pāmojjaṃ amatan taṃ vijānatan ti.[1]

Evaṃ assa imaṃ amānusiṃ ratiṃ sādhayamānā lahutādisampayuttā passaddhi uppajjati.

Sukhan ti vipassanāsukhaṃ. Tassa kira tasmiṃ samaye sakalasarīraṃ abhisandayamānaṃ[2] atipaṇītaṃ sukhaṃ uppajjati.

Adhimokkho ti saddhā, vipassanāsampayuttā yeva hi 'ssa cittacetasikānaṃ atisayapasādabhūtā balavatī saddhā uppajjati.

Paggaho ti viriyaṃ, vipassanāsampayuttā yeva hi 'ssa asithilaṃ anaccāraddhaṃ supaggahitaṃ viriyaṃ uppajjati.

Upaṭṭhānan ti sati, vipassanāsampayuttā yeva hi 'ssa supaṭṭhitā supatiṭṭhitā nikhātā acalā pabbatarājasadisā sati uppajjati. So yaṃ yaṃ ṭhānaṃ āvajjati samannāharati manasikaroti paccavekkhati, taṃ taṃ ṭhānam assa okkanditvā pakkhanditvā dibbacakkhuno paraloko viya satiyā upaṭṭhāti.

Upekkhā ti vipassanūpekkhā c' eva āvajjanūpekkhā ca. Tasmiṃ hi 'ssa samaye sabbasaṅkhāresu majjhattabhūtā vipassanūpekkhā pi balavatī uppajjati. Manodvāre āvajjanūpekkhā pi; sā hi 'ssa taṃ taṃ ṭhānaṃ āvajjantassa vissaṭṭha Indavajiram iva pattapuṭe pakkhittatattanārāco[3] viya sūrā tikhiṇā hutvā vahati.

Nikantī ti vipassanānikanti. Evaṃ okāsādi-paṭimaṇḍitāya hi 'ssa vipassanāya ālayaṃ kurumānā sukhumā santākārā nikanti uppajjati. Yā nikanti kileso ti pariggahetum pi

[1] *Dhp.* ver. 373, 374. [2] Cf. *D* i, 73 f.
[3] B[hm] pakkhandatattanārāceddhiya.

na sakkā hoti. Yathā ca okāse, evaṃ etesu pi aññatarasmiṃ uppanne yogāvacaro: na vata me ito pubbe evarūpaṃ ñāṇaṃ uppannapubbam . . . evarūpā pīti . . . passaddhi, sukhaṃ, adhimokkho, paggaho, upaṭṭhānaṃ, upekkhā, nikanti uppannapubbā! Addhā maggappatto 'smi! phalappatto 'smīti amaggam eva maggo ti, aphalam eva ca phalan ti gaṇhāti. Tassa amaggaṃ maggo ti, aphalaṃ phalan ti gaṇhato vipassanāvīthi ukkantā nāma hoti. So attano mūlakammaṭṭhānaṃ vissajjetvā nikantim eva assādento nisīdatī ti.

Ettha ca obhāsādayo upakkilesavatthutāya upakkilesā ti vuttā, na akusalattā. Nikanti pana upakkileso c' eva upakkilesavatthu ca. Vatthuvasen' eva c' ete dasa; gāhavasena pana samatiṃsa honti. Kathaṃ? Mama obhāso uppanno! ti gaṇhato hi diṭṭhigāho hoti. Manāpo vata obhāso uppanno! ti gaṇhato mānagāho, obhāsaṃ assādayato taṇhāgāho, iti obhāse ditthimānataṇhāvasena tayo gāhā. Tathā sesesu pī ti evaṃ gāhavasena samatiṃsa upakkilesā honti. Tesaṃ vasena akusalo avyatto yogāvacaro obhāsādisu kampati vikkhipati, obhāsādisu ekekaṃ: *etaṃ mama*, *eso 'ham asmi*, *eso me attā* ti samanupassati. Ten' āhu Porāṇā:—

Obhāse ceva ñāṇe ca pītiyā ca vikampati,
passaddhiyā sukhe ceva yehi cittaṃ pavedhati.

Adhimokkhe ca paggāhe upaṭṭhāne ca kampati
upekkhāvajjanāya ca upekkhāya nikantiyā ti.

Kusalo pana paṇḍito vyatto buddhisampanno yogāvacaro obhāsādisu uppannesu: ayaṃ kho me obhāso uppanno! So kho pan' āyaṃ anicco sankhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo ti iti vā taṃ paññāya paricchindati upaparikkhati, atha vā pan' assa evaṃ hoti: sace obhāso attā bhaveyya, attā ti gahetuṃ vaṭṭeyya. Anattā ca pan' āyaṃ attā ti gahito, tasmā so avasavattanaṭṭhena anattā, hutvā abhāvaṭṭhena anicco, uppādavayapaṭipīḷanaṭṭhena dukkho ti sabbaṃ arūpasattake vuttanayena[1] vitthāretabbaṃ. Yathā ca obhāse, evaṃ sesesu pi. So evaṃ upaparikkhitvā obhāsaṃ: *n' etaṃ mama*, *n 'eso 'ham asmi*, *na me so attā* ti samanupassati . . .

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[1] *Above*, p. 628, *from* l. 10.

ñāṇaṃ . . . pe . . . nikantiṃ: *n' etaṃ mama, n' eso 'ham asmi, na me so attā* ti samanupassati. Evaṃ samanupassanto obhāsādisu na kampati na vedhati. Ten' āhu Porāṇā:—

Imāni dasa ṭhānāni paññā yassa paricitā,
Dhammuddhaccakusalo hoti na ca vikkhepaṃ gacchatī ti.

So evaṃ vikkhepaṃ agacchanto taṃ samatiṃsavidhaṃ upakkilesajaṭaṃ vijaṭetvā: obhāsādayo dhammā na maggo, upakkilesavimuttaṃ pana vīthipaṭipannaṃ vipassanāñāṇam maggo ti maggañ ca amaggañ ca vavatthapeti. Tass' evaṃ ayaṃ maggo, ayaṃ na maggo ti maggañ ca amaggañ ca ñatvā ṭhitaṃ ñāṇaṃ Maggāmaggañāṇadassanavisuddhī ti veditabbaṃ.

[*Tiṇṇaṃ saccānaṃ vavatthānaṃ*]

Ettāvatā ca pana tena tiṇṇaṃ saccānaṃ vavatthānaṃ kataṃ hoti. Kathaṃ? Diṭṭhivisuddhiyaṃ tāva nāmarūpassa vavatthāpanena, DUKKHASACCASSA vavatthānaṃ kataṃ; Kankhāvitaraṇavisuddhiyaṃ paccayapariggahaṇena SAMUDAYASACCASSA vavatthānaṃ, imissa Maggāmaggañāṇadassanavisuddhiyaṃ sammāmaggassa avadhāraṇena MAGGASACCASSA vavatthānaṃ katan ti. Evaṃ lokiyen' eva tāva ñāṇena tiṇṇam saccānam vavatthānaṃ kataṃ hoti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññābhāvanādhikāre Maggāmaggañāṇadassanavisuddhiniddeso nāma vīsatimo paricchedo.

XXI

EKAVĪSATIMO PARICCHEDO

PAṬIPADĀ-ÑĀṆADASSANA-VISUDDHI-NIDDESO

Aṭṭhannaṃ pana ñāṇānaṃ vasena sikhāppattā vipassanā navamañ ca saccānulomikañāṇan ti ayaṃ paṭipadāñāṇadassanavisuddhi nāma. Aṭṭhannan ti c' ettha upakkilesavimuttaṃ vīthipaṭipannaṃ vipassanāsankhātaṃ

(1) udayabbayānupassanāñāṇaṃ,
(2) bhangānupassanāñāṇaṃ,
(3) bhayatupaṭṭhānañāṇaṃ,
(4) ādīnavānupassanāñāṇaṃ,
(5) nibbidānupassanāñāṇaṃ,
(6) muccitukamyatāñāṇaṃ,
(7) paṭisankhānupassanāñāṇaṃ
(8) sankhārupekkhāñāṇan ti

imāni aṭṭha ñāṇāni veditabbāni. Navamaṃ saccānulomikañāṇan ti anulomass' etaṃ adhivacanaṃ; tasmā taṃ sampādetukāmena upakkilesavimuttaṃ udayabbayañāṇaṃ ādiṃ katvā etesu ñāṇesu yogo karaṇīyo.

[(1) *Udayabbayānupassanāñāṇaṃ*]

Puna udayabbayañāṇe yogo kim atthiyo ti ce ? Lakkhaṇasallakkhaṇattho; udayabbayañāṇaṃ hi heṭṭhā dasahi upakkilesehi[1] upakkiliṭṭhaṃ hutvā yāthāvasarasato tilakkhaṇaṃ sallakkhaṇetuṃ nāsakkhi,[2] upakkilesavimuttaṃ pana sakkoti; tasmā lakkhaṇasallakkhaṇattham ettha puna yogo karaṇīyo.

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[1] *Above*, p. 633 f. [2] Sh na sakkoti.

Lakkhaṇāni pana kissa amanasikārā, kena paṭicchannattā na upaṭṭhahanti? Aniccalakkhaṇaṃ tāva udayabbayānam amanasikārā, santatiyā paṭicchannattā na upaṭṭhāti. Dukkhalakkhaṇaṃ abhiṇhasampatipīḷanassa[1] amanasikārā, iriyāpathehi paṭicchannattā na upaṭṭhāti. Anattalakkhaṇaṃ nānādhātuvinibbhogassa amanasikārā, ghanena paṭicchannattā na upaṭṭhāti. Udayabbayaṃ pana pariggahetvā santatiyā vikopitāya aniccalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Abhiṇhasampatipīḷanaṃ[1] manasikatvā iriyāpathe ugghāṭite dukkhalakkhaṇaṃ yāthāvasarasato upaṭṭhāti. Nānādhātuyo vinibbhujjitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāvasarasato upaṭṭhāti.

Ettha ca: aniccaṃ aniccalakkhaṇaṃ, dukkhaṃ dukkhalakkhaṇaṃ, anattā anattalakkhaṇan ti ayaṃ vibhāgo veditabbo.

Tattha aniccan ti khandhapañcakaṃ. Kasmā? Uppādavayaññathattabhāvā, hutvā abhāvato vā. Uppādavayaññathattaṃ aniccalakkhaṇaṃ, hutvā abhāvasankhāto vā ākāravikāro.

Yad aniccaṃ taṃ dukkhan ti[2] vacanato pana tad-eva khandhapañcakaṃ dukkhaṃ. Kasmā? Abhiṇhapaṭipīḷanā.[3] Abhiṇhapaṭipīlanākāro dukkhalakkhaṇaṃ.

Yaṃ dukkhaṃ tad anattā ti[4] pana vacanato tad-eva khandhapañcakaṃ anattā. Kasmā? Avasavattanato. Avasavattanākāro anattalakkhaṇaṃ.

Tayidaṃ sabbam pi ayaṃ yogāvacaro upakkilesavinimuttena vīthipaṭipannavipassanā sankhātena udayabbayānupassanāñāṇena yāthāvasarasato sallakkheti.

[(2) *Bhangānupassanañāṇaṃ*]

Tass' evaṃ sallakkhetvā punappunaṃ aniccaṃ dukkham anattā ti rūpārūpadhamme tulayato tīrayato taṃ ñāṇaṃ tikkhaṃ hutvā vahati, sankhārā lahuṃ upaṭṭhahanti. Ñāṇe tikkhe vahante sankhāresu lahuṃ upaṭṭhahantesu, uppādaṃ vā ṭhitiṃ vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti; khayavayabhedanirodhe yeva sati santiṭṭhati. Tass'

[1] Bhm °sampaṭi°. [2] *S.* iv, 1, *etc.*
[3] Bhm °paṭi°. [4] *S.*, *ibid.*, *etc.*

evaṃ uppajjitvā: evaṃ nāma sankhāragataṃ nirujjhatī ti passato ekasmiṃ ṭhāne bhangānupassanaṃ nāma vipassanāñāṇaṃ uppajjati. Yaṃ sandhāya vuttaṃ: *kathaṃ ārammaṇapaṭisankhā bhangānupassane paññā vipassane ñāṇaṃ? Rūpārammaṇatā cittaṃ uppajjitvā bhijjati; taṃ ārammaṇaṃ paṭisankhā tassa cittassa bhangaṃ anupassati. Anupassatī ti kathaṃ anupassati? Aniccato anupassati, no niccato. Dukkhato anupassati, no sukhato. Anattato anupassati, no anattato. Nibbindati, no nandati. Virajjati no rajjati. Nirodheti, no samudeti. Paṭinissajjati, no ādiyati. Aniccato anupassanto niccasaññaṃ pajahati. Dukkhato anupassanto sukhasaññaṃ . . . anattato anupassanto attasaññaṃ . . . nibbindanto nandiṃ . . . virajjanto rāgaṃ . . . nirodhento samudayaṃ . . . paṭinissajjanto ādānaṃ pajahati. Vedanārammaṇatā, . . . saññārammaṇatā . . . sankhārārammaṇatā, viññāṇārammaṇatā, cakkhārammaṇatā . . . pe . . . jarāmaraṇārammaṇatā cittaṃ uppajjitvā bhijjati . . . pe . . . paṭinissajjanto ādānaṃ pajahati.*

Vatthusankamanā ceva paññāya ca vivaṭṭanā,
āvajjanā balañ ceva paṭisankhā vipassanā.

Ārammaṇ'[1]*-anvayena ubho ekavavatthanā*
nirodhe adhimuttatā vayalakkhaṇavipassanā.

Ārammaṇañ ca paṭisankhā bhangañ ca anupassati,
suññato ca upaṭṭhānaṃ adhipaññāvipassanā.

Kusalo tīsu anupassanāsu catasso ca vipassanāsu,
tayo upaṭṭhāne kusalatā nānādiṭṭhīsu na kampatī ti.

Taṃ ñātaṭṭhena ñāṇaṃ, pajānanaṭṭhena paññā, tena vuccati ārammaṇapaṭisankhā bhangānupassane paññā vipassane ñāṇan ti.[2]

Tattha *ārammaṇapaṭisankhā* ti yaṃ kiñci ārammaṇaṃ paṭisankhāya jānitvā, khayato vayato disvā ti attho.

Bhangānupassane paññā ti tassa ārammaṇaṃ khayato vayato paṭisankhāya uppannassa ñāṇassa bhangaṃ anupassane yā paññā, idaṃ vipassane ñāṇan ti vuttaṃ.

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[1] P.T.S. *ed.* ārammaṇā; *vv. ll.* °ṇaṃ. B[hm] ārammaṇa anva°.
[2] *Pts.* i, 57 f.

Taṃ *kathaṃ* hotī ti ayaṃ tāva kathetukamyatā pucchāya attho. Tato *yathā* taṃ hoti, taṃ dassetuṃ *rūpārammaṇatā* ti ādi vuttaṃ.

Tattha *rūpārammaṇatā cittaṃ uppajjitvā bhijjatī* ti rūpārammaṇaṃ cittaṃ upajjitvā bhijjati. Atha vā rūpārammaṇabhāve cittaṃ uppajjitvā bhijjatī ti attho.

Taṃ ārammaṇaṃ paṭisankhā ti taṃ rūpārammaṇaṃ paṭisankhāya jānitvā khayato vayato disvā ti attho.

Tassa cittassa bhangaṃ anupassatī ti yena cittena taṃ rūpārammaṇaṃ khayato vayato diṭṭhaṃ, tassa cittassa aparena cittena bhangaṃ anupassatī ti attho. Ten' āhu Porāṇā:—ñātañ ca ñāṇañ ca ubho pi vipassatī ti.

Ettha ca *anupassatī* ti anu-anupassati; anekehi ākārehi punappunaṃ passatī ti attho. Ten' āha:—*anupassatī ti kathaṃ anupassati? Aniccato anupassatī* ti ādi. Tattha yasmā bhango nāma aniccatāya paramā koṭi, tasmā so bhangānupassako yogāvacaro sabbaṃ sankhāragataṃ *aniccato anupassati, no niccato.*

Tato aniccassa dukkhattā dukkhassa anattattā tad eva *dukkhato anupassati, no sukhato, anattato anupassati, no attato.*

Yasmā pana yaṃ aniccaṃ dukkham anattā, na taṃ abhinanditabbaṃ. Yañ ca anabhinanditabbaṃ, na tattha rajjitabbaṃ; tasmā etasmiṃ bhangānupassanānusārena aniccaṃ dukkhaṃ anattā ti diṭṭhe sankhāragate *nibbindati, no nandati, virajjati no rajjati.*

So evaṃ arajjanto lokiken' eva tāva ñāṇena rāgaṃ *nirodheti, no samudeti;* samudayaṃ na karotī ti attho. Atha vā so evaṃ viratto yathā diṭṭhaṃ sankhāragataṃ, tathā adiṭṭhaṃ pi anvaye ñāṇavasena[1] nirodheti, no samudeti, nirodhato va manasikaroti. Nirodham eva[2] passati, no samudayan ti attho.

So evaṃ paṭipanno *paṭinissajjati,*[3] *no* ādiyati: kiṃ vuttaṃ hoti? Ayam pi aniccādi anupassanā tad-angavasena saddhiṃ khandhābhisankhārehi kilesānaṃ pariccajanato sankhatadosadassanena ca tabbiparīte Nibbāne ca tanninnatāya

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[1] B[hm] anvayañāṇa°. [2] B[hm] ev' assa. [3] S[h] °sajati

pakkhandhanato pariccāgapaṭinissaggo ceva pakkhandhanapaṭinissaggo cā ti vuccati. Tasmā tāya samannāgato bhikkhu yathāvuttena nayena kilese va pariccajati, Nibbāne ca pakkhandhati, nā pi nibbattanavasena kilese ādiyati, na adosadassitāvasena sankhatārammaṇaṃ; tena vuccati *paṭinissajjati no ādiyatī* ti.

Idāni 'ssa tehi ñāṇehi yesaṃ dhammānaṃ pahānaṃ hoti, taṃ dassetuṃ *aniccato anupassanto niccasaññaṃ pajahatī* ti ādi vuttaṃ.

Tattha *nandin* ti sappītikaṃ taṇhaṃ.

Sesaṃ vuttanayam eva.

Gāthāsu pana: *vatthusankamanā* ti rūpassa bhangaṃ disvā, puna yena cittena bhango diṭṭho, tassā pi bhangadassanavasena purimavatthuto aññavatthu sankamanā.

Paññāya ca vivaṭṭanā ti udayaṃ pahāya vaye santiṭṭhanā.

Āvajjanā balañ cevā ti rūpassa bhangaṃ disvā puna bhangārammaṇassa cittassa bhangadassanatthaṃ anantaram eva āvajjanasamatthatā.

Paṭisankhāvipassanā ti esā ārammaṇapaṭisankhā bhangānupassanā nāma.

Ārammaṇ' anvayena ubho ekavavatthanā ti paccakkhato diṭṭhassa ārammaṇassa anvayena anugamanena yathā idaṃ. Tathā atīte pi sankhāragataṃ bhijjittha, anāgate pi bhijjissatī ti evaṃ ubhinnaṃ ekasabhāven' eva vavatthāpanan ti attho. Vuttam pi c' etaṃ Porāṇehi:—

Saṃvijjamānamhi visuddhadassano tad anvayaṃ neti atītanāgate.
sabbe pi sankhāragatā palokino, ussāvabindu suriye va uggate ti.

Nirodhe adhimuttatā ti evaṃ ubhinnaṃ bhangavasena ekavavatthānaṃ katvā tasmiṃ yeva bhangasankhāte nirodhe adhimuttatā taggarutā tanninnatā tapponatā tappabbhāratā ti attho.

Vayalakkhaṇavipassanā ti esā vayalakkhaṇavipassanā nāmā ti vuttaṃ hoti.

Ārammaṇañ ca paṭisankhā ti purimañ ca rūpādi-ārammaṇaṃ jānitvā, *bhangañ ca anupassatī* ti tass' ārammaṇassa bhangaṃ disvā tad-ārammaṇassa cittassa bhangaṃ anupassati.

Suññato ca upaṭṭhānan ti tass' evaṃ bhangaṃ anupassato sankhārā va bhijjanti; tesaṃ bhedo maraṇaṃ; na añño koci atthī ti suññato upaṭṭhānaṃ ijjhati. Ten' āhu Porāṇā:—

Khandhā nirujjhanti na c' atthi añño;
khandhānaṃ bhedo maraṇanti vuccati,
tesaṃ khayaṃ passati appamatto,
maṇiṃ va vijjhaṃ vajirena yoniso ti.

Adhipañña vipassanā ti yā ca ārammaṇapaṭisankhāyā ca bhangānupassanāyañ ca suññatc upaṭṭhānaṃ, ayaṃ adhipaññā vipassanā nāmā ti vuttaṃ hoti.

Kusalo tīsu anupassanāsū ti aniccānupassanādisu tīsu cheko bhikkhu.

Catasso ca vipassanāsū ti nibbidādisu ca catusu vipassanāsu.

Tayo upaṭṭhāne kusalatā ti khayato vayato bhayato suññato ti imasmiñ ca tividhe upaṭṭhāne kusalatāya.

Nānādiṭṭhīsu na kampatī ti sassatadiṭṭhi ādisu nānappākārāsu diṭṭhīsu na vedhati.

So evaṃ avedhamāno: aniruddham eva nirujjhati abhinnam eva bhijjatī ti pavattamanasikāro, dubbalabhājanassa viya bhijjamānassa, sukhumarajass' eva vippakiriyamānassa tilānaṃ viya bhajjiyamānānaṃ, sabbasankhārānaṃ uppādaṭhiti pavattanimittaṃ vissajjitvā bhedam eva passati. So yathā nāma cakkhumā puriso, pokkharaṇītīre vā nadītīre vā ṭhito, thullaphusitake deve vassante udakapiṭṭhe mahantamahantāni udakabubbuḷakāni uppajjitvā uppajjitvā sīghaṃ sīghaṃ bhijjamānāni passeyya, evam eva sabbe sankhārā bhijjanti bhijjantī ti passati. Evarūpaṃ hi yogāvacaraṃ sandhāya vuttaṃ Bhagavatā:—

Yathā bubbuḷakaṃ passe yathā passe marīcikaṃ,
evaṃ lokaṃ avekkhantaṃ maccurājā na passatī ti.[1]

Tass' evaṃ sabbe sankhārā bhijjanti bhijjantī ti abhiṇhaṃ passato aṭṭh' ānisaṃsaparivāraṃ bhangānupassanāñāṇaṃ balappattaṃ hoti. Tatr' ime aṭṭh' ānisaṃsā:—

bhavadiṭṭhippahānaṃ, ussukkappahānaṃ,
jīvitanikanti-pariccāgo, vigatabhayatā,
sadā yuttapayuttatā, khanti-soraccapaṭilābho,
visuddhājīvitā, arati-ratisahanatā ti.

[1] *Dhp.* ver. 170.

Ten' āhu Porāṇā:—

Imāni aṭṭhaggunamuttamāni disvā tahiṃ sammasatī[1] punappunaṃ,
ādittacelassirasūpamo muni[2] bhangānupassī amatassa pattiyā ti.

Bhangānupassanāñāṇaṃ niṭṭhitaṃ.

[(3) *Bhayatupatthānañāṇaṃ*]

Tass' evaṃ sabbasankhārānaṃ khayavayabhedanirodhārammaṇaṃ bhangānupassanaṃ āsevantassa bhāventassa bahulīkarontassa sabbabhava-yoni-gati-ṭhiti-sattāvāsesu pabhedakā sankhārā sukhena jīvitukāmassa bhīrukapurisassa sīha-vyaggha-dīpi-acchata-raccha-yakkha-rakkhasa-caṇḍagoṇa-caṇḍakukkura-pabhinnamadacaṇḍahatthi-ghora-āsivisa-asani-vicakka-susāna-raṇabhūmi-jalita-angārakāsu ādayo viya mahābhayaṃ hutvā upaṭṭhahanti. Tassa: atītā sankhārā niruddhā, paccuppannā nirujjhanti, anāgate nibbattanakasankhārā pi evam eva nirujjhissantī ti passato etasmiṃ ṭhāne bhayatupaṭṭhānañāṇaṃ nāma uppajjati.

Tatr' āyaṃ upamā:—ekissā kira itthiyā tayo puttā rājaparādhitā. Tesaṃ rājā sīsacchedaṃ āṇāpesi. Sā puttehi saddhiṃ āghātanaṃ agamāsi. Ath' assā jeṭṭhaputtassa sīsaṃ chinditvā majjhimassa chindituṃ ārabhiṃsu. Sā jeṭṭhassa sīsaṃ chinnaṃ majjhimassa ca chijjamānaṃ disvā kaniṭṭhamhi ālayaṃ vissajji: ayam pi etesaṃ yeva sadiso bhavissatī ti. Tattha tassā itthiyā jeṭṭhaputtassa chinnasīsadassanaṃ viya yogino atītasankhārānaṃ nirodhadassanaṃ; majjhimassa chijjamānasīsadassanaṃ viya paccuppannānaṃ nirodhadassanaṃ; ayam pi etesaṃ yeva sadiso bhavissatī ti kaniṭṭhaputtamhi ālayavissajjanaṃ viya anāgate pi nibbattanakasankhārā bhijjissantī ti anāgatānaṃ nirodhadassanaṃ. Tass' evaṃ passato etasmiṃ ṭhāne uppajjati bhayatupaṭṭhānañāṇaṃ.

Aparā pi upamā:—ekā kira pūtipajā itthī dasa dārake

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[1] B[hm] sammasate.

[2] *S.* v, 440; *A.* ii, 93, *and in eight other passages.*

vijāyi. Tesu nava matā, eko hatthagato marati, aparo kucchiyaṃ. Sā nava dārake mate dasamañ ca miyyamānaṃ disvā kucchigate ālayaṃ vissajji: ayam pi etesaṃ yeva sadiso bhavissatī ti. Tattha tassā itthiyā navannaṃ dārakānaṃ maraṇānussaraṇaṃ viya yogino atītasankhārānaṃ nirodhadassanaṃ; hatthagatassa miyyamānabhāvadassanaṃ viya yogino paccuppannānaṃ nirodhadassanaṃ; kucchigate ālayavissajjanaṃ viya anāgatānaṃ nirodhadassanaṃ. Tass' evaṃ passato etasmiṃ khaṇe uppajjati bhayatupaṭṭhānañāṇaṃ.

Bhayatupaṭṭhānañāṇam pana bhāyati, na bhāyatī ti? Na bhāyati. Taṃ hi: atītā sankhārā niruddhā, paccuppannāni nirujjhanti, anāgatā nirujjhissantī ti tīraṇamattam eva hoti; tasmā yathā nāma cakkhumā puriso nagaradvāre tisso angārakāsuyo olokayamāno sayaṃ na bhāyati; kevalaṃ hi 'ssa: ye ye ettha nipatissanti, sabbe anappakaṃ dukkham anubhavissantī ti tīraṇamattam eva hoti. Yathā vā pana cakkhumā puriso: khadirasūlaṃ ayosūlaṃ suvaṇṇasūlan ti paṭipāṭiyā ṭhapitaṃ sūlattayaṃ olokayamāno sayaṃ na bhayati; kevalaṃ hi 'ssa: ye ye imesu sūlesu nipatissanti, sabbe anappakaṃ dukkham anubhavissantī ti tīraṇamattam eva hoti, evam eva bhayatupaṭṭhānañāṇaṃ sayaṃ na bhāyati, kevalaṃ hi 'ssa: angārakāsuttayasadisesu sūlattayasadisesu ca tīsu bhavesu atītā sankhārā niruddhā, paccuppannā nirujjhanti, anāgatā nirujjhissantī ti tīraṇamattam eva hoti. Yasmā pan' assa kevalaṃ sabbabhava-yoni-gati-ṭhiti-nivāsagatā sankhārā vyasanāpannā sappaṭibhayā hutvā bhayato upaṭṭhahanti, tasmā bhayatupaṭṭhānan ti vuccati.

Evaṃ bhayato upaṭṭhāne pan' assa ayaṃ Pāḷi:—*aniccato manasikaroto kiṃ bhayato upaṭṭhāti? Dukkhato . . . anattato manasikaroto kiṃ bhayato upaṭṭhātī ti?*[1] *Aniccato manasikaroto nimittaṃ bhayato upaṭṭhāti. Dukkhato manasikaroto pavattaṃ bhayato upaṭṭhāti. Anattato manasikaroto nimittañ ca pavattañ ca bhayato upaṭṭhātī* ti.[2]

Tattha *nimittan* ti sankhāranimittaṃ. Atītānāgatapaccuppannānaṃ sankhārānam ev' etaṃ adhivacanaṃ; aniccato

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[1] P.T.S. *ed. omits* ti. [2] *Pts.* ii, 63.

manasikaronto hi sankhārānaṃ maraṇam eva passati; ten' assa nimittaṃ bhayato upaṭṭhāti.

Pavattan ti rūpārūpabhavapavatti; dukkhato manasikaronto hi sukhasammatāya pavattiyā abhiṇhapaṭipīlanabhāvam eva passati, ten' assa pavattaṃ bhayato upaṭṭhāti. Anattato manasikaronto pana ubhayam p' etaṃ suññagāmaṃ viya,[1] marīci-gandhabbanagarādīni viya ca rittaṃ tucchaṃ suññaṃ assāmikaṃ apariṇāyakaṃ passati; ten' assa nimittañ ca pavattañ ca ubhayaṃ bhayato upaṭṭhātī ti.

Bhayatupaṭṭhānañāṇaṃ niṭṭhitaṃ.

[(4) *Ādīnavānupassanāñāṇaṃ*]

Tassa taṃ bhayatupaṭṭhānañāṇaṃ āsevantassa bhāventassa bahulīkarontassa sabbabhava-yoni-gati-ṭhiti-sattāvāsesu neva tāṇaṃ, na leṇaṃ, na gati, na paṭisaraṇaṃ paññāyati; sabbabhava-yoni-gati-ṭhiti-nivāsagatesu sankhāresu ekasankhāre pi patthanā vā parāmaso vā na hoti. Tayo bhavā vītaccikangārapuṇṇa-angārakāsuyo viya; cattāro mahābhūtā ghoravisāsivisā viya,[1] pañcakkhandhā ukkhittāsikavadhakā viya, cha ajjhattikāyatanāni suññagāmo viya, cha bāhirāyatanāni gāmaghātacorā viya, satta viññāṇaṭṭhitiyo nava ca sattāvāsā ekādasahi aggīhi ādittā sampajjalitā sajotibhūtā viya ca, sabbe sankhārā gaṇḍabhūtā rogabhūtā sallabhūtā aghabhūtā ābādhabhūtā viya ca nirassādā nirasā mahā-ādīnavarāsibhūtā hutvā upaṭṭhahanti. Kathaṃ ? Sukhena jīvitukāmassa bhīrukapurisassa ramaṇīyākārasaṇṭhitam pi savāḷakam iva vanagahanaṃ, sasaddūlā viya guhā, sagāharakkhasaṃ viya udakaṃ, samussitakhaggā viya paccatthikā, savisaṃ viya bhojanaṃ, sacoro viya maggo, ādittam iva angāraṃ, uyyuttasenā viya raṇabhūmi. Yathā hi so puriso etāni savāḷakavanagahanādīni āgamma bhīto saṃviggo, lomahaṭṭhajāto samantato ādīnavam eva passati, evam ev' āyaṃ yogāvacaro bhangānupassanāvasena sabbasankhāresu bhayato upaṭṭhitesu samanto nirasaṃ nirassādaṃ ādīnavam eva passati. Tass' evaṃ passato ādīnavañāṇaṃ nāma uppannaṃ hoti, yaṃ sandhāya idaṃ vuttaṃ:—*Kathaṃ bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ ?*

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[1] *S.* iv, 174 f.

Uppādo bhayan ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ; pavattaṃ bhayan ti . . . nimittaṃ bhayan ti . . . āyūhanā bhayan ti . . . paṭisandhi bhayan ti . . . gati bhayan ti . . . nibbatti bhayan ti . . . uppatti bhayan ti . . . jāti bhayan ti . . . jarā bhayan ti . . . vyādhi bhayan ti . . . maraṇaṃ bhayan ti . . soko bhayan ti . . . paridevo bhayan ti . . . upāyāso bhayan ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ.

Anuppādo kheman ti santipade ñāṇaṃ; appavattaṃ . . . pe . . . anupāyāso kheman ti santipade ñāṇaṃ.

Uppādo[1] *bhayaṃ, anuppādo kheman ti santipade ñāṇaṃ; pavattaṃ . . . pe . . . upāyāso bhayaṃ, anupāyāso kheman ti santipade ñāṇaṃ.*

Uppādo dukkham ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ pavattaṃ . . . pe . . . upāyāso dukkhan ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ.

Anuppādo sukhan ti santipade ñāṇaṃ; appavattaṃ . . . pe . . . anupāyāso sukhan ti santipade ñāṇaṃ.

Uppādo dukkhaṃ anuppādo sukhan ti santipade ñāṇaṃ; pavattaṃ . . . pe . . . upāyāso dukkhaṃ anupāyāso sukhan ti santipade ñāṇaṃ.

Uppādo sāmisan ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ; pavattaṃ . . . pe . . . upāyāso sāmisan ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ.

Anuppādo nirāmisan ti santipade ñāṇaṃ; appavattaṃ . . . pe . . . anupāyāso nirāmisan ti santipade ñāṇaṃ.

Uppādo sāmisaṃ anuppādo nirāmisan ti santipade ñāṇaṃ; pavattaṃ . . . pe . . . upāyāso sāmisaṃ anupāyāso nirāmisan ti santipade ñāṇaṃ.

Uppādo sankhārā ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ; pavattaṃ . . . pe . . . upāyāso sankhārā ti bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ.

Anuppādo nibbānan ti santipade ñāṇaṃ, appavattaṃ . . . pe . . . anupāyāso nibbānan ti santipade ñāṇāṃ.

Uppādo sankhārā anuppādo nibbānan ti santipade ñāṇaṃ; pavattaṃ . . . pe . . . upāyāso sankhārā anupāyāso nibbānan ti santipade ñāṇaṃ.

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[1] Sh *omits* Uppādo . . . *to* ñāṇaṃ (*seven words*).

Uppādañ ca pavattañ ca nimittaṃ dukkhan ti passati,
āyūhanaṃ paṭisandhiṃ ñāṇaṃ ādīnave idaṃ.

Anuppādaṃ appavattaṃ animittaṃ sukhan ti ca,
anāyūhanaṃ appaṭisandhiṃ ñāṇaṃ santipade idaṃ.

Ādīnave ñāṇaṃ pañca ṭhānesu jāyati,
pañca ṭhāne santipade dasa ñāṇe pajānāti,
dvinnaṃ ñāṇānaṃ kusalatā nānādiṭṭhīsu na kampatī ti.

Taṃ ñātaṭṭhena ñāṇaṃ, pajānanaṭṭhena paññā ; tena vuccati bhayatupaṭṭhāne paññā ādīnave ñāṇan ti.[1]

Tattha *uppādo* ti purimakammapaccayā idha uppatti.

Pavattan ti tathā uppannassa pavattati. *Nimittan* ti sabbam pi saṅkhāranimittaṃ.

Āyūhanā ti āyatiṃ paṭisandhihetubhūtaṃ kammaṃ.

Paṭisandhī ti āyatiṃ uppatti.

Gatī ti yāya gatiyā sā paṭisandhi hoti.

Nibbattī ti khandhānaṃ nibbattanaṃ.

Uppattī ti samāpannassa vā uppannassa vā ti evaṃ vuttā vipākappavatti.

Jātī ti jarādīnaṃ paccayabhūtā bhavapaccayā jāti. Jarāmaraṇādayo pākaṭā eva.

Ettha ca uppādādayo pañc' eva ādīnavañāṇassa vatthuvasena vuttā. Sesā tesaṃ vevacanavasena. Nibbatti jātī ti idaṃ hi dvayaṃ uppādassa c' eva paṭisandhiyā ca vevacanaṃ. Gati uppattī ti idaṃ dvayaṃ pavattassa. Jarādayo nimittassā ti. Ten' āha :—

Uppādañ ca pavattañ ca nimittaṃ dukkhan ti passati,
āyūhanaṃ paṭisandhiṃ ñāṇaṃ ādinave idan ti ca,
ādīnave ñāṇaṃ pañca ṭhānesu jāyatī ti ca.

Anuppādo khemen ti santipade ñāṇan ti ādi pana ādīnavañāṇassa paṭipakkhañāṇadassanatthaṃ vuttaṃ. Bhayatupaṭṭhānena vā ādīnavaṃ disvā ubbiggahadayānaṃ abhayam pi atthi khemaṃ nirādīnavan ti assāsajananattham pi etaṃ vuttaṃ. Yasmā vā pan' assa uppādādayo bhayato suppatiṭṭhitā honti, tassa tappaṭipakkhaninnaṃ cittaṃ hoti; tasmā

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[1] *Pts.* i, 59 f.

bhayatupaṭṭhānavasena siddhassa ādīnavañāṇassa ānisaṃsadassanattham p' etaṃ vuttan ti veditabbaṃ.

Ettha ca yaṃ bhayaṃ taṃ yasmā niyamato dukkhaṃ, yañ ca dukkhaṃ, taṃ vaṭṭāmisa-lokāmisa-kilesāmisehi avippamuttattā sāmisam eva, yañ ca sāmisaṃ, taṃ sankhāramattam eva; tasmā *uppādo dukkhan ti bhayatupaṭṭhāne paññā ādīnave ñāṇan* ti ādi vuttaṃ. Evaṃ sante pi bhayākārena dukkhākārena sāmisākārenā ti evaṃ ākāranānattato pavattivasen' ettha nānattaṃ veditabbaṃ.

Dasa ñāṇe pajānātī ti ādīnavañāṇaṃ pajānanto uppādādivatthukāni pañca, anuppādādivatthukāni pañcā ti dasa ñāṇāni pajānāti paṭivijjhati sacchikaroti.

Dvinnaṃ ñāṇaṃ kusalatā ti ādīnavañāṇassa ceva santipadañāṇassa cā ti imesaṃ dvinnaṃ kusalatāya.

Nānādiṭṭhīsu na kampatī ti paramadiṭṭhadhammanibbānādivasena pavattāsu diṭṭhīsu na vedhati.

Sesam ettha uttānam evā ti.

Ādīnavānupassanā ñāṇaṃ niṭṭhitaṃ.

[(5) *Nibbidānupassanāñāṇaṃ*]

So evaṃ sabbasankhāre ādīnavato passanto sabbabhavayoni-gati-viññāṇaṭṭhiti-sattāvāsagate sabhedake sankhāragate nibbindati ukkaṇṭhati n' ābhiramati. Seyyathāpi nāma cittakūṭapabbatapādābhirato suvaṇṇarājahaṃso asucimhi caṇḍālagāmadvāra-āvāṭe n' ābhiramati, sattasu mahāsaresu yeva abhiramati, evam eva ayam pi yogī rājahaṃso suparidiṭṭhādīnave sabhedake sankhāragate n' ābhiramati, bhāvanārāmatāya pana bhāvanāratiyā samannāgatattā sattasu anupassanāsu yeva ramati. Yathā ca suvaṇṇapañjare pakkhitto sīho migarājā n' ābhiramati, tiyojanasahassavitthate pana Himavante yeva ramati, evam ayaṃ yogī sīho tividhe sugatibhave pi n' ābhiramati, tīsu pana anupassanāsu yeva ramati. Yathā ca sabbaseto sattappatiṭṭho iddhimā vehāsangamo chaddanto nāgarājā nagaramajjhe n' ābhiramati, Himavati Chaddantadahagahane[1] yeva abhiramati, evam

[1] Cf. *Jāt.* v, 37.

ayaṃ yogī varavāraṇo sabbasmim pi sankhāragate n' ābhiramati, *anuppādo kheman* ti ādinā nayena diṭṭhe santipade yeva abhiramati, tanninna-tappoṇa-tappabbhāramānaso hotī ti.

Nibbidānupassanā ñāṇaṃ niṭṭhitaṃ.

[(6) *Muñcitukamyatāñāṇaṃ*]

Taṃ pan' etaṃ purimena ñāṇadvayena atthato ekaṃ; ten' āhu Porāṇā:—bhayatupaṭṭhānaṃ ekam eva tīṇi nāmāni labhati. Sabbasankhāre bhayato addasā ti *bhayatupaṭṭhānaṃ* nāma jātaṃ; tesu yeva sankhāresu ādīnavaṃ uppādesī ti *ādīnavānupassanā* nāma jātaṃ; tesu yeva sankhāresu nibbindamānaṃ uppannan ti *nibbindānupassanā* nāma jātan ti. Pāḷiyam pi vuttaṃ:—*yā ca bhayatupaṭṭhāne paññā, yañ ca ādīnave ñāṇaṃ, yā ca nibbidā, ime dhammā ekatthā, vyañjanam eva nānan* ti.[1] Iminā pana nibbidāñāṇena imassa kulaputtassa nibbindantassa ukkaṇṭhantassa anabhiramantassa sabbabhava-yoni-gati-viññāṇaṭṭhiti-sattāvāsagatesu sabhedakesu sankhāresu ekasankhāre pi cittaṃ na sajjati, na laggati, na bajjhati, sabbasmā sankhāragatā muñcitukāmaṃ nissaritukāmaṃ hoti.

Yathā kiṃ? Yathā nāma jālabbhantaragato maccho, sappamukhagato maṇḍūko, pañjarapakkhitto vanakukkuṭo, daḷhapāsavasagato migo, ahituṇḍikahatthagato sappo, mahāpankapakkhanto kuñjaro, supaṇṇamukhagato nāgarājā, Rāhumukhappaviṭṭho cando, sapattaparivārito puriso ti evam ādayo tato tato muñcitukāmā nissaritukāmā va honti, evaṃ tassa yogino cittaṃ sabbasmā sankhāragatā muñcitukāmaṃ nissaritukāmaṃ hoti. Ath' assa evaṃ sabbasankhāresu vigatālayassa sabbasmā sankhāragatā muñcitukāmassa uppajjati muñcitukamyatā ñāṇan ti.

Muñcitukamyatāñāṇaṃ niṭṭhitaṃ.

[(7) *Paṭisankhānupassanāñāṇaṃ*]

So evaṃ sabbabhava-yoni-gati-ṭhiti-nivāsagatehi sabhedakehi sankhārehi muñcitukāmo sabbasmā sankhāragatā muñ-

[1] *Pts.* ii, 63.

citum, puna te yeva sankhāre paṭisankhānupassanā ñāṇena tilakkhaṇaṃ āropetvā pariggaṇhāti. So: sabbasankhāre aniccan ti kato, tāvakālikato, uppādavayaparicchinnato, palokato, calato, pabhangato, adhuvato, vipariṇāmadhammato, asārakato, vibhavato, sankhatato, maraṇadhammato ti ādīhi kāraṇehi ANICCĀ ti passati. Abhiṇhapaṭipīḷanato, dukkhamato, dukkhavatthuto, rogato, gaṇḍato, sallato, aghato, ābādhato, ītito, upaddavato, bhayato, upasaggato, atāṇato, aleṇato, asaraṇato, ādīnavato, aghamūlato, vadhakato, sāsavato, mārāmisato, jātidhammato, jarādhammato, vyādhidhammato, sokadhammato, paridevadhammato, upāyāsadhammato, sankilesikadhammato ti ādīhi kāraṇehi DUKKHĀ ti passati. Ajaññato, duggandhato, jegucchato, paṭikūlato, amaṇḍanārahato, virūpato, vigacchato ti ādīhi kāraṇehi dukkhalakkhaṇassa parivārabhūtato ASUBHATO passati. Parato, rittato, tucchato, suññato, assāmikato, anissarato, avasavattito ti ādīhi kāraṇehi ANATTATO passati. Evaṃ hi passatā tena[1] tilakkhaṇaṃ āropetvā sankhārā pariggahitā nāma honti.

Kasmā pan' āyam ete evaṃ pariggaṇhātī ti? Muñcanassa upāyasampādanatthaṃ. Tatr' āyaṃ upamā:—eko kira puriso: macche gahessāmī ti macchakhipaṃ gahetvā udake osāpesi. So khipamukhena hatthaṃ otāretvā anto udake sappaṃ gīvāya gahetvā: maccho me gahito ti attamano ahosi. So: mahā vata mayā maccho laddho ti! ukkhipitvā passanto: sovatthikattayadassanena sappo ti sañjānitvā bhīto ādīnavaṃ disvā gahaṇe nibbindo muñcitukāmo hutvā muñcanassa upāyaṃ karonto agganangutthato paṭṭhāya hatthaṃ nibbedhetvā bāhaṃ ukkhipitvā uparisīse dve tayo vāre āvijjhitvā sappaṃ dubbalaṃ katvā: gaccha! duṭṭhasappā ti nissajjitvā vegena taḷākapāḷiṃ āruyha: mahantassa vata bho sappassa mukhato mutto 'smī ti! āgatamaggaṃ olokayamāno aṭṭhāsi.

Tattha tassa purisassa: maccho ti sappaṃ gīvāyagahetvā tuṭṭhakālo viya imassā pi yogino ādito va attabhāvaṃ paṭilabhitvā tuṭṭhakālo. Tassa khipamukhato sīsaṃ nīharitvā sovatthikattayadassanaṃ viya imassa ghanavinibbhogaṃ

[1] S^b B^{hm} passatānena.

katvā sankhāresu tilakkhaṇadassanaṃ. Tassa bhītakālo viya imassa bhayatupaṭṭhānañāṇaṃ. Tato ādīnavadassanaṃ viya ādīnavānupassanāñāṇaṃ. Gahaṇe nibbindanaṃ viya nibbidānupassanāñāṇaṃ. Sappaṃ muñcitukāmatā viya muñcitukamyatā ñāṇaṃ. Muñcanassa upāyakaraṇaṃ viya paṭisankhānupassanāñāṇena sankhāresu tilakkhaṇāropanaṃ. Yathā hi so puriso sappaṃ āvijjhitvā dubbalaṃ katvā nivattetvā ḍaṃsituṃ asamatthabhāvaṃ pāpetvā sumuttaṃ muñcati, evaṃ ayaṃ yogāvacaro tilakkhaṇāropanena sankhāre āvijjhitvā dubbale katvā puna niccasukha-subha-attākārena upaṭṭhātuṃ asamatthataṃ pāpetvā sumuttaṃ muñcati. Tena vuttaṃ: muñcanassa upāyasampādanatthaṃ evaṃ pariggaṇhātī ti.

Ettāvatā 'ssa uppannaṃ hoti paṭisankhāñāṇaṃ, yaṃ sandhāya vuttaṃ:—*aniccato manasikaroto kiṃ paṭisankhāñāṇaṃ uppajjati? Dukkhato . . . anattato manasikaroto kiṃ paṭisankhāñāṇaṃ uppajjati? Aniccato manasikaroto nimittaṃ paṭisankhāñāṇaṃ uppajjati. Dukkhato manasikaroto pavattaṃ paṭisankhāñāṇaṃ uppajjati. Anattato manasikaroto nimittañ ca pavattañ ca paṭisankhāñāṇaṃ uppajjatī ti.*[1]

Ettha ca: *nimittaṃ paṭisankhā* ti sankhāranimittaṃ adhuvaṃ tāvakālikan ti aniccalakkhaṇavasena jānitvā. Kāmañ ca pana paṭhamaṃ jānitvā pacchā ñāṇaṃ uppajjati; vohāravasena pana manañ ca paṭicca dhamme ca uppajjati manoviññāṇan ti ādīni viya evaṃ vuccati. Ekattanayena vā purimañ ca pacchimañ ca ekaṃ katvā evaṃ vuttan ti veditabbaṃ. Iminā nayena itarasmiṃ pi padadvaye attho veditabbo ti.

Paṭisankhānupassanāñāṇaṃ niṭṭhitaṃ.

[(8) *Suññatānupassanāñāṇaṃ*]

So evaṃ paṭisankhānupassanāñāṇena *sabbe sankhārā suññā* ti[2] pariggahetvā puna: *suññam idaṃ attena vā attaniyena vā* ti[3] dvikoṭikaṃ suññataṃ pariggaṇhāti. So evaṃ neva attānaṃ na paraṃ kiñci attano parikkhārabhāve ṭhitaṃ disvā, puna: n' āhaṃ kvacani kassaci kiñcana tasmiṃ, na ca mama

[1] *Pts.* ii, 63. [2] Cf. *S.* iii, 167. [3] *S.* iv, 54.

kvacani kismiñci kiñcanat' atthī ti yā ettha catukoṭikā suññatā kathitā, taṃ pariggaṇhāti.

Kathaṃ? Ayaṃ hi: n' āhaṃ kvacanī ti kvaci attānaṃ na passati. Kassaci kiñcana tasmin ti attano attānaṃ kassaci parassa kiñcanabhāve upanetabbaṃ na passati; bhātiṭṭhāne bhātaraṃ, sahāyaṭṭhāne vā sahāyaṃ, parikkhāraṭṭhāne vā parikkhāraṃ maññitvā upanetabbaṃ na passatī ti attho. Na ca mama kvacanī ti ettha, mama-saddaṃ tāva ṭhapetvā, na ca kvacani parassa ca attānaṃ kvaci passatī ti ayaṃ attho. Idāni mama-saddaṃ āharitvā mama kismiñci kiñcanat' atthī ti, so parassa attā mama kismiñci kiñcanabhāve atthī ti na passatī ti attano bhātiṭṭhāne vā bhātaraṃ, sahāyaṭṭhāne vā sahāyaṃ, parikkhāraṭṭhāne vā parikkhāran ti kismiñci ṭhāne parassa attānaṃ iminā kiñcanabhāvena upanetabbaṃ na passatī ti attho. Evaṃ ayaṃ, yasmā neva katthaci attānaṃ passati, na taṃ parassa kiñcanabhāve upanetabbaṃ passati, na parassa attānaṃ attano kiñcanabhāve upanetabbaṃ passati, tasmā 'nena catukoṭikā suññatā pariggahitā hotī ti.

Evaṃ catukoṭikaṃ suññataṃ pariggahetvā puna chah' ākārehi suññataṃ pariggaṇhāti. Kathaṃ? Cakkhu suññaṃ attena vā attaniyena vā niccena vā dhuvena vā sassatena vā aviparināmadhammena vā. . . . Mano suñño . . . rūpā suññā . . . dhammā suññā . . . cakkhuviññāṇaṃ . . . mano . . . viññāṇaṃ . . . cakkhusamphasso ti evaṃ yāva jarāmaraṇā nayo netabbaṃ.

Evaṃ chah' ākārehi suññataṃ pariggahetvā, puna aṭṭhah' ākārehi pariggaṇhāti. Seyyathīdaṃ:—*rūpaṃ asāraṃ nissāraṃ sār' āpagataṃ niccasārasārena vā dhuvasārasārena vā sukhasārasārena vā attasārasārena vā niccena vā dhuvena vā sassatena vā aviparināmadhammena vā; vedanā . . . saññā . . . sankhārā . . . viññāṇaṃ* cakkhu . . . jarāmaraṇaṃ asāraṃ nissāraṃ, sārāpagataṃ, niccasārasārena vā, dhuvasārasārena vā, sukhasārasārena vā, attasārasārena vā, niccena vā, dhuvena vā, sassatena vā, aviparināmadhammena vā. *Yathā naḷo asāro nissāro sārāpagato, yathā eraṇḍo, yathā udumbaro, yathā setavaccho, yathā pāḷibhaddako, yathā pheṇapiṇḍo, yathā udakabubbuḷaṃ, yathā marīci, yathā kadalikkhan-*

dho, yathā māyā asārā nissārā sārāpayatā, evam evarūpaṃ . . . pe . . .[1] jarāmaraṇaṃ asāraṃ nissāraṃ sārāpagataṃ niccasārasārena vā . . . pe . . . avipariṇāmadhammena vā ti.

So evaṃ aṭṭhah' ākārehi suññataṃ pariggahetvā puna dasah' ākārehi parigganhāti. Kathaṃ? *Rūpaṃ rittato passati, tucchato, suññato, anattato, anissariyato, akāmakāriyato, alabbhanīyato, avasavattakato, parato, vivittato passati; vedanaṃ . . . pe . . . viññāṇaṃ rittato . . . pe . . . vivittato passatī ti*[2] *evaṃ dasah' ākārehi* suññataṃ pariggahetvā puna dvādasah' ākārehi parigganhāti. Seyyathīdaṃ: *rūpaṃ na satto, na jīvo, na naro, na māṇavo, na itthī, na puriso, na attā, na attaniyaṃ, n' āhaṃ, na mama, na aññassa, na kassaci; vedanā . . . pe . . . viññāṇaṃ . . . na kassacī* ti.[3] Evaṃ dvādasah' ākārehi suññataṃ pariggahetvā puna tīraṇapariññāvasena dvācattāḷīsāya ākārehi suññataṃ parigganhāti: *rūpaṃ aniccato, dukkhato, rogato, gaṇḍato, sallato, aghato, ābādhato, parato, palokato, ītito, upaddavato, bhayato, upasaggato, calato, pabhanguto,*[4] *addhuvato, atāṇato, aleṇato, asaraṇato, asaraṇībhūtato,*[5] *rittato, tucchato, suññato, anattato, anassādato,*[5] *ādīnavato, vipariṇāmadhammato, asārakato, aghamūlato, vadhakato, vibhavato, sāsavato, sankhatato,* Mārāmisato, jātidhammato, jarādhammato, vyādhidhammato, maraṇadhammato, sokaparidevadukkhadomanassa-upāyāsadhammato, samudayato, atthangamato, nissaraṇato passati;[6] vedanaṃ . . . pe . . . viññāṇaṃ aniccato . . . pe . . . nissaraṇato passati. Vuttam pi c' etaṃ:—rūpaṃ aniccato . . . pe . . . nissaraṇato passanto *suññato lokaṃ avekkhati.*[7] Vedanaṃ . . . pe . . . viññāṇaṃ aniccato . . . pe . . . nissaraṇato passanto suññato lokaṃ avekkhati.

[1] *Cullaniddesa*, 278 f. [2] *Ibid.* 279.
[3] *Ibid.* 280, *with a few discrepant readings.*
[4] P.T.S. *ed. of Pṭs.* ii, 238: pabhangato.
[5] *Loc. cit. omits.*
[6] Cf. *ibid.* 127. *For the last three Pṭs. loc. cit. reads* sankilesikadhammato.
[7] *Ibid.* 278 f.

Suññato lokaṃ avekkhassu, Mogharāja, sadā sato,
attānudiṭṭhiṃ ūhacca evaṃ maccutaro siyā,
evaṃ lokaṃ avekkhantaṃ maccurājā na passatī ti.[1]

[*Vimokkhakathā*]

Evaṃ suññato disvā tilakkhaṇaṃ āropetvā sankhāre pariggaṇhanto bhayañ ca nandiñ ca vippahāya sankhāresu udāsino hoti, majjhatto: ahan ti vā maman ti vā na gaṇhāti, vissaṭṭhabhariyo viya puriso. Yathā nāma purisassa bhariyā bhaveyya iṭṭhā kantā manāpā, so tayā vinā muhuttam pi adhivāsetuṃ na sakkuṇeyya, ativiya nam mamāyeyya; so taṃ itthiṃ aññena purisena saddhiṃ ṭhitaṃ vā nisinnaṃ vā kathentiṃ vā kasantiṃ vā disvā kupito assa, anattamano, adhimattaṃ domanassaṃ paṭisaṃvedeyya; so aparena samayena tassā itthiyā dosaṃ disvā muñcitukāmo hutvā taṃ vissajjeyya, na naṃ mamā ti[2] gaṇheyya; tato paṭṭhāya taṃ yena kenaci saddhiṃ yaṃ kiñci kurumānaṃ disvā pi neva kuppeyya na domanassaṃ āpajjeyya, aññadatthu udāsino bhaveyya majjhatto, evam ev' āyaṃ sabbasankhārehi muñcitukāmo hutvā paṭisankhānupassanāya sankhāre pariggaṇhanto: ahaṃ, mamā ti gahetabbaṃ adisvā, bhayañ ca nandiñ ca vippahāya, sabbasankhāresu udāsino hoti majjhatto. Tassa evaṃ jānato evaṃ passato tīsu bhavesu, catūsu yonisu, pañcasu gatīsu, sattasu viññāṇaṭṭhitīsu, navasu sattāvāsesu cittaṃ paṭilīyati[3] paṭikūṭati[3] paṭivaṭṭati[3] na sampasārīyati; upekkhā vā pāṭikulyatā[3] vā saṇṭhāti. Seyyathāpi nāma padumapalāse īsakapoṇe udakaphusitāni paṭilīyanti paṭikūṭanti paṭivaṭṭanti na sampasārīyanti, evam eva—seyyathāpi nāma kukkuṭapattaṃ vā nahāruḍaddulaṃ vā aggimhi pakkhittaṃ paṭilīyati paṭikūṭati paṭivaṭṭati na sampasārīyati—evam eva tassa tīsu bhavesu cittaṃ . . . pe . . . upekkhā vā pāṭikulyatā vā saṇṭhāti. Icc' assa sankhārupekkhāñāṇaṃ nāma uppannam hoti.

Taṃ pan' etaṃ sace santipadaṃ Nibbānaṃ santato passati, sabbaṃ sankhārappavattaṃ vissajjetvā Nibbānam eva pakkhandati. No ce Nibbānaṃ santato passati, punappunaṃ

[1] *Sn.* ver. 1119. [2] S[h] maman ti. [3] S[h] pati°.

sankhārārammaṇam eva hutvā pavattati sāmuddikānaṃ disākāko viya.[1] Sāmuddikā kira vāṇijakā nāvaṃ ārohantā disākākaṃ nāma gaṇhanti. Te yadā nāvā vātakkhittā videsaṃ pakkhandati, tīraṃ na paññāyati, tadā disākākaṃ vissajjenti. So kūpakayaṭṭhito ākāsaṃ langhitvā sabbādisā ca vidisā ca anugantvā, sace tīraṃ passati tad-abhimukho va gacchati; no ce passati, punappuna āgantvā kūpakayaṭṭhiṃ yeva allīyati. Evam eva sace sankhārupekkhāñāṇaṃ santipadaṃ Nibbānaṃ santato passati, sabbaṃ sankhārapavattaṃ vissajjetvā Nibbānam eva pakkhandati; no ce passati punappuna sankhārārammaṇam eva hutvā pavattati.

Tad-idaṃ suppagge piṭṭhaṃ vaṭṭayamānaṃ viya, nippaṭṭitakappāsaṃ vihaṭamānaṃ viya, nānappakarato sankhāre pariggahetvā bhayañ ca nandiñ ca pahāya sankhāravicinane majjhattaṃ hutvā tividhānupassanāvasena tiṭṭhati. Evaṃ tiṭṭhamānaṃ tividhavimokkhamukhabhāvaṃ āpajjitvā satta-ariyapuggalavibhāgāya paccayo hoti. Tatr' idaṃ tividhānupassanāvasena pavattanato tiṇṇaṃ indriyānaṃ adhipateyyavasena tividhavimokkhamukhabhāvaṃ āpajjati nāma. Tisso hi anupassanā tīṇi vimokkhamukhānī ti vuccanti. Yath' āha:—*tīṇi kho pan' imāni vimokkhamukhāni lokaniyyānāya saṃvattanti. Sabbasankhāre paricchedaparivaṭumato samanupassanatāya animittāyā ca dhātuyā cittasampakkhandanatāya, sabbasankhāresu mano-samuttejanatāya appaṇihitāya ca dhātuyā cittasampakkhandanatāya, sabbadhamme parato samanupassanatāya suññatāya ca dhātuyā cittasampakkhandanatāya. Imāni tīṇi vimokkhamukhāni lokanīyānāya saṃvattantī* ti.[2]

Tattha *paricchedaparivaṭumato* ti udayabbayavasena paricchedato ceva parivaṭumato ca. Aniccānupassanaṃ hi udayato pubbe sankhārā n' atthī ti paricchinditvā tesaṃ gatiṃ samanvesamānaṃ: vayato paraṃ na gacchanti, etth' eva antaradhāyantī ti parivaṭumato samanupassati.

Mano-samuttejanatāyā ti cittasaṃvejanatāya. Dukkhānupassanena hi sankhāresu cittaṃ saṃvejeti.

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[1] Cf. *D*. i, 222; *A*. iii, 368; *Jāt*. iii, 267. [2] *Pṭs*. ii, 48.

Parato samanupassanatāyā ti n' ahaṃ, na mamā ti evaṃ anattato samanupassanatāya.

Iti imāni tīṇi padāni aniccānupassanādīnaṃ vasena vuttānī ti veditabbāni. Ten' eva tad-anantare pañhāvissajjane vuttaṃ: *aniccato manasikaroto khayato sankhārā upaṭṭhahanti. Dukkhato manasikaroto bhayato sankhārā upaṭṭhahanti. Anattato manasikaroto suññato sankhārā upaṭṭhahantī* ti.[1] Katame pana te vimokkhā yesaṃ imāni anupassanāni mukhānī ti? ANIMITTO, APPAṆIHITO, SUÑÑATO ti ete tayo. Vuttaṃ h' etam:—aniccato manasikaronto adhimokkhabahulo animittaṃ vimokkhaṃ paṭilabhati. Dukkhato manasikaronto passaddhi bahulo appaṇihitaṃ vimokkhaṃ paṭilabhati. Anattato manasikaronto vedabahulo suññatavimokkhaṃ paṭilabhatī ti.[2] Ettha ca *animitto vimokkho* ti animittākārena Nibbānaṃ ārammaṇaṃ katvā pavatto ariyamaggo. So hi animittāya dhātuyā uppannattā animitto, kilesehi ca vimuttattā vimokkho. Eten' eva nayena appaṇihitākārena Nibbānaṃ ārammaṇaṃ katvā pavatto appaṇihito; suññatākārena Nibbānaṃ ārammaṇaṃ katvā pavatto suññato ti veditabbo.

Yaṃ pana Abhidhamme: *yasmiṃ samaye lokuttaraṃ jhānaṃ bhāveti niyyānikaṃ apacayagāmiṃ diṭṭhigatānaṃ pahānāya paṭhamāya bhūmiyā pattiyā vivicc' eva kāmehi paṭhamaṃ jhānaṃ upasampajja viharati appaṇihitaṃ suññatan* ti[3] evaṃ vimokkhadvayam eva vuttaṃ. Taṃ nippariyāyato vipassanāgamanaṃ sandhāya; vipassanāñāṇaṃ hi, kiñcāpi Paṭisambhidāmagge: *aniccānupassanaṃ ñāṇaṃ niccato abhinivesaṃ muñcatī ti suññato vimokkho; dukkhānupassanāñāṇaṃ sukhato abhinivesā, anattānupassanāñāṇaṃ attato abhinivesaṃ muñcatī ti suññato vimokkho* ti[4] evaṃ abhinivesaṃ muñcanavasena suññato vimokkho ti ca: *aniccānupassanāñāṇaṃ niccato nimittaṃ*[5] *muñcatī ti animitto vimokkho; dukkhānupassanaṃ ñāṇaṃ sukhato nimittaṃ . . . anattānupassanaṃ ñāṇaṃ attato nimittaṃ muñcatī ti nimitto vimokkho* ti[6] evam nimitta-

[1] *Pts.* ii, 48. [2] *Ibid.* p. 58. [3] *Dhs.* § 510.
[4] *Pts.* ii, 67. P.T.S. *ed. reads* abhinivesā *and* muccati ti.
[5] P.T.S. *ed.* nimittā, *and below.* [6] *Ibid.* p. 68

muñcanavasena animitto vimokkho ti ca, *aniccānupassanāñāṇaṃ niccato paṇidhiyā*[1] *muñcatī ti appaṇihito vimokkho, dukkhānupassanāñāṇaṃ sukhato paṇidhiyā . . . anattānupassanāñāṇaṃ attato paṇidhiyā muñcatī ti appaṇihito vimokkho* ti[2] evaṃ paṇidhimuñcanavasena appaṇihito vimokkho ti ca vuttaṃ. Tathā pi taṃ sankhāranimittassa avijahanato na nippariyāyena animittaṃ, nippariyāyena pana suññatañ ceva appaṇihitañ ca. Tassa ca āgamanavasena ariyamaggakkhaṇe vimokkho uddhaṭo; tasmā appaṇihitaṃ suññatan ti vimokkhadvayam eva vuttan ti veditabbaṃ.

Ayaṃ tāv' ettha vimokkhakathā.

[*Sankhārupekkhāñāṇaṃ*]

Yaṃ pana vuttaṃ: satta ariyapuggalavibhāgāya paccayo hotī ti,[2] tattha (1) saddhānusārī, (2) saddhāvimutto, (3) kāyasakkhī, (4) ubhato bhāgavimutto, (5) dhammānusārī (6) diṭṭhappatto, (7) paññāvimutto ti[3] ime tāva satta ariyapuggalā. Tesaṃ vibhāgāya idaṃ sankhārupekkhāñāṇaṃ paccayo hoti.

(1, 2) Yo hi aniccato manasikaronto adhimokkhabahulo saddhindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe *saddhānusārī* hoti; sesesu sattasu *ṭhānesu saddhāvimutto.* (3) Yo pana dukkhato manasikaronto passaddhibahulo samādhindriyaṃ paṭilabhati, so sabbattha *kāyasakkhī* nāma hoti. (4) Arūpajjhānaṃ pana patvā aggaphalappatto *ubhato bhāgavimutto* nāma hoti. (5) Yo pana anattato manasikaronto vedabahulo paññindriyaṃ paṭilabhati, so sotāpattimaggakkhaṇe *dhammānusārī* hoti. (6, 7) Chasu ṭhānesu *diṭṭhappatto*, aggaphale *paññāvimutto* ti.

Vuttaṃ h' etaṃ:—*aniccato manasikaroto saddhindriyaṃ adhimattaṃ hoti; saddhindriyassa adhimattattā sotāpattimaggaṃ paṭilabhati. Tena vuccati saddhānusārī* ti.[4] Tathā *anic-*

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[1] S[b] B[hm] paṇidhiṃ. [2] *Loc. cit.* p. 68.

[3] *M.* i, 477 f. *and A.* i, 73 f.; iv, 10 *thus*: 4, 7, 3, 6, 2, 5, 1; *A.* i, 118 *and Pṭs.* ii, 52 f. *give* 2, 3, 6. *In P.P.* 15 (§§ 30-6) *the order is* 4, 7, 3, 6, 2, 5, 1. [4] *Pṭs.* ii, 53.

cato manasikaroto saddhindriyaṃ adhimuttaṃ hoti, saddhindriyassa adhimattattā sotāpattiphalaṃ sacchikataṃ hoti; tena vuccati saddhāvimutto ti[1] ādi. Aparam pi vuttaṃ:—*saddahanto vimutto ti saddhāvimutto. Phuṭṭhantaṃ sacchikato ti kāyasakkhī. Diṭṭhantaṃ patto ti diṭṭhappatto. Saddahanto vimuccatī ti saddhāvimutto. Jhānaphassaṃ paṭhamaṃ phusati pacchā nirodhaṃ Nibbānaṃ sacchikarotī ti kāyasakkhī. Dukkhā sankhārā sukho nirodho ti ñātaṃ hoti, diṭṭhaṃ, viditaṃ, sacchikataṃ, phusitaṃ paññāyā ti diṭṭhappatto* ti.[2] Itaresu pana catusu saddhaṃ anusarati, saddhāya vā anusarati gacchatī ti *saddhānusārī*. Tathā paññāsankhātaṃ dhammaṃ anusarati, dhammena vā anusaratī ti *dhammānusārī*. Arūpajjhanena ceva ariyamaggena cā ti ubhato bhāgena vimutto ti *ubhato bhāgavimutto*. Pajānanto vimutto ti *paññāvimutto* ti evaṃ vacanattho veditabbo ti.

Sankhārupekkhā ñāṇaṃ.

[*Muñcitukamyatāñāṇaṃ*]

Taṃ pan' etaṃ purimena ñāṇadvayena atthato ekaṃ. Ten' āhu Porāṇā:—idaṃ sankhārupekkhāñāṇaṃ ekam eva tīṇi nāmāni labhati. Heṭṭhā *muñcitukamyatāñāṇaṃ* nāma jātaṃ; majjhe *paṭisankhānupassanā* ñāṇaṃ nāma; ante ca sikhāppattaṃ *sankhārupekkhāñāṇaṃ* nāma. Pāḷiyam pi vuttaṃ:—*kathaṃ muñcitukamyatā paṭisankhāsantiṭṭhanā paññā sankhārupekkhāsu ñāṇaṃ? Uppādaṃ muñcitukamyatā sankhāsantiṭṭhanā paññā sankhārupekkhāsu ñāṇaṃ*[3] *pavattaṃ . . . nimittaṃ . . . pe . . . upāyāsaṃ muñcitukamyatā paṭisankhāsantiṭṭhanā paññā sankhārupekkhāsu ñāṇaṃ. Uppādo dukkhan ti . . . pe . . . bhayan ti sāmisan ti . . . pe . . . uppādo sankhārā ti . . . pe . . . upāyāso sankhārā ti muñcitukamyatā paṭisankhā santiṭṭhanā* paññā sankhārupekkhāsu ñāṇan ti.[4]

Tattha *muñcitukamyatā ca sā paṭisankhā ca santiṭṭhanā cā* ti muñcitukamyatā paṭisankhāsantiṭṭhanā. Iti pubba-

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[1] *Pts.* ii, 23. *So* S^b *and* P.T.S. *ed. with vv. ll.*: S.K. ñāṇaṃ. S^h B^h *read* ñāṇaṃ. B^m *reads* ñāṇaṃ hoti ñātaṃ.
[2] *Ibid.* ii, 52. [3] S^{bh} *omit preceding clause.* [4] *Pts.* i, 60 f.

bhāge nibbidāñāṇena nibbindantassa upādādīni pariccajitukāmatā muñcitukamyatā. Muñcanassa upāyakaraṇatthaṃ majjhe paṭisankhānaṃ paṭisankhā. Muñcitvā avasāne ajjhupekkhanaṃ santiṭṭhanā; yaṃ sandhāya: *uppādo sankhārā, te sankhāre ajjhupekkhatī ti sankhārupekkhā* ti[1] ādi vuttaṃ. Evaṃ ekam ev' idaṃ ñāṇaṃ.

Api ca imāya pi Pāḷiyā idaṃ evam evā ti veditabbaṃ. Vuttaṃ h' etaṃ:—*yā ca muñcitukamyatā yā ca paṭisankhānupassanā yā ca sankhārupekkhā, ime dhammā ekatthā, vyañjanam eva nānan* ti.[2]

Evaṃ adhigatasankhārupekkhassa pana imassa kulaputtassa vipassanā sikhāppattā vuṭṭhānagāminī hoti. Sikhāppattā vipassanā ti vā, vuṭṭhānagāminī ti[3] vā sankhārupekkhādi-ñāṇattayass' eva etaṃ nāmaṃ. Sā hi sikhaṃ uttamabhāvaṃ pattattā sikhāppattā. Vuṭṭhānaṃ gacchatī ti vuṭṭhānagāminī.[4] Vuṭṭhānaṃ vuccati bahiddhā-nimittabhūtato abhiniviṭṭhavatthuto ceva ajjhattapavattato ca vuṭṭhahanato maggo; taṃ gacchatī ti vuṭṭhānagāminī, maggena saddhim ghaṭīyatī ti attho.

Tatr' āyaṃ abhinivesavuṭṭhānānaṃ avibhāvatthāya mātikā:—ajjhattaṃ abhinivisitvā ajjhattā vuṭṭhāti; ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti; bahiddhā abhinivisitvā bahiddhā vuṭṭhāti; bahiddhā abhinivisitvā ajjhattā vuṭṭhāti; rūpe abhinivisitvā rūpā vuṭṭhāti; rūpe abhinivisitvā arūpā vuṭṭhāti; arūpe abhinivisitvā arūpā vuṭṭhāti; arūpe abhinivisitvā rūpā vuṭṭhāti; ekappahārena pañcahi khandhehi vuṭṭhāti; aniccato abhinivisitvā aniccato vuṭṭhāti, aniccato abhinivisitvā dukkhato anattato vuṭṭhāti, dukkhato abhinivisitvā dukkhato aniccato anattato vuṭṭhāti, anattato abhinivisitvā anattato aniccato dukkhato vuṭṭhāti. Katham ?

Idh' ekacco ādito va ajjhattasankhāresu abhinivisati. Abhinivisitvā te passati. Yasmā pana na suddha-ajjhattadassanamatten' eva maggavuṭṭhānaṃ hoti, bahiddhā pi daṭṭhabbam eva, tasmā parassa khandhe pi anupādinnasankhāre pi: aniccaṃ dukkham anattā ti passati. So kālena

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[1] *Pts.* i, 61.
[2] *Ibid.* ii, 64.
[3] S^bh uṭṭha°.
[4] *So also* S^bh.

ajjhattaṃ samasati, kālena bahiddhā. Tass' evaṃ sammasato ajjhattaṃ sammasanakāle vipassanā maggena saddhiṃ ghaṭīyati. Ayaṃ ajjhattaṃ abhinivisitvā ajjhattā vuṭṭhāti nāma. Sace pan' assa bahiddhā sammasanakāle vipassanā maggena saddhiṃ ghaṭīyati, ayaṃ ajjhattaṃ abhinivisitvā bahiddhā vuṭṭhāti nāma. Esa nayo bahiddhā abhinivisitvā bahiddhā ca ajjhattā ca vuṭṭhāne pi.

Aparo ādito va rūpe abhinivisati, abhinivisitvā bhūtarūpañ ca upādārūpañ ca rāsiṃ katvā passati. Yasmā pana na suddharūpadassana-maggen' eva vuṭṭhānaṃ hoti, arūpam pi daṭṭhabbam eva, tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ sankhāre viññāṇañ ca idaṃ arūpan ti arūpaṃ passati. So kālena rūpaṃ sammasati, kālena arūpaṃ. Tass' evaṃ sammasato rūpasammasanakāle vipassanā maggena saddhiṃ ghaṭīyati. Ayaṃ rūpe abhinivisitvā rūpā vuṭṭhāti nāma. Sace pan' assa arūpasammasanakāle vipassanā maggena saddhiṃ ghaṭīyati, ayaṃ rūpe abhinivisitvā arūpā vuṭṭhāti nāma. Esa nayo arūpe abhinivisitvā arūpārūpā ca vuṭṭhāne pi. *Yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamman* ti[1] evaṃ abhinivisitvā evam eva vuṭṭhānakāle pana ekappahārena pañcahi khandhehi vuṭṭhāti nāma.

Eko ādito va aniccato sankhāre sammasati. Yasmā pana na aniccato sammasanamatten' eva vuṭṭhānaṃ hoti, dukkhato pi anattato pi sammasitabbam eva, tasmā dukkhato pi anattato pi sammasati. Tass' evaṃ paṭipannassa aniccato sammasanakāle vuṭṭhānaṃ hoti. Ayaṃ aniccato abhinivisitvā aniccato vuṭṭhāti nāma. Sace pan' assa dukkhato anattato sammasanakāle vuṭṭhānaṃ hoti, ayaṃ aniccato abhinivisitvā dukkhato anattato vuṭṭhāti nāma. Esa nayo dukkhato anattato abhinivisitvā sesavuṭṭhānesu pi.

Ettha ca yo pi aniccato abhiniviṭṭho, yo pi dukkhato, yo pi anattato, vuṭṭhānakāle ca aniccato vuṭṭhānaṃ hoti. Tayo pi janā adhimokkhabahulā honti, saddhindriyaṃ paṭilabhanti, animittavimokkhena vimuccanti, paṭhamamaggakkhaṇe saddhānusārino honti, sattasu ṭhānesu saddhāvimuttā.

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[1] *M.* iii, 280; *Vin.* i, 11, *etc.*

Sace pana dukkhato vuṭṭhānaṃ hoti, tayo pi janā passaddhibahulā honti samādhindriyaṃ paṭilabhanti, appaṇihitavimokkhena vimuccanti, sabbattha kāyasakkhino honti. Yassa pan' ettha arūpajjhānaṃ pādakaṃ, so aggaphale ubhato bhāgavimutto hoti. Atha nesaṃ anattato vuṭṭhānaṃ hoti. Tayo pi janā vedabahulā honti, paññindriyaṃ paṭilabhanti suññatā-vimokkhena vimuccanti, paṭhamamaggakkhaṇe dhammānusārino honti; chasu ṭhānesu diṭṭhappattā aggaphale paññāvimuttā ti.

Idāni saddhiṃ purima-pacchimañāṇehi imissā vuṭṭhānagāminiyā vipassanāya āvibhāvatthaṃ dvādasa upamā vedii tabbā. Tāsaṃ idaṃ udānaṃ:—

Vaggulī kaṇhasappo ca gharaṃ go[1] yakkhi dārako,
khudaṃ[2] pipāsaṃ sītuṇhaṃ andhakāraṃ visena cā ti.

Imā ca upamā bhayatupaṭṭhānato pabhuti yattha katthacñāṇe ṭhatvā āharituṃ vaṭṭeyyuṃ. Imasmiṃ pana ṭhāne āhariyamānāsu bhayatupaṭṭhānato yāva phalañāṇaṃ sabbaṃ pākaṭaṃ hoti, tasmā idh' eva āharitabbā ti vuttā.

1. *Vaggulī* ti ekā kira vaggulī: ettha pupphaṃ vā phalaṃ vā labhissāmī ti pañcasākhe madhukarukkhe nilīyitvā ekaṃ sākhaṃ parāmasitvā na tattha kiñci pupphaṃ vā phalaṃ vā gayhūpagaṃ addasa. Yathā ca ekaṃ evaṃ dutiyaṃ, tatiyam, catutthaṃ, pañcamam pi sākhaṃ parāmasitvā n' āddasa. Sā: aphalo vat' āyaṃ rukkho! n' atth' ettha kiñci gayhūpagan ti tasmiṃ rukkhe ālayaṃ vissajjetvā ujukāya sākhāya āruyha viṭapantarena sīsaṃ nīharitvā uddhaṃ ulloketvā ākāse uppatitvā aññasmiṃ phalarukkhe nilīyati. Tattha vaggulī viya yogāvacaro daṭṭhabbo; pañcasākho madhukarukkho viya pañcupādānakkhandhā; tattha vagguliyā nilīyanaṃ viya yogino khandhapañcake abhiniveso; tassā ekekaṃ sākhaṃ parāmasitvā kiñci gayhūpagaṃ adisvā avasesasākhā parāmasanaṃ viya yogino rūpakkhandhaṃ sammasitvā tattha kiñci gayhūpagaṃ adisvā avasesakkhandhasammasanaṃ; tassā: aphalo vat' āyaṃ rukkho ti rukkhe ālayavissajjanaṃ viya yogino pañcasu pi khandhesu aniccalak-

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[1] Bm goṇo. [2] Bhm khuddaṃ.

khaṇādidassanavasena nibbindantassa muñcitukamyatādiñāṇattayaṃ; tassā ujukāya sākhāya upari ārohanaṃ viya yogino anulomaṃ; sīsaṃ nīharitvā uddhaṃ ullokanaṃ viya gotrabhuñāṇaṃ; ākāse uppatanaṃ viya maggañāṇaṃ; aññasmiṃ phalarukkhe nilīyanaṃ viya phalañāṇaṃ.

2. *Kaṇhasappūpamā* paṭisaṅkhāñāṇe vuttā va (p. 651 f.). Upamāsaṃsandane pan' ettha sappavissajjanaṃ viya gotrabhuñāṇaṃ muñcitvā āgatamaggam olokentassa ṭhānaṃ viya maggañāṇaṃ; gantvā abhayaṭṭhāne ṭhānaṃ viya phalañāṇan ti ayaṃ viseso.

3. *Gharan* ti gharasāmike kira sāyaṃ bhuñjitvā sayanaṃ āruyha niddaṃ okkante gharaṃ ādivuttaṃ. So pabujjhitvā aggiṃ disvā bhīto: sādhuvata 'ssa sace aḍayhamāno nikkhameyyan ti olokayamāno maggaṃ disvā nikkhamitvā vegena khemaṭṭhānaṃ gantvā ṭhito. Tattha gharassāmikassa bhuñjitvā sayanaṃ āruyha niddokkamanaṃ viya bālaputhujjanassa khandhapañcake: ahaṃ, mamā ti gahaṇaṃ; pabujjhitvā aggiṃ disvā bhītakālo viya sammāpaṭipadaṃ paṭipajjitvā tilakkhaṇaṃ disvā bhayatupaṭṭhānañāṇaṃ; nikkhamanamaggaṃ olokanaṃ viya muñcitukamyatā ñāṇaṃ; maggadassanaṃ viya anulomaṃ; nikkhamanaṃ viya gotrabhūñāṇaṃ; vegena gamanaṃ viya maggañāṇaṃ; khemaṭṭhāne ṭhānaṃ viya phalañāṇaṃ.

4. *Go* ti ekassa kira kassakassa rattibhāge niddaṃ okkantassa vajaṃ bhinditvā goṇā palātā. So paccūsasamaye tattha gantvā olokento tesaṃ palātabhāvaṃ ñatvā anupadaṃ gantvā rañño goṇe addasa. Te mayhaṃ goṇā ti sallakkhetvā āharanto pabhātakāle: na ime mayhaṃ goṇā, rañño goṇā ti sañjānitvā: yāva maṃ: coro ayan ti gahetvā rājapurisā na anayavyasanaṃ pāpenti, tāvad-eva palāyissāmī ti bhīto goṇe pahāyavegena palāyitvā nibbhayaṭṭhāne aṭṭhāsi. Tattha: mayhaṃ goṇā ti rājagoṇānaṃ gahaṇaṃ viya bālaputhujjanassa: ahaṃ, mamā ti khandhānaṃ gahaṇaṃ; pabhāte rājagoṇā ti sañjānanaṃ viya yogino tilakkhaṇavasena khandhānaṃ: aniccā dukkhā anattā ti sañjānanaṃ; bhītakālo viya bhayatupaṭṭhānañāṇaṃ; vissajjitvā gantukāmatā viya muñcitukamyatā; vissajjanaṃ viya gotrabhū; palāyanaṃ viya maggo; palāyitvā abhayadese ṭhānaṃ viya phalaṃ.

5. *Yakkhī* ti eko kira puriso yakkhiniyā saddhiṃ saṃvāsaṃ kappesi. Sā rattibhāge: sutto ayan ti mantvā āmakasusānaṃ gantvā manussamaṃsam khādati. So: kuhiṃ esā gacchatī ti anubandhitvā manussamaṃsaṃ khādamānaṃ disvā tassā amanussibhāvaṃ ñatvā: yāva maṃ na khādati, tāva palāyitassāmī ti bhīto vegena palāyitvā khemaṭṭhāne aṭṭhāsi. Tattha yakkhiniyā saddhiṃ saṃvāso viya khandhānaṃ: ahaṃ, mamā ti gahaṇaṃ; susāne manusassamaṃsaṃ khādamānaṃ disvā: yakkhinī ayan ti jānanaṃ viya khandhānaṃ tilakkhaṇaṃ disvā aniccādibhāvajānanaṃ; bhītakālo viya bhayatupaṭṭhānaṃ; palāyitukāmatā viya muñcitukamyatā; susānavijahanaṃ viya gotrabhū; vegena palāyanaṃ viya maggo; abhayadese ṭhānaṃ viya phalaṃ.

6. *Dārako* ti ekā kira puttagiddhinī itthī; sā uparipāsāde nisinnā va antaravīthiyaṃ dārakasaddaṃ sutvā: putto nu kho me kenaci viheṭhiyatī ti vegasā gantvā: attano putto ti saññāya paraputtaṃ aggahesi. Sā: paraputto ayan ti sañjānitvā ottappamānā ito c' ito ca oloketvā: mā h' eva mam koci dārakacorī ayan ti vadeyyā ti dārakaṃ tatth' eva oropetvā puna vegasā pāsādaṃ āruyha nisīdi. Tattha attano puttasaññāya paraputtassa gahaṇaṃ viya: ahaṃ, mamā ti pañcakkhandhaggahaṇaṃ; paraputto ayan ti sañjānanaṃ viya tilakkhaṇavasena n' āhaṃ, na mamā ti sañjānanaṃ; ottappanaṃ viya bhayatupaṭṭhānaṃ; ito c' ito ca olokanaṃ viya muñcitukamyatā-ñāṇaṃ; tatth' eva dārakassa oropanaṃ viya anulomaṃ; oropetvā antaravīthiyaṃ ṭhitakālo viya gotrabhū; pāsādārūhanaṃ viya maggo; āruyha nisīdanaṃ viya phalaṃ.

7–12. *Khudaṃ, pāsaṃ, sītuṇhaṃ andhakāraṃ, visena cā* ti imā pana cha upamā vuṭṭhānagāminiyā vipassanāya ṭhitassa lokuttaradhammābhimukhaninnapoṇapabbhārabhāvadassanatthaṃ vuttā.

7. Yathā pi khudāya abhibhūto sujighacchito puriso sādurasaṃ bhojanaṃ pattheti, evam ev' āyaṃ saṃsāravaṭṭajighacchāya phuṭṭho yogāvacaro amatarasaṃ kāyagatā-satibhojanaṃ pattheti.

8. Yathā ca pipāsito puriso parisussamānakaṇṭhamukho anekaṅgasambhāraṃ pānakaṃ pattheti, evam ev' āyaṃ saṃsāra-

vaṭṭapipāsāya phuṭṭho yogāvacaro ariyaṃ aṭṭhangikamaggapānakaṃ pattheti.

9. Yathā pana sītasamphuṭṭho puriso uṇhaṃ pattheti, evam ev' āyaṃ saṃsāravaṭṭe taṇhāsinehasītena phuṭṭho yogāvacaro kilesasantāpakaṃ maggatejaṃ pattheti.

10. Yathā ca uṇhasamphuṭṭho puriso sītaṃ pattheti, evam ev' āyaṃ saṃsāravaṭṭe ekādasaggisantāpasantatto yogāvacaro ekādasaggivūpasamaṃ Nibbānaṃ pattheti.

11. Yathā pana andhakārapareto puriso ālokaṃ pattheti, evam ev' āyaṃ avijjandhakārena onaddhapariyonaddho yogāvacaro ñāṇālokaṃ maggabhāvanaṃ pattheti.

12. Yathā ca visasamphuṭṭho puriso visaghātanaṃ bhesajjaṃ pattheti, evam ev' āyaṃ kilesavisasamphuṭṭho yogāvacaro kilesavisanimmathanaṃ amatosadhaṃ Nibbānaṃ pattheti. Tena vuttaṃ: tass' evaṃ jānato evaṃ passato tīsu bhavesu . . . pe . . . navasu sattāvāsesu cittaṃ paṭilīyati paṭikūṭati paṭivaṭṭati na sampasārīyati, upekkhā vā pāṭikulyatā vā saṇṭhāti. Seyyathā pi nāma padumapalāse īsakapoṇe ti[1] sabbaṃ pubbe vuttanayen' eva veditabbaṃ. Ettāvatā ca pan' esa paṭilīnacaro nāma hoti, yaṃ sandhāya vuttaṃ:—

Paṭilīnacarassa bhikkhuno bhajamānassa vivittamānasaṃ,
sāmaggiyam āhu tassa taṃ yo attānaṃ bhavane na dassaye ti.[2]

Evam idaṃ sankhārupekkhā-ñāṇaṃ yogino paṭilīnacarabhāvaṃ niyametvā uttariṃ[3] ariyamaggassāpi bojjhanga-magganga-jhānanga-paṭipadāvimokkhavisesaṃ niyameti. Keci hi therā: bojjhanga-magganga-jhānangānaṃ visesaṃ pādakajjhānaṃ niyametī ti vadanti; keci: vipassanāya ārammaṇabhūtā khandhā niyamentī ti vadanti; keci: puggalajjhāsayo niyametī ti vadanti. Tesam pi vādesu ayaṃ pubbabhāgavuṭṭhānagāminī vipassanā niyameti yevā ti veditabbā. Tatr' āyaṃ anupubbikathā:—vipassanāniyamena hi sukkhavipassakassa uppannamaggo pi samāpattilābhino jhānaṃ pādakaṃ akatvā, uppannamaggo pi paṭhamajjhānaṃ pādakaṃ

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[1] *Above*, p. 656. [2] *Sn.* ver. 809. [3] S^b B^{hm} uttari.

katvā, pakiṇṇakasankhāre sammasitvā, uppāditamaggo pi paṭhamajjhānikā va honti. Sabbesu satta bojjhangāni aṭṭha maggangāni pañca jhānangāni honti. Tesaṃ hi pubbabhāgavipassanā somanassasahagatā pi upekkhāsahagatā pi hutvā vuṭṭhānakāle sankhārupekkhābhāvaṃ patvā somanassasahagatā hoti. Pañcakanaye dutiya-tatiya-catutthajjhānāni pādakāni katvā uppāditamaggesu yathākkamena va jhānaṃ caturangikaṃ, tivangikaṃ, duvangikañ ca hoti; sabbesu pana satta maggangāni honti, catutthe cha bojjhangāni. Ayaṃ viseso pādakajjhānaniyamena ceva vipassanāniyamena ca hoti. Tesam pi hi pubbabhāgavipassanā somanassasahagatā pi upekkhāsahagatā pi hoti, vuṭṭhānagāminī somanassasahagatā va. Pañcamajjhānaṃ pādakaṃ katvā nibbattitamagge pana upekkhā-cittekaggatāvasena dve jhānangāni, bojjhangamaggangāni cha, satta c' eva. Ayam pi viseso ubhayaniyamavasena hoti; imasmiṃ hi naye pubbabhāgavipassanā somanassasahagatā vā upekkhāsahagatā vā hoti, vuṭṭhānagāminī upekkhāsahagatā va. Arūpajjhānam pādakaṃ katvā uppāditamagge pi es' eva nayo.

Evaṃ pādakajjhānato vuṭṭhāya ye koci sankhāre sammasitvā nibbattitamaggassa āsannapadese vuṭṭhitasamāpatti attano sadisabhāvaṃ karoti, bhūmivaṇṇo viya godhāvaṇṇassa. Dutiyattheravāde pana yato yato samāpattito vutthāya ye ye samāpattidhamme sammasitvā maggo nibbattito hoti, taṃ taṃ samāpattisadiso va hoti. Tatrā 'pi ca vipassanāniyamo vuttanayen' eva veditabbo. Tatiyattheravāde attano attano ajjhāsayānurūpena yaṃ yaṃ jhānaṃ pādakaṃ katvā ye ye jhānadhamme sammasitvā maggo nibbattito, taṃ taṃ jhānasadiso va hoti; pādakajjhānaṃ pana sammasitajjhānaṃ vā, vinā ajjhāsayamatten' eva, taṃ na ijjhati. Svāyam attho Nandakovādasuttena[1] dīpetabbo. Etthā pi ca vipassanāniyamo vuttanayen' eva veditabbo.

Evaṃ tāva sankhārupekkhā bojjhanga-magganga-jhānangāni niyametī ti veditabbā. Sace pan' āyaṃ ādito kilese vikkhambhiyamānā dukkhena sappayogena sasankhārena vikkhambhetuṃ asakkhi, dukkhā paṭipadā nāma hoti; vi-

[1] *M.* iii, 270 f.

pariyāyena sukhā paṭipadā. Kilese pana vikkhambhitvā vipassanā-parivāsaṃ maggapātubhāvaṃ saṇikaṃ kurumānā dandhābhiññā nāma hoti, vipariyāyena khippābhiññā. Iti ayaṃ sankhārupekkhā āgamanīyaṭṭhāne ṭhatvā attano attano maggassa nāmaṃ deti, tena maggo cattāri nāmāni labhati. Sā pan' āyaṃ paṭipadā kassaci bhikkhuno nānā hoti, kassaci catusu pi maggesu ekā va; Buddhānaṃ pana cattāro pi maggā, sukhā paṭipadā khippabhiññā va ahesuṃ, tathā Dhammasenāpatissa. Mahāmoggallānattherassa pana paṭhamamaggo sukhāpaṭipado khippābhiñño ahosi; upari tayo dukkhāpaṭipadā, dandhābhiññā.

Yathā ca paṭipadā evaṃ adhipatayo pi kassaci bhikkhuno catusu maggesu nānā honti, kassaci catusu pi eko va. Evaṃ sankhārupekkhā paṭipadāvisesaṃ niyameti. Yathā pana vimokkhavisesaṃ niyameti, taṃ pubbe vuttam eva.[1]

Api ca maggo nāma pañcahi kāraṇehi nāmaṃ labhati: *sarasena* va *paccanīkena* vā *saguṇena* vā *ārammaṇena* vā *āgamanena* vā.

Sace hi sankhārupekkhā aniccato sankhāre sammasitvā vuṭṭhāti, animittavimokkhena vimuccati. Sace dukkhato sammasitvā vuṭṭhāti, appaṇihitavimokkhena vimuccati. Sace anattato sammasitvā vuṭṭhāti, suññatavimokkhena vimuccati. Idaṃ *sarasato* nāmaṃ nāma.

Yasmā pan' esa aniccānupassanāya sankhārānaṃ ghanavinibbhogaṃ katvā niccanimitta-dhuvanimitta-sassatanimittāni pajahanto āgato, tasmā animitto; dukkhānupassanāya pana sukhasaññaṃ pahāya paṇidhiṃ patthanaṃ sukkhāpetvā āgatattā appaṇihito; anattānupassanāya atta-satta-puggalasaññaṃ pahāya sankhārānaṃ suññato diṭṭhattā suññato ti idaṃ *paccanīkato* nāmaṃ nāma.

Rāgādīhi pan' esa suññattā suññato; rūpanimittādīnaṃ rāganimittādīnaṃ yeva vā abhāvena animitto; rāgapaṇidhiādīnaṃ abhāvato appaṇihito ti idam assa *saguṇato* nāmaṃ.

Svāyaṃ suññataṃ animittaṃ appaṇihitañ ca Nibbānaṃ ārammaṇaṃ karotī ti pi suññato animitto appaṇihito ti vuccati. Idam assa *ārammaṇato* nāmaṃ.

[1] *Above*, p. 666.

Āgamanaṃ pana duvidhaṃ: vipassanāgamanaṃ, maggāgamanañ ca. Tattha magge vipassanāgamanaṃ labhati, phale maggāgamanaṃ. Anattānupassā hi suññatā nāma. Suññatavipassanāya maggo suññato, aniccānupassanā animittā nāma; animittavipassanāya maggo animitto. Idaṃ pana nāmaṃ na Abhidhammapariyāyena labbhati, Suttantapariyāyena labbhati.

Tatra hi gotrabhūñāṇaṃ animittaṃ Nibbānaṃ ārammaṇaṃ katvā animittanāmakaṃ hutvā sayaṃ āgamanīyaṭṭhāne ṭhatvā maggassa nāmaṃ detī ti vadanti. Tena: maggo animitto ti vutto. Maggāgamanena pana phalaṃ animittan ti yujjati yeva. Dukkhānupassanā sankhāresu paṇidhiṃ sukkhāpetvā āgatattā appaṇihitā nāma. Appaṇihitavipassanāya maggo appaṇihita. Appaṇihitamaggassa phalaṃ appaṇihitaṃ. Evaṃ vipassanā attano nāmaṃ maggassa deti, maggo phalassā ti idaṃ āgamanato nāmaṃ.

Evaṃ ayaṃ sankhārupekkhā vimokkhavisesaṃ niyametī ti.

Sankhārupekkhā ñāṇaṃ niṭṭhitaṃ.

[*Anulomañāṇaṃ*]

Tassa taṃ sankhārupekkhāñāṇaṃ āsevantassa bhāventassa bahulīkarontassa adhimokkhasaddhā balavatarā nibbattati, viriyaṃ supaggahitaṃ hoti, sati sūpaṭṭhitā, cittaṃ susamāhitaṃ, tikkhatarā sankhārupekkhā uppajjati. Tassa dāni maggo uppajjissatī ti sankhārupekkhā sankhāre aniccā ti vā, dukkhā ti vā, anattā ti vā sammasitvā bhavangaṃ otarati. Bhavangānantaraṃ sankhārupekkhāya katanayen' eva sankhāre aniccā ti vā, dukkhā ti vā, anattā ti vā, ārammaṇaṃ kurumānaṃ uppajjati manodvārāvajjanaṃ. Tato bhavangaṃ āvaṭṭetvā[1] uppannassa tassa kiriyacittassānantaraṃ avīcikaṃ[2] cittasantatiṃ anuppabandhamānaṃ tath' eva sankhāre ārammaṇaṃ katvā uppajjati paṭhamajavanacittaṃ, yaṃ parikamman ti vuccati. Tad-anantaraṃ tath' eva sankhāre ārammaṇaṃ katvā uppajjati dutiyajavana cittaṃ, yaṃ upacāran ti vuccati. Tad-anantaraṃ pi

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[1] B[hm] āvaṭṭitvā. [2] S[h] avicikaṃ.

tath' eva sankhāre ārammaṇaṃ katvā uppajjati tatiyajavanacittaṃ, yan anuloman ti vuccati: idaṃ nesaṃ pāṭiyekkaṃ nāmaṃ.

Avisesena pana tividham p' etaṃ āsevanan ti pi parikamman ti pi upacāran ti pi anuloman ti pi vattuṃ vaṭṭati. Kissa anulomaṃ? Purimabhāga-pacchimabhāgānaṃ. Taṃ hi purimānaṃ aṭṭhannaṃ vipassanāñāṇānaṃ tathakiccatāya ca anulometi; upari ca sattatiṃsāya bodhipakkhiyadhammānaṃ; taṃ hi aniccalakkhaṇādi-vasena sankhāre ārabbha pavattattā udayabbayavantānaṃ yeva vata dhammānaṃ udayabbayañāṇaṃ uppādavaye addasā ti ca, bhangavantānaṃ yeva vata bhangānupassanaṃ bhangaṃ addasā ti ca, sabhayaṃ yeva vata bhayatupaṭṭhānassa bhayato upaṭṭhitan ti ca, sādīnave yeva vata ādīnavānupassanaṃ ādīnavaṃ addasā ti ca, nibbinditabbe yeva vata nibbinditāñāṇaṃ nibbindanti ca, muñcitabbaṃ hi yeva vata muñcitukamyatāñāṇaṃ muñcitukāmaṃ jātan ti ca, paṭisankhātabbaṃ yeva vata paṭisankhāñāṇena paṭisankhātan ti ca, upekkhitabbaṃ yeva vata sankhārupekkhāya upekkhitan ti ca, atthato vadamānaṃ viya imesañ ca aṭṭhanaṃ ñāṇānaṃ tathakiccatāya anulometi. Upari ca sattatiṃsāya bodhipakkhiyadhammānaṃ tāya paṭipattiyā pattabbattā.

Yathā hi dhammiko rājā, vinicchayaṭṭhāne nisinno, vohārikamahāmattānaṃ vinicchayaṃ sutvā, agatigamanaṃ pahāya majjhatto hutvā: evaṃ hotū ti anumodamāno tesañ ca vinicchayassa anulometi, porāṇassa ca rājadhammassa, evaṃ sampadam idaṃ veditabbaṃ. Rājā viya hi anulomañāṇaṃ; aṭṭha vohārikamahāmattā viya aṭṭha ñāṇāni;[1] porāṇo rājadhammo viya sattatiṃsa bodhipakkhiyā. Tattha yathā rājā: evaṃ hotū ti vadamāno vohārikānañ ca vinicchayassa rājadhammassa ca anulometi, evam idaṃ aniccādi-vasena sankhāre ārabbha uppajjamānaṃ aṭṭhannañ ca ñāṇānaṃ tathakiccatāya anulometi, upari ca sattatiṃsāya bodhipakkhiyadhammānaṃ; ten' eva saccānulomikañāṇan ti vuccatī ti.

Anulomañāṇaṃ niṭṭhitaṃ.

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[1] *Above*, p. 639 f.

Suttasaṃsandanā

Idañ ca pana anulomañāṇaṃ sankhārāmmaṇāya vuṭṭhānagāminiyā vipassanāya pariyosānaṃ hoti. Sabbena sabbaṃ pana gotrabhūñāṇaṃ vuṭṭhānagāminiyā vipassanāya pariyosānaṃ.

Idāni tassā yeva vuṭṭhānagāminiyā vipassanāya asammohatthaṃ ayaṃ suttasaṃsandanā veditabbā. Seyyathīdaṃ: ayaṃ hi vuṭṭhānagāminī vipassanā Saḷāyatanavibhangasutte:[1] *atammayataṃ, bhikkhave, nissāya, atammayataṃ āgamma, yāyaṃ upekkhā ekattā ekattasitā : taṃ pajahatha, taṃ samatikkamathā* ti evaṃ atammayatā ti vuttā. Alagaddasuttante:[2] *nibbindaṃ virajjati, virāgā vimuccatī* ti evaṃ nibbidā ti vuttā. Susīmasuttante:[3] *pubbe kho, Susīma, dhammaṭṭhiti ñāṇaṃ, pacchā nibbāne ñāṇan* ti evaṃ dhammaṭṭhitiñāṇan ti vuttā. Poṭṭhapādasuttante:[4] *saññaggaṃ kho, Poṭṭhapāda, paṭhamaṃ uppajjati, pacchā ñāṇan* ti evaṃ saññaggan ti vuttā. Dasuttarasuttante:[5] *paṭipadāñāṇadassanavisuddhi pārisuddhipadhāniyangan* ti evaṃ pārisuddhipadhāniyangan ti vuttā. Paṭisambhidāmagge:[6]—*yā ca muñcitukamyatā yā ca paṭisankhānupassanāyā ca sankhārupekkhā, ime dhammā ekatthā, vyañjanam eva nānan* ti evaṃ tīhi nāmehi vuttā. Paṭṭhāne:[7] *anulomaṃ gotrabhussa, anulomaṃ vodānassā* ti evaṃ dvīhi[8] nāmehi vuttā. Rathavinītasuttante[9]: *kiṃ pan' āvuso paṭipadāñāṇadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatī* ti ? evaṃ paṭipadāñāṇadassanavisuddhī ti vuttā.

Iti 'nekehi nāmehi kittitā yā mahesinā,
vuṭṭhānagāminī santā parisuddhā vipassanā.

Vuṭṭhātukāmo saṃsāra-dukkhapankā mahabbhayā,
kareyya satataṃ tattha yogaṃ paṇḍitajātiko ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-magge paññā ; bhāvanādhikāre Paṭipadāñāṇadassanavisuddhiniddeso nāma ekavīsatimo paricchedo.

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[1] *M.* iii, 220. [2] *M.* i, 139. [3] *S.* ii, 124.
[4] *D.* i, 185. [5] *D.* iii, 288. [6] *Pts.* ii, 64.
[7] *Tikapaṭṭhāna.*
[8] Dvīhi. *All edns. read* tīhi *except* S[h], *who gives* tīhi *in a footnote.* S[b] *queries* tīhi *in giving it.* [9] *M.* i, 147.

XXII

BĀVĪSATIMO PARICCHEDO

ÑĀṆADASSANA-VISUDDHI-NIDDESO

[*Paṭhamamaggañāṇaṃ*]

Ito paraṃ gotrabhūñāṇaṃ hoti. Taṃ maggassa āvajjanaṭṭhāniyattā neva Paṭipadāñāṇavisuddhiṃ, na Ñāṇadassanavisuddhiṃ bhajati. Antarā abbohārikam eva hoti; vipassanāsote patitattā pana vipassanā ti sankhaṃ gacchati. Sotāpattimaggo sakadāgāmimaggo anāgāmimaggo arahattamaggo ti imesu pana catusu maggesu ñāṇaṃ Ñāṇadassanavisuddhi nāma.

Tattha paṭhamamaggañāṇaṃ tāva sampādetukāmena aññaṃ kiñci kātabbaṃ nāma n' atthi. Yaṃ hi anena kātabbaṃ siyā, taṃ anulomāvasānaṃ vipassanaṃ uppādentena katam eva. Evaṃ uppanna-anulomañāṇassa pan' assa tehi tīhi pi anulomañāṇehi attano balānurūpena thūla-thūle saccapaṭicchādaketamamhi antaradhāpite sabbasankhāragatesu cittaṃ na pakkhandati, na santiṭṭhati, nādhimuccati, na sajjati, na laggati, na bajjhati, padumapalāsato udakaṃ viya patilīyati, paṭikūṭati, paṭivaṭṭati, sabbaṃ nimittārammaṇam pi sabbaṃ pavattārammaṇam pi paḷibodhato upaṭṭhāti.

Ath' assa sabbasmiṃ nimittapavattārammaṇe paḷibodhato upaṭṭhite anulomañāṇassa āsevanante animittaṃ appavattaṃ visankhāraṃ nirodhaṃ Nibbānaṃ ārammaṇaṃ kurumānaṃ puthujjanagottaṃ puthujjanasankhaṃ puthujjanabhūmiṃ atikkamamānaṃ ariyagottaṃ ariyasankhaṃ ariyabhūmiṃ okkamamānaṃ Nibbānārammaṇe paṭhamāvaṭṭana-paṭhamābhoga-paṭhamāsamannāhārabhūtaṃ maggassa anantarasam-

anantar'-āsevana-upanissaya-n' atthi-vigatavasena chahi ākārehi paccayabhāvaṃ sādhayamānaṃ sikhāppattaṃ vipassanāya muddhabhūtaṃ apunarāvaṭṭakaṃ uppajjati gotrabhūñāṇaṃ; yaṃ sandhāya vuttaṃ:—*Kathaṃ bahiddhā vuṭṭhānavivaṭṭane paññā gotrabhūñāṇaṃ? Uppādaṃ abhibhuyyatī* ti gotrabhū. *Pavattaṃ . . . pe . . . upāyāsaṃ abhibhuyyatī ti gotrabhū. . . . Bahiddhā saṅkhāranimittaṃ abhibhuyyatī ti gotrabhū. Anuppādaṃ pakkhandatī ti gotrabhū. Appavattaṃ . . . pe . . . anupāyāsaṃ nirodhaṃ Nibbānaṃ pakkhandatī ti gotrabhū. Uppādaṃ abhibhūyitvā anuppādaṃ pakkhandatī ti gotrabhū* ti[1] sabbaṃ vitthāretabbaṃ.

Tatr' āyaṃ ekāvajjanena ekavīthiyaṃ pavattamānānam pi anulomagotrabhūnaṃ nānārammaṇe pavattanākāradīpikā upamā:—Yathā hi mahāmātikaṃ laṅghitvā paratīre patiṭṭhātukāmo puriso vegena dhāvitvā mātikāya orimatīre rukkhasākhāya bandhitvā olambitaṃ rajjuṃ vā yaṭṭhiṃ vā gahetvā ullaṅghitvā paratīraninna-poṇa-pabbhārakāyo hutvā, paratīrassa uparibhāgaṃ patto, taṃ muñcitvā vedhamāno paratīre patitvā saṇikaṃ patiṭṭhāti, evam ev' āyaṃ yogāvacaro vi bhava-yoni-gati-ṭhiti nivāsānaṃ paratīrabhūte Nibbāne patiṭṭhātukāmo udayabbayānupassanādinā vegena dhāvitvā attabhāvarukkhasākhāya bandhitvā olambitaṃ rūparajjuṃ vā vedanādisu aññataradaṇḍaṃ vā aniccan ti vā dukkhan ti vā anattā ti vā anulomāvajjanena gahetvā, taṃ amuñcamāno va paṭhamena anulomacittena ullaghitvā, dutiyena paratīraninnapoṇapabbhārakāyo viya Nibbānaninnapoṇapabbhāramānaso hutvā tatiyena paratīrassa uparibhāgaṃ patto viya, idāni pattabbassa Nibbānassa āsanno hutvā tassa cittassa nirodhena taṃ saṅkhārārammaṇaṃ muñcitvā gotrabhūcittena visaṅkhāre paratīrabhūte Nibbāne patati. Ekārammaṇe pana aladdhāsevanatāya vedhamāno so puriso viya na tāva suppatiṭṭhito hoti, tato maggañāṇena patiṭṭhātī ti.

Tattha anulomaṃ saccapaṭicchādakaṃ kilesatamaṃ vinodetuṃ sakkoti, na Nibbānamārammaṇaṃ kātuṃ. Gotrabhū Nibbānam eva ārammaṇaṃ kātuṃ sakkoti, na saccapaṭicchādakaṃ tamaṃ vinodetuṃ. Tatr' āyam upamā:—

[1] *Pts.* i, 66.

eko kira cakkhumā puriso: nakkhattayogaṃ jānissamī ti rattibhāge nikkhamitvā candaṃ passituṃ uddhaṃ ullokesi. Tassa valāhakehi paṭicchannattā cando na paññāyittha. Ath' eko vāto uṭṭhahitvā thūla-thūle valāhake viddhaṃsesi,[1] aparo majjhime, aparo sukhume pi; tato so puriso vigatavalāhakenabhe candaṃ disvā nakkhattayogaṃ aññāsi.

Tattha tayo valāhakā viya saccapaticchādakathūlamajjhimasukhumaṃ kilesandhakāraṃ. Tayo vātā viya tīṇi anulomacittāni. Cakkhumā puriso viya gotrabhūñāṇaṃ. Cando viya Nibbānaṃ. Ekakassa vātassa yathākkamena valāhakaviddhaṃsanaṃ viya ekekassa anulomacittassa saccapaṭicchādakatamavinodanaṃ. Vigatavalāhake nabhe tassa purisassa visuddhacandadassanaṃ viya vigate saccapaṭicchādake tame gotrabhūñāṇassa visuddha-Nibbānadassanaṃ. Yath' eva hi tayo vātā candapaṭicchādake valāhake yeva viddhaṃsetuṃ sakkonti, na candaṃ daṭṭhuṃ, evaṃ anulomāni saccapaṭicchādakaṃ tamaṃ yeva vinodetuṃ sakkonti, na Nibbānaṃ daṭṭhuṃ. Yathā so puriso candam eva daṭṭhuṃ sakkoti, na valāhake viddhaṃsetuṃ, evaṃ gotrabhūñāṇaṃ Nibbānam eva daṭṭhuṃ sakkoti, na kilesatamaṃ vinodetuṃ. Ten' eva c' etaṃ maggassa āvajjanan ti vuccati; taṃ hi anāvajjanam pi samānaṃ āvajjanaṭṭhāne ṭhatvā: evaṃ nibbattā hī ti maggassa saññaṃ datvā viya nirujjhati. Maggo pi tena dinnasaññaṃ amuñcitvā va avīcisantativasena[2] taṃ ñāṇaṃ anubandhamāno anibbiddhapubbaṃ apadālitapubbaṃ lobhakkhandhaṃ dosakkhandhaṃ mohakkhandhaṃ nibbijjhamāno va padālayamāno nibbattati.

Tatr' āyaṃ upamā:—eko kira issāso aṭṭha usabhamatte padese phalakasataṃ ṭhapāpetvā vatthena mukhaṃ veṭhetvā saraṃ sannayhitvā[3] cakkayante aṭṭhāsi. Añño puriso cakkayantaṃ āvijjhitvā, yadā issāsassa phalakaṃ abhimukhaṃ hoti, tadā tattha daṇḍakena saññaṃ deti. Issāso daṇḍakasaññaṃ amuñcitvā va saraṃ khipitvā phalakasataṃ nibbijjhati. Tattha daṇḍakasaññaṃ viya gotrabhu ñāṇaṃ. Issāso viya maggañāṇaṃ. Issāsassa daṇḍakasaññaṃ amuñcitvā va phalakasatanibbijjhanaṃ viya maggañāṇassa

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[1] B^hm °seti. [2] Cf. *above*, p. 669. [3] B^hm sannahitvā.

gotrabhūñāṇena dinnasaññaṃ amuñcitvā va Nibbānaṃ ārammaṇaṃ katvā anibbiddhapubbānaṃ apadālitapubbānaṃ lobhadosamohakkhandhānaṃ nibbijjhanapadālanaṃ.[1] Na kevalañ c' esa maggo lobhakkhandhādīnam nibbijjhanam eva karoti, api ca kho anamataggasaṃsāravaṭṭadukkhasamuddaṃ soseti; sabba-apāyadvārāni pidahati; sattannaṃ ariyadhanānaṃ sammukhībhāvaṃ karoti; aṭṭhangikaṃ micchāmaggaṃ pajahati; sabbaverabhayāni vūpasameti; Sammāsambuddhassa orasaputtabhāvaṃ upaneti; aññesañ ca anekasatānaṃ ānisaṃsānaṃ paṭilābhāya saṃvattatī ti. Evaṃ anekānisaṃsadāyakena sotāpattimaggena sampayuttaṃ ñāṇaṃ sotāpattimagge ñāṇan ti.

Paṭhamaggañāṇaṃ niṭṭhitaṃ.

[*Dutiya(magga)ñāṇaṃ*]

Imassa pana ñāṇassa anantaraṃ tass' eva vipākabhūtāni dve, tīṇi vā phalacittāni uppajjanti. Anantaravipākattā yeva hi lokuttarakusalānaṃ:—

samādhim ānantarikañ ñam āhu ti[2]

ca *dandham ānantarikaṃ pāpuṇāti āsavānaṃ khāyāyā* ti[3] ca ādivuttaṃ.

Keci pana ekaṃ dve, tīṇi, cattāri vā phalacittānī ti vadanti. Taṃ na gahetabbaṃ; anulomassa hi āsevanante gotrabhūñāṇaṃ uppajjati; tasmā sabban t' imena paricchedena dvīhi anulomacittehi bhavitabbaṃ; na hi ekaṃ āsevanapaccayaṃ labhati. Satta cittaparamā ca ekā javanavīthi; tasmā yassa dve anulomāni, tassa tatiyaṃ gotrabhū, catutthaṃ maggacittaṃ, tīṇi phalacittāni honti. Yassa tīṇi anulomāni, tassa catutthaṃ gotrabhū pañcamaṃ maggacittaṃ, dve phalacittāni honti, tena vuttaṃ dve tīṇi vā phalacittāni uppajjantī ti.

Keci pana yassa cattāri anulomāni, tassa pañcamaṃ gotrabhū, chaṭṭhaṃ maggacittaṃ ekaṃ phalacittan ti vadanti. Taṃ pana yasmā catutthaṃ pañcamaṃ vā appeti, na tato paraṃ āsannabhavangattā ti paṭikkhittaṃ, tasmā na sārato paccetabbaṃ.

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[1] *Repeated in Asl.* 233 *with slight variants.*
[2] *Sn.* ver. 226. [3] *A.* ii, 149.

Ettāvatā ca pan' esa sotāpanno nāma dutiyo ariyapuggalo hoti. Bhusapamatto pi hutvā sattakkhattuṃ devesu ca manussesu ca sandhāvitvā saṃsaritvā dukkhass' antassa karaṇasamattho hoti. Phalapariyosāne pan' assa cittaṃ bhavangam otarati, tato bhavangaṃ upacchinditvā maggapaccavekkhanatthāya uppajjati manodvārāvajjanaṃ; tasmiṃ niruddhe paṭipāṭiyā satta maggapaccavekkhaṇajavanānī ti. Puna bhavangaṃ otaritvā ten' eva nayena phalādīnaṃ paccavekkhaṇatthāya āvajjanādīni uppajjanti, yesaṃ uppattiyā esa maggaṃ paccavekkhati, phalaṃ paccavekkhati, pahīnakilese paccavekkhati, avasiṭṭhakilese paccavekkhati, Nibbānaṃ paccavekkhati. So hi: iminā vat' ahaṃ maggena āgato ti maggaṃ paccavekkhati, tato: ayaṃ me ānisaṃso laddho ti phalaṃ paccavekkhati; tato: ime nāma me kilesā pahīnā ti pahīnakilese paccavekkhati; tato: ime nāma me kilesā avasiṭṭhā ti uparimaggattayavajjhe kilese paccavekkhati; avasāne ca: ayaṃ me dhammo ārammaṇato paṭividdho ti amataṃ Nibbānaṃ paccavekkhati.

Iti sotāpannassa ariyasāvakassa pañca paccavekkhaṇāni honti. Yathā ca sotāpannassa, evaṃ sakadāgāmi-anāgāmīnam pi. Arahato pana avasiṭṭhakilesapaccavekkhaṇaṃ nāma n' atthī ti.

Evaṃ sabbāni pi ekūnavīsati paccavekkhaṇāni nāma, ukkaṭṭhaparicchedo yeva c' eso. Pahīnāvasiṭṭhakilesapaccavekkhaṇaṃ hi sekkhānam pi hoti vā, na vā. Tassa hi paccavekkhaṇassa abhāven' eva Mahānāmo Bhagavantaṃ pucchi:—*ko su nāma me dhammo ajjhattaṃ appahīno, yena me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhantī* ti[1] sabbaṃ vitthārato veditabbaṃ.

Evaṃ paccavekkhitvā pana so sotāpanno ariyasāvako tasmiṃ yeva vā āsane nisinno, aparena vā samayena kāmarāgavyāpādanaṃ tanubhāvāya dutiyāya bhūmiyā pattiyā yogaṃ karoti. So indriyabalabojjhangāni samodhānetvā tad-eva rūpa-vedanā-saññā-sankhāra-viññāṇabhedaṃ sankhāragataṃ aniccaṃ dukkhaṃ anattā ti ñāṇena parimaddati, parivatteti, vipassanā-vīthiṃ ogāhati. Tass' evaṃ

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[1] *M.* i, 91.

paṭipannassa vuttanayen' eva sankhārūpekkhāvasāne ekāvajjanena anulomagotrabhūñāṇesu uppannesu gotrabhū-anantaraṃ sakadāgāmi-maggo uppajjati. Tena sampayuttaṃ ñāṇaṃ sakadāgāmi-magge ñāṇan ti.

Dutiyañāṇaṃ niṭṭhitaṃ.[1]

[*Tatiyamaggañāṇaṃ*]

Imassā pi ñāṇassa anantaraṃ vuttanayen' eva phalacittāni veditabbāni. Ettāvatā c' esa sakadāgāmī nāma catuttho ariyapuggalo hoti sakid-eva imaṃ lokaṃ āgantvā dukkhass' antakaraṇasamattho; tato paraṃ paccavekkhaṇaṃ vuttanayam eva. Evaṃ paccavekkhitvā c' eso sakadāgāmī ariyasāvako tasmiṃ yeva vā āsane nisinno, aparena vā samayena kāmarāgavyāpādānaṃ anavasesappahānāya tatiyāya bhūmiyā pattiyā yogaṃ karoti. So indriyabalabojjhangāni samodhānetvā tad-eva sankhāragataṃ aniccaṃ dukkham anattā ti ñāṇena parimaddati, parivatteti, vipassanā-vīthiṃ ogāhati. Tass' evaṃ paṭipannassa vuttanayen' eva sankhārūpekkhāvasāne ekāvajjanena anulomagotrabhūñāṇesu uppannesu gotrabhū-anantaraṃ anāgāmimaggo uppajjati. Tena sampayuttaṃ ñāṇaṃ anāgāmimagge ñāṇan ti.

Tatiyañāṇaṃ niṭṭhitaṃ.

[*Catutthamaggañāṇaṃ*]

Imassā pi ñāṇassa anantaraṃ vuttanayen' eva phalacittāni veditabbāni. Ettāvatā c' esa anāgāmī nāma chaṭṭho ariyapuggalo hoti, *opapātiko tattha parinibbāyī anāvattidhammo*[2] paṭisandhivasena imaṃ lokaṃ punānāgantā. Tato paraṃ paccavekkhaṇaṃ vuttanayam eva. Evaṃ paccavekkhitvā va so anāgāmī ariyasāvako tasmiṃ yeva vā āsane nisinno, aparena vā samayena, rūpārūparāga-māna-uddhacca-avijjānaṃ anavasesappahānāya catutthāya bhūmiyā pattiyā yogaṃ karoti. So indriyabalabojjhangāni samodhānetvā tad-eva sankhāragataṃ aniccaṃ dukkham anattā ti ñāṇena parimad-

[1] *Only* S[b]. *inserts* (magga) *after* Dutiya.
[2] Cf. *A.* iv, 12; v, 343.

dati, parivatteti, vipassanā-vīthiṃ ogāhati. Tass' evaṃ paṭipannassa vuttanayen' eva sankhārupekkhāvasāne ekāvajjanena anulomagotrabhūñāṇesu uppannesu gotrabhūanantaraṃ arahattamaggo uppajjati. Tena sampayuttaṃ ñāṇaṃ arahattamagge ñāṇan ti.

Catutthañāṇaṃ niṭṭhitaṃ.

[*Phalacittāni : A. Sattatiṃsa bodhipakkhiyā dhammā*]

Imassā pi ñāṇassa anantaraṃ vuttanayen' eva phalacittāni veditabbāni. Ettāvatā c' esa arahā nāma aṭṭhamo ariyapuggalo hoti: mahā *khīṇāsavo antimadehadhārī ohitabhāro anuppattasadattho parikkhīṇabhavasaṃyojano sammad-aññā vimutto*[1] sadevakassa lokassa aggadakkhiṇeyyo ti. Iti yan taṃ vuttaṃ: sotāpattimaggo sakadāgāmimaggo anāgāmimaggo arahattamaggo ti imesu pana catusu maggesu ñāṇaṃ Ñāṇadassanavisuddhi nāmā ti; taṃ imāni iminā anukkamena pattabbāni cattāri ñāṇāni sandhāya vuttaṃ.

Idāni imissā yeva catuñāṇāya ñāṇadassanavisuddhiyā anubhāvavijānanatthaṃ:—

Paripuṇṇabodhipakkhiyabhāvo vuṭṭhānabalasamāyogo,
ye yena pahātabbā dhammā tesaṃ pahānañ ca.

Kiccāni pariññādīni yāni vuttāni abhisamayakāle;
tāni ca yathāsabhāvena jānitabbāni sabbānī ti.

Tattha *paripuṇṇabodhipakkhiyabhāvo* ti bodhipakkhiyānaṃ paripuṇṇabhāvo. Cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañcabalāni, satta bojjhangā, ariyo aṭṭhangiko maggo ti hi ime sattatiṃsa dhammā bojjhanganaṭṭhena bodhī ti laddhanāmassa ariyamaggassa pakkhe bhavattā bodhipakkhiyā nāma; pakkhe bhavattā ti upakārabhāve ṭhitattā.

Tesu tesu[2] ārammaṇesu okkanditvā[3] pakkhanditvā upaṭṭhānato paṭṭhānaṃ. Sati yeva paṭṭhānaṃ satipaṭṭhānaṃ. Kāya-vedanā-citta-dhammesu pan' assā asubha-dukkha-anicca-anattākāraggahaṇavasena subha-sukha-nicca-attasaññā-

[1] *S.* vi, 12. *s.v.* Arahatta, *formula C, which omits* antimadehadhārī. Cf. *S.* i, 14; *A.* vi, 13. *s.v.* Arahatta *formula C.*
[2] Bhm *omit.* [3] *So all edns.*

pahānakiccasādhanavasena ca pavattito catudhā bhedo hoti; tasmā *cattāro satipaṭṭhānā* ti vuccanti.

Padahanti etenā ti padhānaṃ. Sobhanaṃ padhānaṃ sammappadhānaṃ, sammā vā padahanti etenā ti sammappadhānaṃ. Sobhanaṃ vā taṃ kilesavirūpatti-vidahanato padhānañ ca hitasukhanipphādakaṭṭhena seṭṭhabhāvāvahanato padhānabhāvakāraṇato cā ti sammappadhānaṃ. Viriyass' etaṃ adhivacanaṃ. Tayidaṃ uppannānuppannānaṃ akusalānaṃ pahānānuppattikiccaṃ, anuppannuppānañ ca kusalānaṃ uppatti-ṭhitikiccaṃ sādhayatī ti catubbidhaṃ hoti; tasmā *cattāro sammappadhānā* ti vuccanti.

Pubbe vuttena[1] ijjhanaṭṭhena iddhi. Tassā sampayuttāya pubbangamaṭṭhena phalabhūtāya pubbabhāgakaranaṭṭhena ca iddhiyā pādo ti iddhipādo. So chandādivasena catubbidho hoti; tasmā *cattāro iddhipādā* ti vuccanti. Yath' āha:—*cattāro iddhipādā: chandiddhipādo, cittiddhipādo, viriyiddhipādo, vīmaṃsiddhipādo* ti[2] ime lokuttarā va; lokiyā pana: *chandañ ce bhikkhu adhipatiṃ karitvā labhati samādhiṃ, labhati cittass' ekaggataṃ: ayaṃ vuccati chandasamādhī* ti[3] ādivacanato chandādi adhipativasena paṭiladdhadhammā pi honti. Assaddhiya-kosajja-pamāda-vikkhepa-sammohānaṃ abhibhavanato abhibhavanasankhātena adhipatiyaṭṭhena iddhiyaṃ. Assaddhiyādīhi ca anabhibhavanīyato akampiyaṭṭhena balaṃ. Tad-ubhayam pi saddhādivasena pañcavidhaṃ hoti; tasmā pañciddhiyāni balānī ti vuccanti.

Bujjhanakasattassa pana angabhāvena sati-ādayo satta bojjhangā. Niyyānikaṭṭhena ca sammādiṭṭhi-ādayo aṭṭha maggangā honti; tena vuttaṃ:—*satta bojjhangā ariyo aṭṭhangiko maggo* ti.[4]

Iti ime sattatiṃsa bodhipakkhiyadhammā pubbabhāge lokiyavipassanāya vattamānāya cuddasavidhena kāyaṃ pariggaṇhato ca kāyānupassanā satipaṭṭhānaṃ; navavidhena vedanaṃ pariggaṇhato ca vedanānupassanā satipaṭṭhānaṃ; 'soḷasavidhena cittaṃ pariggaṇhato ca cittānupassanā sati-

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[1] *Above*, Chapter XI., p. 378.
[2] *Vibh.* 223 *places* viriyiddhipādo *second.*
[3] *Ibid.* 216. [4] Cf. *S.* v, 82.

paṭṭhānaṃ; pañcavidhena dhamme pariggaṇhato ca dhammānupassanā satipaṭṭhānaṃ.

Imasmiṃ attabhāve anuppannapubbaṃ parassa uppannaṃ akusalaṃ disvā: yathā paṭipannass' etaṃ uppannaṃ, na tathā paṭipajjissāmi; evaṃ me etaṃ n' uppajjissatī ti, tassa anuppādāya vāyamanakāle paṭhamaṃ sammappadhānaṃ. Attano samudācārappattaṃ akusalaṃ disvā tassa pahānāya vāyamanakāle dutiyaṃ. Imasmiṃ bhāve anuppannapubbaṃ jhānaṃ vā, vipassanaṃ vā uppādetuṃ vāyamantassa tatiyaṃ. Uppannaṃ yathā na parihāyati, evaṃ punappuna uppādentassa catutthaṃ sammappadhānaṃ.

Chandaṃ dhuraṃ katvā kusaluppādanakāle chandiddhipādo . . . pe . . . micchāvācāya viramaṇakāle sammāvācā ti evaṃ nānācittesu labbhanti. Imesaṃ pana catunnaṃ ñāṇānaṃ uppattikāle ekacitte labbhanti. Phalakkhaṇe ṭhapetvā cattāro sammappadhāne avasesā tettiṃsa labbhanti. Evam ekacitte labbhamānesu c' etesu ekā va Nibbānārammaṇā sati kāyādisu subhasaññādippahānakiccasādhanavasena cattāro satipaṭṭhānā ti vuccati. Ekam eva ca viriyaṃ anuppannānaṃ anuppādādi-kiccasādhanavasena cattāro sammappadhānā ti vuccati. Sesesu pana hāpana-vaḍḍhanaṃ n' atthi.

Api ca tesu:—

Nava ekavidhā eko dvedhā 'tha catu-pañcadhā,
aṭṭhadhā navadhā c' eva iti chadhā bhavanti te.

Nava ekavidhā ti chando, cittaṃ, pīti, passaddhi, upekkhā, sankappo, vācā, kammanto ājīvo ti imena va chandiddhipādādivasena ekavidhā va honti, na aññaṃ koṭṭhāsaṃ bhajanti.

Eko dvedhā ti saddhā indriya-balavasena dvedhā ṭhitā.

Atha catu-pañcadhā ti ath' añño eko catudhā, añño pañcadhā ṭhito ti attho. Tattha samādhi eko indriya-bala-bojjhanga-maggangavasena catudhā ṭhito. Paññā tesañ catunnaṃ iddhipādakoṭṭhāsassa ca vasena pañcadhā.

Aṭṭhadhā navadhā cevā ti aparo eko aṭṭhadhā, eko navadhā ṭhito ti attho, catu-satipaṭṭhāna-iddhiya-bala-bojjhanga-maggangavasena sati aṭṭhadhā ṭhitā. Catu-sammappadhāna-iddhipāda - indriya - bala - bojjhanga - maggangavasena viriyaṃ navadhā ti.

Evam:—

Cuddas' eva asambhinnā hont' ete bodhipakkhiyā,
koṭṭhāsato sattavidhā sattatiṃsa pabhedato.

Sakiccanipphādanato, sarūpena ca vuttito,
sabbe va ariyamaggassa sambhave sambhavanti te ti

Evaṃ tāv' ettha *paripuṇṇabodhipakkhiyabhāvo* jānitabbo.

[B. *Vuṭṭhānaṃ*]

Vuṭṭhānabalasamāyogo ti vuṭṭhānañ c' eva balasamāyogo ca. Lokiyavipassanā hi nimittārammaṇattā c' eva pavattikāraṇassa ca samudayassa asamucchindanato neva nimittā, na pavattā vuṭṭhāti. Gotrabhūñāṇaṃ samudayassa asamucchindanato na pavattā vuṭṭhāti; Nibbānārammaṇato pana nimittā vuṭṭhātī ti ekato vuṭṭhānaṃ hoti. Ten' āha:—*bahiddhā vuṭṭhānavivaṭṭane paññā gotrabhūñāṇan* ti.[1] Tathā *uppādā vivaṭṭitvā anuppādaṃ pakkhandatī* ti gotrabhū, *pavattā vivaṭṭitvā* ti[2] sabbaṃ veditabbaṃ. Imāni cattāri pi ñāṇāni animittārammaṇattā nimittato vuṭṭhahanti. Samudayassa samucchindanato pavattā vuṭṭhahantī ti dubhato vuṭṭhānāni honti. Tena vuttaṃ:—*kathaṃ dubhato vuṭṭhānavivaṭṭane paññā magge ñāṇaṃ? Sotāpattimaggakkhaṇe dassanaṭṭhena sammādiṭṭhi micchādiṭṭhiyā vuṭṭhāti, tad-anuvattakakilesehi ca khandhehi ca vuṭṭhāti, bahiddhā ca sabbanimittehi vuṭṭhāti, tena vuccati: dubhato vuṭṭhānavivaṭṭane paññā magge ñāṇan ti. Abhiniropan' aṭṭhena sammāsankappo micchāsankappā . . . pariggahaṭṭhena sammāvācā micchāvācāya . . . samuṭṭhān' aṭṭhena sammākammanto . . . vodān' aṭṭhena sammā-ājīvo, paggah' aṭṭhena sammāvāyāmo, upaṭṭhān' aṭṭhena sammāsati . . . avikkhepan' aṭṭhena sammāsamādhi micchāsamādhito vuṭṭhāti, tad-anuvattakakilesehi ca khandhehi ca vuṭṭhāti, bahiddhā ca sabbanimittehi vuṭṭhāti, tena vuccati: dubhato vuṭṭhānavivaṭṭane paññā magge ñāṇan ti.*

Sakadāgāmimaggakkhaṇe dassan' aṭṭhena sammādiṭṭhi . . . avikkhepan' aṭṭhena sammāsamādhi oḷārikā kāmarāgasaṃyojanā paṭighasaṃyojanā, oḷārikā kāmarāgānusayā paṭighānusayā vuṭṭhāti . . . anāgāmimaggakkhaṇe dassan' aṭṭhena sammādiṭṭhi . . . avikkhepan' aṭṭhena sammāsamādhi aṇusaha-

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[1] *Pts.* i, 66. [2] *Ibid.* p. 67.

gatā[1] *kāmarāgasaṃyojanā paṭighasaṃyojanā aṇusahagatā kāmarāgānusayā paṭighānusayā vuṭṭhāti . . . pe . . . arahattamaggakkhaṇe dassan' aṭṭhena sammādiṭṭhi . . . avikkhepan' aṭṭhena sammāsamādhi, rūparāgā arūparāgā mānā . . . uddhaccā . . . avijjāya mānānusayā bhavarāgānusayā avijjānusayā vuṭṭhāti. Tad-anuvattakakilesehi ca khandhehi ca vuṭṭhāti, bahiddhā ca sabbanimittehi vuṭṭhāti, tena vuccati : dubhato vuṭṭhānavivaṭṭane paññā magge ñāṇan* ti.[2]

Lokiyānañ ca aṭṭhannaṃ samāpattīnaṃ bhāvanākāle samathabalaṃ adhikaṃ hoti; aniccānupassanādīnaṃ bhāvanākāle vipassanābalaṃ. Ariyamaggakhaṇe pana yuganandhā te dhammā pavattanti aññamaññaṃ anativattan' aṭṭhena; tasmā imesu catusu pi ñāṇesu ubhayabalasamāyogo hoti. Yath' āha:—*uddhaccasahagatakilesehi ca khandhehi ca vuṭṭhahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro. Avijjāsahagatakilesehi ca khandhehi ca vuṭṭhahato anupassan' aṭṭhena vipassanā nirodhagocarā. Iti vuṭṭhān' aṭṭhena samathavipassanā ekarasā honti, ayuganandhā honti, aññamaññaṃ nātivattantī ti, tena vuccati vuṭṭhān' aṭṭhena samathavipassanaṃ yuganandhaṃ bhāvetī* ti.[3]

Evam ettha vuṭṭhānabalasamāyogo veditabbo.

[C. *Pahānaṃ*]

Ye yena pahātabbā dhammā tesaṃ pahānañ cā ti imesu pana catusu ñāṇesu ye dhammā yena ñāṇena pahātabbā, tesaṃ pahānañ ca jānitabbaṃ. Etāni hi yathāyogaṃ saṃyojanakilesa-micchatta-lokadhamma-macchariya-vipallāsa-ganthaagati-āsava-ogha-yoga-nīvaraṇa-parāmāsa-upādāna-anusayamala-akusalakammapatha-cittuppādasankhātānaṃ dhammānaṃ pahānakarāni.

Tattha *saṃyojanānī* ti khandhehi khandhānaṃ phalena kammassa dukkhena vā sattānaṃ saṃyojakattā rūparāgādayo dasa dhammā vuccanti. Yāvaṃ hi te, tāva etesaṃ anuparamo ti. Tatrā pi: rūparāgo, anurūparāgo, māno, uddhaccaṃ avijjā ti ime pañca uddhaṃ nibbattanakakkhandhādisaṃyojakattā uddhambhāgiyasaṃyojanāni nāma. Sak-

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[1] S[h] anu-°. [2] *Pṭs.* i, 69 f. [3] *Ibid.* ii, 98.

kāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmarāgo, paṭigho ti ime pañca adhonibbattakakhandhādisaṃ yojakattā adhobhāgiyasaṃyojanāni nāma.

Kilesā ti sayaṃ sankiliṭṭhattā sampayuttadhammānañ ca sankilesikattā lobho, doso, moho, māno, diṭṭhi, vicikicchā, thīnaṃ, uddhaccaṃ, ahirikaṃ, anottappan ti ime dasa dhammā.

Micchattā ti micchā pavattanato micchādiṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchā-ājīvo, micchāvāyāmo, micchāsati, micchāsamādhī ti ime aṭṭha dhammā. Micchāviratti-micchāñāṇehi vā saddhiṃ dasa.

Lokadhammā ti lokappavattiyā sati anuparamadhammattā[1] lābho, alābho, yaso, ayaso,[2] sukhaṃ, dukkhaṃ, nindā, pasaṃsā ti ime aṭṭha. Idha pana kāraṇūpacārena[3] lābhādi-vatthukassa anunayassa alābhādi-vatthukassa paṭighassa c' etaṃ lokadhammagahaṇena gahaṇaṃ katan ti veditabbaṃ.

Macchariyānī ti āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, dhammamacchariyaṃ, vaṇṇamacchariyan ti imāsu āvāsādisu aññesam sādhāraṇabhāvaṃ asahaṇākārena pavattāni pañca macchariyāni.

Vipallāsā ti anicca-dukkha-anatta-asubhesu yeva vatthusu niccaṃ sukhaṃ attā subhan ti evaṃ pavatto saññāvipallāso, cittavipallāso, diṭṭhivipallāso ti ime tayo.

Ganthā ti nāma kāyassa ceva rūpakāyassa ca ganthanato abhijjhādayo cattāro. Tathā hi te abhijjhā-kāyagantho, vyāpādo-kāyagantho, sīlabbataparāmāso-kāyagantho, idaṃsaccābhiniveso-kāyagantho icc' eva vuttā.

Agatī ti chanda-dosa-moha-bhayehi akattabbakaraṇassa kattabbākaraṇassa ca adhivacanaṃ. Taṃ hi ariyehi agantabbattā agatī ti vuccati.

Āsavā ti ārammaṇavasena āgotrabhūto ābhavaggato ca savanā-asaṃvutehi vā dvārehi ghaṭachiddehi, udakaṃ viya savanato niccapaggharaṇ' aṭṭhena, saṃsāradukkhassa vā savanato kāmarāgabhavarāgamicchādiṭṭhi-āvijjānam etaṃ adhivacanaṃ.

[1] B^m °dhammakattā. [2] S^{h} ayaso, yaso.
[3] S^h °opacārena.

Bhavasāgare ākaḍḍhan' aṭṭhena duruttaran' aṭṭhena ca *oghā* ti pi.

Ārammaṇaviyogassa ceva dukkhaviyogassa ca appadānato *yogā* ti pi tesaṃ yeva adhivacanaṃ.

Nīvaraṇānī ti cittassa āvaraṇa-nīvaraṇa-paṭicchādan' aṭṭhena kāmacchandādayo pañca.

Parāmāso ti tassa tassa dhammassa sabhāvaṃ atikkamma parato abhūtasabhāvaṃ āmasanākārena pavattanato micchādiṭṭhiyā etaṃ adhivacanaṃ.

Upādānānī ti sabbākārena Paṭiccasamuppādaniddese vuttāni[1] kāmupādānādīni cattāri.

Anusayā ti thāmagat' aṭṭhena kāmarāgānusayo, paṭighamāna-diṭṭhi-vicikicchā-bhavarāga-avijjānusayo ti evaṃ vuttā kāmarāgādayo satta. Te hi thāmagatattā punappuna kāmarāgādīni uppattihetubhāvena anusenti yevā ti anusayā.

Malā ti telañjanakalalaṃ viya sayañ ca asuddhattā aññesañ ca asuddhabhāvakaraṇato lobha-dosa-mohā tayo.

Akusalakammapathā ti akusalakammabhāvena ceva duggatīnañ ca pathabhāvena pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisuṇavācā, pharusavācā, samphappalāpo, abhijjhā, vyāpādo, micchādiṭṭhī ti ime dasa.

Akusalacittuppādā ti lobhamūlā aṭṭha, dosamūlā dve, mohamūlā dve ti ime dvādasa. Iti etesaṃ saṃyojanādīnaṃ dhammānaṃ etāni yathāyogaṃ pahānakarāni. Kathaṃ? Saṃyojanesu tāva sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, apāyagamanīyā ca kāmarāga-paṭighā ti ete pañca dhammā paṭhamañāṇavajjhā. Sesā kāmarāgapaṭighā oḷārikā dutiyañāṇavajjhā; sukhumā tatiyañāṇavajjhā. Rūparāgādayo pañca pi catutthañāṇavajjhā eva. Parato pi ca yattha yattha eva-saddena niyamaṃ na karissāma. Tattha yaṃ yaṃ upari ñāṇavajjho ti vakkhāma, so so purimañāṇehi hatāpāyagamanīyādibhāvo va hutvā upari ñāṇavajjho hotī ti veditabbo. Kilesesu diṭṭhi vicikicchā paṭhamañāṇavajjhā; doso tatiyañāṇavajjho; lobha-moha-mānathīna-uddhacca-ahirika-anottappāni catutthañāṇavajjhāni. Micchattesu micchādiṭṭhi-musāvādo micchakammanto micchā-

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[1] Chapter XVII., p. 571 f.

ājīvo ti ime paṭhamañāṇavajjhā; micchāsankappo pisuṇavācā pharusavācā ti ime tatiyañāṇavajjhā. Cetanā yeva c' ettha vācā ti veditabbā. Samphappalāpa-micchāvāyāma-sati-samādhi-vimuttiñāṇāni catutthañāṇavajjhāni. Lokadhammesu paṭigho tatiyañāṇavajjho. Anunayo catutthañāṇavajjho. Yase ca pasaṃsāya ca anunayo catutthañāṇavajjho ti eke, macchariyāni paṭhamañāṇavajjhān eva. Vipallāsesu anicce niccaṃ anattani attā ti ca saññācittadiṭṭhivipallāsā. Dukkhe sukhaṃ asubhe subhan ti diṭṭhivipallāso cā ti ime paṭhamañāṇavajjhā. Asubhe subhan ti saññācittavipallāsā tatiyañāṇavajjhā. Dukkhe sukhan ti saññācittavipallāsā catutthañāṇavajjhā. Ganthesu sīlabbataparāmāsa-idaṃ-saccābhinivesakāyaganthā paṭhamañāṇavajjhā. Vyāpādakāyagantho tatiyañāṇavajjho, itaro catutthañāṇavajjho, agati paṭhamañāṇavajjhā va. Āsavesu diṭṭhāsavo paṭhamañāṇavajjho, kāmāsavo tatiyañāṇavajjho; itare dve catutthañāṇavajjhā. Ogha-yogesu pi es' eva nayo. Nīvaraṇesu vicikicchānīvaraṇaṃ paṭhamañāṇavajjhaṃ; kāmacchando vyāpādo kukkuccan ti tīṇi tatiyañāṇavajjhāni; thīnamiddha-uddhaccāni catutthañāṇavajjhāni. Parāmāso paṭhamañāṇavajjho va. Upādānesu sabbesam pi lokiyadhammānaṃ vatthukāmavasena kāmā ti āgatattā rūpārūparāgo pi kāmūpādāne patati, tasmā taṃ catutthañāṇavajjhaṃ; sesāni paṭhamañāṇavajjhāni. Anusayesu diṭṭhi-vicikicchānusayā paṭhamañāṇavajjhā va kāmarāgapaṭighānusayā tatiyañāṇavajjhā. Mānabhavarāgāvijjānusayā catutthañāṇavajjhā. Malesu dosamalaṃ tatiyañāṇavajjhaṃ, itarāni catutthañāṇavajjhāni. Akusalakammapathesu pāṇātipāto adinnādānaṃ micchācāro musāvādo micchādiṭṭhī ti ime paṭhamañāṇavajjhā. Pisuṇavācā pharusavācā vyāpādo ti tayo tatiyañāṇavajjhā, samphappalāpābhijjhā catutthañāṇavajjhā. Akusalacittuppādesu cattāro diṭṭhisampayuttā, vicikicchāsampayutto cā ti pañca paṭhamañāṇavajjhā vā. Dve paṭighasampayuttā tatiyañāṇavajjhā; sesā catutthañāṇavajjhā ti. Yañ ca yena vajjhaṃ, taṃ tena pahātabbaṃ nāma; tena vuttaṃ: iti etesaṃ saṃyojanādīnaṃ dhammānaṃ etāni yathāyogaṃ pahānakarānī ti.

Kiṃ pan' etāni ete dhamme atītānāgate pajahanti, udāhu

paccuppanne ti? Kiṃ pan' ettha yadi tāva atītānāgate, aphalo vāyāmo āpajjati. Kasmā? Pahātabbānaṃ n' atthitāya; atha paccuppanne, tathā pi aphalo vāyāmena saddhiṃ pahātabbānaṃ atthitāya, sankilesikā ca maggabhāvanā āpajjati; vippayuttatā vā kilesānaṃ, na ca paccuppannakileso cittavippayutto nāma atthī ti n' āyaṃ āveṇikā codanā. Pāḷiyaṃ yeva hi:—*yvāyaṃ kilese pajahati, atīte kilese pajahati, anāgate kilese pajahati, paccuppanne kilese pajahatī* ti[1] vatvā puna:—*hañci atīte kilese pajahati, tena hi khīṇaṃ khepeti, niruddhaṃ nirodheti, vigataṃ vigameti, atthangataṃ atthangameti. Atītaṃ yaṃ n' atthi, taṃ pajahatī* ti ca vatvā: *na atīte kilese pajahatī* ti[1] paṭikkhittaṃ. Tathā *hañci anāgate kilese pajahati*, tena hi ajātaṃ pajahati, anibbattaṃ pajahati, anuppannaṃ pajahati, apātubhūtaṃ pajahati. Anāgataṃ yaṃ n' atthi, taṃ pajahatī ti[1] ca vatvā: *na anāgate kilese pajahatī* ti paṭikkhittaṃ. Tathā *hañci paccuppanne kilese pajahati tena hi ratto rāgaṃ pajahati, duṭṭho dosaṃ . . . mūḷho mohaṃ . . . vinibaddho mānaṃ . . . parāmaṭṭho diṭṭhiṃ, vikkhepagato uddhaccaṃ . . . aniṭṭhangato vicikicchaṃ . . . thāmagato anusayaṃ pajahati. Kaṇhasukkā dhammā yuganandhā vattanti. Sankilesikā maggabhāvanā hotī* ti[2] ca vatvā:—*na atīte kilese pajahati, na anāgate, na paccuppanne kilese pajahatī* ti sabbaṃ paṭikkhipitvā: *tena hi n' atthi maggabhāvanā, n' atthi phalasacchikiriyā, n' atthi kilesappahānaṃ, n' atthi dhammābhisamayo ti* pañhāpariyosānena hi: *atthi maggabhāvanā . . . pe . . . dhammābhisamayo* ti paṭijānitvā: *yathā kathaṃ viyā* ti? vutte, idaṃ vuttaṃ:—*seyyathāpi taruṇo rukkho ajātaphalo. Tam enaṃ puriso mūlaṃ chindeyya; ye tassa rukkhassa ajātaphalā, te ajātā yeva na jāyanti, anibbattā yeva na nibbattanti, anuppannā yeva na uppajjanti, apātubhūtā yeva na pātubhavanti. Evam eva uppādo hetu uppādo paccayo kilesānaṃ nibbattiyā, uppāde ādīnavaṃ disvā anuppāde cittaṃ pakkhandati. Anuppāde cittaṃ pakkhandatā ye uppādapaccayā kilesā nibbatteyyaṃ te ajātā yeva na jāyanti . . . pe . . . apātubhūtā yeva na pātubhavanti. Evaṃ hetunirodhā dukkhanirodho*

[1] *Pṭs.* ii, 217. P.T.S. *ed.*: Svāyaṃ.
[2] *Ibid.* 217 f. P.T.S. *ed.*: pavattanti.

Pavattaṃ hetu . . . nimittaṃ hetu . . . āyūhanā hetu . . . pe . . . anāyūhane cittaṃ pakkhandattā ye āyūhanapaccayā kilesā nibbatteyyuṃ, te ajātā . . . pe . . . apātubhūtā yeva na pātubhavanti. Evaṃ hetunirodhā phalanirodho. Evaṃ atthi maggabhāvanā, atthi phalasacchikiriyā, atthi kilesappahānaṃ, atthi dhammābhisamayo ti.[1]

Etena kiṃ dīpitaṃ hoti? Bhūmiladdhānaṃ kilesānam pahānaṃ dīpitaṃ hoti. Bhūmiladdhā pana kiṃ atītānāgatā, udāhu paccuppannā ti? Bhūmiladdhuppannā yeva nāma te, uppannaṃ hi vattamāna-bhūtāpagat'-okāsakata-bhūmiladdhavasena anekappabhedaṃ. Tattha sabbam pi uppādajarābhangasamangīsankhātam *vattamānuppannaṃ* nāma. Ārammaṇarasaṃ anubhavitvā niruddhaṃ anubhūtāpagatasankhātaṃ kusalākusalaṃ uppādādittayaṃ anuppatvā niruddhaṃ hutvā pagatasankhataṃ sesasankhatañ ca *bhūtāpagatuppannaṃ* nāma. Yāni 'ssa tāni pubbekatāni kammānī ti evam ādinā nayena vuttaṃ kammaṃ atītam pi samānaṃ aññaṃ vipākaṃ paṭibāhitvā attano vipākass' okāsaṃ katvā ṭhitattā, tathā katokāsañ ca vipākam anuppannam pi samānaṃ evaṃ kate okāse ekantena uppajjanato *okāsakatuppannaṃ nāma*. Tāsu tāsu bhūmīsu asamūhataṃ akusalaṃ *bhūmiladdhuppannaṃ* nāma. Ettha ca bhūmiyā bhūmiladdhassa ca nānattaṃ veditabbaṃ. Bhūmī ti hi vipassanāya ārammaṇabhūtā tebhūmakā pañcakkhandhā. Bhūmiladdhaṃ nāma tesu khandhesu uppattārahaṃ kilesajātaṃ, tena hi sā bhūmi laddhā nāma hotī ti tasmā bhūmiladdhan ti vuccati. Sā ca kho na ārammaṇavasena; arammaṇavasena hi sabbe pi atītānāgate pariññāte pi ca khīṇāsavānaṃ khandhe ārabbha kilesā uppajjanti, Mahākaccāna-Uppalavaṇṇādīnaṃ khandhe ārabbha Soreyyaseṭṭhi[2]-Nandamāṇavakādīnaṃ[3] viya. Yadi ca taṃ bhūmiladdhaṃ nāma siyā, tassa appaheyyato na koci bhavamūlaṃ pajaheyya, vatthuvasena pana bhūmiladdhaṃ veditabbaṃ. Yattha yattha hi vipassanāya apariññātā khandhā uppajjanti, tattha tattha uppādato pabhuti tesu vaṭṭamūlaṃ kilesajātaṃ anuseti, taṃ appahīn' aṭṭhena bhūmiladdhan ti veditabbaṃ.

[1] *P s.* ii, 218. [2] *Dhp.* A. i, 325 f. [3] *Ibid.* ii, 49 (*sic l.*).

Tattha ca yassa yesu khandhesu appahīn' aṭṭhena anusayitā kilesā, tassa te eva khandhā tesaṃ kilesānaṃ vatthu na aññesaṃ santakā khandhā. Atītakkhandhesu ca appahīnānusayitānaṃ kilesānaṃ atītakkhandhā va vatthu, na itare esa nayo anāgatādisu. Tathā kāmāvacarakkhandhesu appahīnānusayitānaṃ kilesānaṃ kāmāvacarakkhandhā va vatthu, na itare. Esa nayo rūpārūpāvacaresu. Sotāpannādisu pana yassa yassa ariyapuggalassa khandhesu taṃ taṃ vaṭṭamūlaṃ kilesajātaṃ, tena tena maggena pahīnaṃ, tassa tassa te khandhā pahīnānaṃ tesaṃ tesaṃ vaṭṭamūlakilesānaṃ avatthuto bhūmī ti sankhaṃ na labhanti. Puthujjanassa sabbaso vaṭṭamūlakilesānaṃ appahīnattā yaṃ kiñci karīyamānaṃ kammaṃ kusalaṃ akusalaṃ vā hoti. Icc' assa kammakilesapaccayā vaṭṭaṃ vaṭṭati. Tass' etaṃ vaṭṭamūlaṃ rūpakkhandhe yeva, na vedanākkhandhādisu, viññāṇakkhandhe yeva vā, na rūpakkhandhādisū ti na vattabbaṃ. Kasmā? Avisesena pañcasu pi khandhesu anusayitattā. Kathaṃ? Pathavīrasādi viya rukkhe. Yathā hi mahārukkhe pathavītalaṃ adhiṭṭhāya pathavīrasañ ca āporasañ ca nissāya tappaccayā mūla-khandha-sākha-pasākha-pallava-palāsa-puppha-phalehi vaḍḍhitvā nabhaṃ pūretvā yāva kappāvasānā bījaparamparāya rukkhapaveṇiṃ santāyamāne[1] ṭhite taṃ pathavīrasādi mūle yeva, na khandhādisu . . . pe . . . phale yeva vā, na mūlādisū ti na vattabbaṃ. Kasmā? Avisesena sabbesu mūlādisu anugatattā ti. Yathā pana tass' eva rukkhassa pupphaphalādisu nibbinno[2] koci puriso catusu disāsu maṇḍūkakaṇṭakaṃ nāma visakaṇṭakaṃ ākoteyya, atha so rukkho tena visasamphassena phuṭṭho pathavīrasaāporasānaṃ pariyādiṇṇattā appasavanadhammataṃ āgamma puna santānaṃ nibbattetuṃ na sakkuṇeyya, evaṃ eva khandhappavattiyaṃ nibbinno kulaputto tassa purisassa catusu disāsu rukkhe visayojanaṃ viya attano santāne catumaggabhāvanaṃ ārabhati. Ath' assa so khandhasantāno tena catumaggavisasamphassena sabbaso vaṭṭamūlakakilesānaṃ pariyādiṇṇattā kiriyabhāvamattaṃ upagatakāyakammādi-sabbakammappabhedo hutvā āyatiṃ punabbhavāna-

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1 B[hm] sandhāyamāne. 2 B[hm] nibbiṇṇo.

bhinibbattanadhammataṃ āgamma bhavantarasantānaṃ nibbattetuṃ na sakkoti. Kevalaṃ carimaviññāṇanirodhena, nirindhano viya jātavedo, anupādāno parinibbāyati. Evaṃ bhūmiladdhassa ca nānattaṃ veditabbaṃ. Api ca aparam pi samudācāra-ārammaṇādhiggahita-avikkhambhita-asamūhatavasena catubbidhaṃ uppannaṃ. Tattha vattamānuppannam eva samudācāruppannaṃ. Cakkhādīnaṃ pana āpāthagate ārammaṇe pubbabhāge anuppajjamānam pi kilesajātaṃ ārammaṇassa adhiggahitattā eva aparabhāge ekantena uppattito ārammaṇādhiggahituppannan ti vuccati, Kalyāṇagāme piṇḍāyacarato Mahātissattherassa visabhāgarūpadassanena uppannakilesajātaṃ viya. Samathavipassanānaṃ aññataravasena avikkhambhitaṃ kilesajātaṃ cittasantatiṃ anārūḷham pi uppattinivārakassa hetuno abhāvā avikkhambhituppannaṃ nāma. Samathavipassanāvasena pana vikkhambhitam pi ariyamaggena asamūhatattā uppattidhammatam anatītatāya asamūhatuppannan ti vuccati. Ākāsena gacchantassa aṭṭha-samāpatti-lābhino therassa kusumitarukkhe upavane pupphāni uccinantassa madhurena sarenagāyato mātugāmassa gītasavanena uppannakilesajātaṃ viya. Tividham pi c' etaṃ ārammaṇādhiggahitā vikkhambhita-asamūhatuppannaṃ bhūmiladdhen' eva saṅgahaṃ gacchatī ti veditabbaṃ. Icc' etasmiṃ vuttappabhede uppanne yad etaṃ vattamāna-bhūtāpagat'-okāsakata-samudācārasaṅkhātaṃ catubbidhaṃ uppannaṃ; taṃ amaggavajjhattā kenaci pi ñāṇena pahātabbaṃ na hoti. Yaṃ pan' etaṃ bhūmiladdhārammaṇādhiggahita - avikkhambhita - asamūhatasaṅkhātaṃ uppannam, tassa taṃ taṃ uppannabhāvaṃ vināsayamānaṃ yasmā taṃ taṃ lokiya-lokuttarañāṇaṃ uppajjati, tasmā taṃ sabbam pi pahātabbaṃ hotī ti. Evam ettha ye yena pahātabbā dhammā, tesaṃ pahānañ ca jānitabbaṃ.

[D. *Kiccāni*]

Kiccāni pariññādīni yāni vuttāni abhisamayakāle
tāni ca yathāsabhāvena jānitabbāni sabbānī ti

saccābhisamayakālasmiṃ hi etesu catusu ñāṇesu ekekassa ekakkhaṇe pariññā pahānaṃ sacchikiriyā bhāvanā ti etāni pariññādīni cattāri cattāri kiccāni vuttāni, tāni yathāsabhāvena

jānitabbāni. Vuttaṃ h' etaṃ Porāṇehi:—yathā padīpo apubbaṃ acarimaṃ ekakkhaṇena cattāri kiccāni karoti:—vaṭṭiṃ jhāpeti, andakāraṃ vidhamati, ālokaṃ parividaṃseti, sinehaṃ pariyādiyati—evam eva maggañāṇaṃ apubbam acarimaṃ ekakkhaṇena cattāri saccāni abhisameti, dukkhaṃ pariññābhisamayena abhisameti, samudayaṃ pahānābhisamayena abhisameti, maggaṃ bhāvanābhisamayena abhisameti, nirodhaṃ sacchikiriyābhisamayena abhisameti. Kiṃ vuttaṃ hoti? Nirodhaṃ ārammaṇaṃ karitvā cattāri pi saccāni pāpuṇāti passati paṭivijjhatī ti. Vuttam pi c' etaṃ:—*yo, bhikkhave, dukkhaṃ passati, dukkhasamudayam pi so passati, dukkhanirodham pi passati, dukkhanirodhagāminī paṭipadam pi passatī* ti[1] sabbaṃ veditabbaṃ. Aparam pi vuttaṃ:—*maggasamangissa ñāṇaṃ, dukkhe p' etaṃ ñāṇaṃ, dukkhasamudaye p' etaṃ ñāṇaṃ, dukkhanirodhe p' etaṃ ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya p' etaṃ ñāṇan* ti.[2] Tassa yathā padīpo vaṭṭiṃ jhāpeti, evaṃ maggañāṇaṃ dukkhaṃ parijānāti. Yathā andhakāraṃ vidhameti, evaṃ samudayaṃ pajahati. Yathā ālokaṃ parividaṃseti, evaṃ sahajātādi paccayatāya sammāsankappādi dhammasankhātaṃ maggaṃ bhāveti. Yathā sinehaṃ pariyādiyati, evaṃ kilesapariyādānaṃ, nirodhaṃ sacchikarotī ti evaṃ upamāsaṃsandanaṃ veditabbaṃ.

Aparo nayo:—yathā suriyo udayanto apubbaṃ acarimaṃ saha pātubhāvā[3] cattāri kiccāni karoti:—rūpagatāni obhāseti, andhakāraṃ vidhamati, ālokaṃ dasseti, sītaṃ paṭippassambheti—evam eva maggañāṇaṃ . . . pe . . . nirodhaṃ sacchikiriyābhisamayena abhisameti. Idhā pi yathā suriyo rūpagatāni obhāseti, evaṃ maggañāṇaṃ dukkhaṃ parijānāti; yathā andhakāraṃ vidhamati, evam samudayam pajahati; yathā ālokaṃ dasseti, evaṃ sahajātāni paccayatāya maggaṃ bhāveti; yathā sītaṃ paṭippassambheti, evaṃ kilesapaṭippassaddhiṃ nirodhaṃ sacchikarotī ti evaṃ upamāsaṃsandanaṃ veditabbaṃ.

Aparo nayo: yathā nāvā apubbaṃ acarimaṃ ekakkhaṇe cattāri kiccāni karoti:—orimatīraṃ pajahati, sotaṃ chindati,

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[1] *S.* v, 437. [2] *Pts.* i, 119. [3] B[hm] sayaṃ pātu°.

bhaṇḍaṃ vahati, pārimaṃ tīraṃ appeti, evam eva maggañāṇaṃ . . . pe . . . nirodhaṃ sacchikiriyā-abhisamayena abhisameti; etthā pi yathā nāvā orimatīraṃ pajahati, evaṃ maggañāṇaṃ dukkhaṃ parijānāti; yathā sotaṃ chindati, evaṃ samudayaṃ pajahati; yathā bhaṇḍaṃ vahati, evaṃ sahajātādi-paccayatāya maggaṃ bhāveti; yathā pārimaṃ tīraṃ appeti, evaṃ pārimatīrabhūtaṃ nirodhaṃ sacchikarotī ti evaṃ upamāsaṃsandanaṃ veditabbaṃ.

Evaṃ saccābhisamayakālasmiṃ ekakkhaṇe catunnaṃ kiccānaṃ vasena pavattañāṇassa pan' assa soḷasah' ākārehi tath' aṭṭhena cattāri kiccāni ekapaṭividhāni honti. Yath' āha:—*kathaṃ tath' aṭṭhena cattāri saccāni ekapaṭivedhāni? Soḷasah' ākārehi tath' aṭṭhena cattāri saccāni ekapaṭivedhāni:—dukkhassa pīlanaṭṭho, sankhataṭṭho, santāpaṭṭho, vipariṇāmaṭṭho, tath' aṭṭho; samudayassa āyūhanaṭṭho, nidānaṭṭho, saṃyogaṭṭho, paḷibodhaṭṭho, tath' aṭṭho; nirodhassa nissaraṇaṭṭho, vivekaṭṭho, asankhataṭṭho, amataṭṭho, tath' aṭṭho; maggassa niyyānaṭṭho, hetuṭṭho, dassanaṭṭho, adhipateyyaṭṭho, tath' aṭṭho. Imehi soḷasah' ākārehi tath' aṭṭhena cattāri saccāni ekasangahitāni. Yaṃ ekasangahitaṃ, taṃ ekattaṃ; yaṃ ekattaṃ taṃ ekena ñāṇena paṭivijjhatī ti cattāri saccāni ekapaṭivedhānī* ti.[1]

Tattha siyā:—yadā dukkhādīnaṃ aññe pi rogagaṇḍādayo aṭṭhā atthi, atha kasmā cattāro yeva vuttā ti? Ettha vadāma:—aññasaccadassanavasena āvibhāvato.

Tattha: *katamaṃ dukkhe ñāṇaṃ? Dukkhaṃ ārabbha yā uppajjati paññā pajānāti*[2] ādinā hi nayena ekekasaccārammaṇavasenā pi saccañāṇaṃ vuttaṃ. *Yo, bhikkhave, dukkhaṃ passati samudayam pi so passatī* ti[3] ādinā nayena ekaṃ saccaṃ ārammaṇaṃ katvā sesesu pi kiccanipphattivasenā pi vuttaṃ.

Tattha yadā ekekaṃ saccaṃ ārammaṇaṃ karoti, tadā samudayadassanena tāva sabhāvato pīḷanalakkhaṇassa pi dukkhassa yasmā taṃ āyūhanalakkhaṇena samudayena āyūhitaṃ sankhataṃ rāsikataṃ, tasm' āssa so sankhataṭṭho āvibhavati. Yasmā pana maggo kilesasantāpahāro susītalo,

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[1] *Pts.* ii, 107. P.T.S. *ed. reads* . . . taṃ ekattaṃ; ekattaṃ ekena ñāṇeva . . . S[h]: taṃ ekattaṃ; ekena ñāṇena . . .
[2] *Ibid.* i, 119. [3] *S.* v, 437.

tasm' āssa maggassa dassanena santāpaṭṭho āvibhavati, āyasmato Nandassa accharādassanena sundariyā anabhirūpabhāvo viya.[1] Aviparināmadhammassa pana nirodhassa dassanenassa viparināmaṭṭho āvibhavatī ti vattabbam ev' ettha n' atthi. Tathā sabhāvato āyūhanalakkhaṇassā pi samudayassa dukkhadassanena nidānāṭṭho āvībhavati, asappāyabhojanato uppannavyādhidassanena bhojanassa vyādhinidānabhāvo viya. Visaṃyogabhūtassa nirodhassa dassanena saṃyogaṭṭho, niyyānabhūtassa ca maggassa dassanena paḷibodhaṭṭho ti. Tathā nissaraṇalakkhaṇassā pi nirodhassa avivekabhūtassa samudayassa dassanena vivekaṭṭho āvibhavati. Maggadassanena asankhataṭṭho; iminā hi anamataggasaṃsāre maggo na diṭṭhapubbo, so pi ca sappaccayattā sankhato yevā ti appaccayadhammassa asankhatabhāvo ativiya pākaṭo hoti. Dukkhadassanena pan' assa amataṭṭho āvibhavati, dukkhaṃ hi visaṃ, amataṃ Nibbānan ti. Tathā niyyānalakkhaṇassā pi maggassa samudayadassanena: n' āyaṃ hetu. Nibbānassa pattiyā ayaṃ hetū ti hetuṭṭho āvibhavati. Nirodhadassanena dassanaṭṭho, paramasukhumāni rūpāni passato; vippasannaṃ vata me cakkhun ti cakkhussa vippasannabhāvo viya. Dukkhadassanena adhipateyyaṭṭho, anekarogāturakapaṇajanadassanena issarajanassa uḷārabhāvo viyā ti evam ettha salakkhaṇavasena ekekassa aññasaccadassanavasena ca itaresaṃ tiṇṇaṃ tiṇṇaṃ āvibhāvato ekekassa cattāro cattāro atthā vuttā. Maggakkhaṇe pana sabbe c' ete atthā eken' eva dukkhādisu catukiccena ñāṇena paṭivedhaṃ gacchantī ti. Ye pana nānābhisamayaṃ icchanti, tesaṃ uttaraṃ Abhidhamme Kathāvatthusmiṃ[2] vuttam eva.

[E. *Pariññā*]

Idāni yāni tāni pariññādīni cattāri kiccāni vuttāni, tesu:—

Tividhā hoti pariññā, tathā pahānam pi sacchikiriyā pi,
dve bhāvanā abhimatā vinicchayo tattha ñātabbo.

Tividhā hoti pariññā ti ñātapariññā, tīraṇapariññā, pahānapariññā ti evaṃ pariññā tividhā hoti.

Tattha *abhiññā paññā ñātaṭṭhe ñāṇan* ti[3] evaṃ uddisitvā

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[1] *Jāt.* ii, 92 f. [2] Cf. *K.V.* ii, 9; xx, 2.
[3] *Pṭs.* i, 87; S[b] B[m] ñātaṭṭhena.

ye ye dhammā abhiññātā honti, te te dhammā ñātā hontī ti evaṃ sankhepato:—*sabbaṃ, bhikkhave, abhiññeyyaṃ. Kiñ ca, bhikkhave, sabbaṃ abhiññeyyaṃ? Cakkhuṃ, bhikkhave, abhiññeyyan* ti[1] ādinā nayena vitthārato vuttā ñātapariññā nāma. Tassā sappaccayanāmarūpābhijānanā: āveṇikā bhūmi: *pariññā paññā tīraṇaṭṭhena ñāṇan* ti[2] evaṃ uddisitvā pana: *ye ye dhammā pariññātā honti, te te dhammā tīritā hontī* ti[2] evaṃ sankhepato: *sabbaṃ, bhikkhave, pariññeyyaṃ. Kiñ ca, bhikkhave, sabbaṃ pariññeyyaṃ? Cakkhuṃ, bhikkhave, pariññeyyan ti*[3] ādinā nayena vitthārato vuttā tīraṇapariññā nāma. Tassā kalāpasaṃmasanato paṭṭhāya aniccaṃ dukkham anattā ti tīraṇavasena pavattamānāya yāva anulomā āveṇikā bhūmi. *Pahānapariññā pariccāg' aṭṭhena ñāṇan* ti[4] evaṃ pana uddisitvā ye ye dhammā pahīnā honti, te te dhammā pariccattā hontī ti evaṃ vitthārato vuttā aniccānupassanāya niccasaññaṃ pajahatī ti ādinayappavattā pahānapariññā. Tassā bhangānupassanato paṭṭhāya yāva maggañāṇā bhūmi: ayaṃ idha adhippetā. Yasmā vā ñātatīraṇapariññāyo pi tad-atthā yeva, yasmā ca ye dhamme pajahati, te niyamato ñātā ceva tīritā ca honti, tasmā pariññāttayam pi iminā pariyāyena maggañāṇassa kiccan ti veditabbaṃ.

Tathā pahānam pī ti, pahānam pi hi vikkhambhanappahānaṃ, tad-angappahānaṃ, samucchedappahānan ti pariññā viya tividham eva hoti. Tattha yaṃ sasevāle udake pakkhittena ghaṭena sevālassa viya, tena tena lokiyasamādhinā nīvaraṇādīnaṃ paccanīkadhammānaṃ vikkhambhanaṃ, idaṃ vikkhambhanappahānaṃ nāma. Pāḷiyaṃ pana vikkhambhanappahānañ ca nīvaraṇānaṃ paṭhamajjhānaṃ bhāvayato ti nīvaraṇānaṃ yeva vikkhambhanaṃ vuttam; taṃ pākaṭattā vuttan ti veditabbaṃ. Nīvaraṇāni hi jhānassa pubbabhāge pi pacchābhāge pi na sahasā cittaṃ ajjhottharanti; vitakkādayo appitakkhaṇe yeva; tasmā nīvaraṇānaṃ vikkhambhanaṃ pākaṭaṃ. Yaṃ pana, rattibhāge samujjalitena padīpena andhakārassa viya, tena tena vipassanāya

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[1] *S.* iv, 29, § 46; cf. § 52; *Pts.* i, 5.
[2] Cf. *Pts.* i, 22 f.
[3] *Pts.* i, 22.
[4] *Ibid.* p. 87.

avayavabhūtena ñāṇangena paṭipakkhavasen' eva tassa tassa pahātabbadhammassa pahānaṃ, idaṃ tad-angappahānaṃ nāma. Seyyathīdaṃ: nāmarūpaparicchedena tāva sakkāyadiṭṭhiyā, paccayapariggahena ahetu-visamahetudiṭṭhiyā ceva kankhāmalassa ca, kalāpasammasanena: ahaṃ, mamā ti samūhagāhassa, maggāmaggavavatthānena amagge maggasaññāya, udayadassanena ucchedadiṭṭhiyā, vayadassanena sassatadiṭṭhiyā, bhayatupaṭṭhānena sabhaye abhayasaññāya, ādīnavadassanena assādasaññāya, nibbidānupassanena abhiratisaññāya, muñcitukamyatāya amuñcitukāmabhāvassa, paṭisankhānena appaṭisankhānassa, upekkhāya anupekkhanassa, anulomena saccapaṭilomagāhassa pahānaṃ. Yaṃ vā pana aṭṭhārasasu mahāvipassanāsu[1] aniccānupassanāya niccasaññāya, dukkhānupassanāya sukhasaññāya, anattānupassanāya attasaññāya, nibbidānupassanāya nandiyā, virāgānupassanāya rāgassa, nirodhānupassanāya samudayassa, paṭinissaggānupassanāya ādānassa, khayānupassanāya ghanasaññāya, vayānupassanāya āyūhanassa, vipariṇāmānupassanāya dhuvasaññāya, animittānupassanāya nimittassa, appaṇihitānupassanāya paṇidhiyā, suññatānupassanāya abhinivesassa, adhipaññādhammavipassanāya sārādānābhinivesassa, yathābhūtañāṇadassanena sammohābhinivesassa, ādīnavānupassanāya ālayābhinivesassa, paṭisankhānupassanāya appaṭisankhāya, vivaṭṭānupassanāya saṃyogābhinivesassa pahānaṃ, idam pi tad-angappahānam eva. Tattha yathā aniccānupassanādīhi sattahi niccasaññādīnaṃ pahānaṃ hoti, taṃ bhangānupassane vuttam eva.

Khayānupassanā ti pana ghanavinibbhogaṃ katvā aniccaṃ khayaṭṭhenā ti evaṃ khayaṃ passato ñāṇaṃ; tena ghanasaññāya pahānaṃ hoti.

Vayānupassanā ti:

Ārammaṇa-anvayena ubho ekavavatthānā
nirodhe adhimuttatā, vayalakkhaṇavipassanā ti

evaṃ vuttā paccakkhato ceva anvayato ca sankhārānaṃ bhangaṃ disvā tasmiṃ yeva bhangasankhāte nirodhe adhimuttatā, tāya āyūhanassa pahānaṃ hoti. Yesaṃ hi atthāya

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[1] Cf. *Pṭs.* i, 24 f.; *and above*, p. 628 f.

āyūheyya, te evaṃ vayadhammā ti vipassato[1] āyūhane cittaṃ na namati.

Vipariṇāmānupassanā ti rūpasattakādivasena tam tam paricchedaṃ atikkamma aññathā pavattidassanaṃ, uppannassa vā jarāya ceva maraṇena ca dvīh' ākārehi vipariṇāmadassanaṃ; tāya dhuvasaññāya pahānaṃ hoti.

Animittānupassanā ti aniccānupassanā va; tāya niccanimittassa pahānaṃ hoti.

Appaṇihitānupassanā ti dukkhānupassanā va; tāya sukhapaṇidhi-sukhapatthanānaṃ pahānaṃ hoti.

Suññatānupassanā ti anattānupassanā va; tāya atthi attā ti abhinivesassa pahānaṃ hoti.

Adhipaññādhammavipassanā ti:—

Ārammaṇañ ca paṭisankhā bhangañ ca anupassati,
suññato ca upaṭṭhānaṃ adhipaññā vipassanā ti.

Evaṃ vuttā rūpādi-ārammaṇam jānitvā tassa ca ārammaṇassa tadārammaṇassa ca cittassa bhangaṃ disvā: sankhārā va bhijjanti, sankhārānaṃ maraṇaṃ, na añño koci atthī ti bhangavasena suññataṃ gahetvā pavattā vipassanā, sā adhipaññā ca dhammesu ca vipassanā ti katvā adhipaññādhammavipassanā ti vuccati; tāya niccasārābhāvassa ca attasārābhāvassa ca suṭṭhu diṭṭhattā sārādānābhinivesassa pahānaṃ hoti.

Yathābhūtañāṇadassanan ti sappaccayanāmarūpapariggaho; tena: ahosiṃ nu kho ahaṃ atītamaddhānan ti ?[2] ādivasena ceva issarato loko sambhotī ti ādivasena ca pavattassa sammohābhinivesassa pahānaṃ hoti.

Ādīnavānupassanā ti bhayatupaṭṭhānavasena uppannaṃ sabbabhavādisu ādīnavadassanañāṇaṃ; tena kiñci allīyitabbaṃ na dissatī ti ālayābhinivesassa pahānaṃ hoti.

Paṭisankhānupassanā ti muñcanassa upāyakaraṇaṃ paṭisankhāñāṇaṃ; tena appaṭisankhāya pahānaṃ hoti.

Vivaṭṭānupassanā ti sankhārupekkhā ceva anulomañ ca; tadā hi 'ssa cittaṃ, īsakapoṇe padumapalāse udakabindu viya, sabbasmā sankhāragatā paṭilīyati paṭikūṭati paṭivaṭṭatī ti vuttam;[3] tasmā tāya saṃyogābhinivesassa pahānaṃ hoti.

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[1] S^h 'ssa passato. [2] *S.* ii, 26. [3] *Above*, p. 656.

Kāmasaṃyogādikassa kilesābhinivesassa kilesappavattiyā pahānaṃ hotī ti attho.

Evaṃ vitthārato tad-angappahānaṃ veditabbaṃ. Pāliyaṃ pana: *tad-angappahānañ ca diṭṭhigatānaṃ nibbedhabhāgiyaṃ samādhiṃ bhāvayato* ti[1] sankhepen' eva vuttaṃ.

Yaṃ pana, asanicakkābhihatassa rukkhassa viya, ariyamaggañāṇena samyojanādīnaṃ dhammānaṃ yathā na puna pavatti, evam pahānam idaṃ samucchedappahānaṃ nāma; yaṃ sandhāya vuttaṃ: *samucchedappahānañ ca lokuttaraṃ khayagāmimaggaṃ bhāvayato* ti.[2] Iti imesu tīsu pahānesu samucchedappahānam eva idha adhippetaṃ. Yasmā pana tassa yogino pubbabhāve vikkhambhanatad-angappahānāni pi tad-atthān' eva, tasmā pahānattayam pi iminā pariyāyena maggañāṇassa kiccan ti veditabbaṃ. Paṭirājānaṃ vadhitvā rajjaṃ pattena hi yam pi tato pubbekataṃ, sabbaṃ idañ c' idañ ca raññā katan ti yeva vuccati.

[F. *Sacchikiriyā*]

Sacchikiriyā pī ti lokiyasacchikiriyā, lokuttarasacchikiriyā ti dvedhā bhinnā pi lokuttarāya dassanabhāvanāvasena bhedato tividhā hoti.

Tattha: paṭhamassa jhānassa lābhimhi vasimhi paṭhamajjhānaṃ sacchikataṃ mayā ti ādinā nayena āgatā paṭhamajjhādīnaṃ phassanā lokiyasacchikiriyā nāma. Phassanā ti adhigantvā: idaṃ mayā adhigatan ti paccakkhato ñāṇaphassena phusanā: imam eva hi atthaṃ sandhāya sacchikiriyā paññā phassanatthena ñāṇan ti uddisitvā: *ye ye dhammā sacchikatā honti, te te dhammā phusitā hontī* ti sacchikiriyaniddeso vutto.[3]

Api ca attano santāne anuppādetvā pi ye dhammā kevalaṃ aparapaccayena ñāṇena ñātā, te sacchikatā honti; ten' eva hi: *sabbaṃ, bhikkhave, sacchikātabbaṃ. Kiñ ca, bhikkhave, sabbaṃ sacchikātabbaṃ? Cakkhuṃ, bhikkhave, sacchikātabban* ti[4] ādivuttam.

Aparam pi vuttam:—*rūpaṃ passanto* sacchikaroti, vedanaṃ

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[1] *Pṭs.* i, 27.
[2] *Ibid.* 26.
[3] *Ibid.* 35.
[4] *S.* iv, 29; *Pṭs.* i, 35.

. . . pe . . . viññāṇaṃ passanto sacchikaroti. Cakkhuṃ *jarāmaraṇaṃ amatogadhaṃ Nibbānaṃ passanto sacchikarotī ti. Ye ye dhammā sacchikatā honti, te te dhammā phusitā hontī* ti.[1]

Paṭhamaggakkhaṇe pana Nibbānadassanaṃ dassanasacchikiriyā; sesamaggakkhaṇesu bhāvanāsacchikiriyā ti. Sā duvidhā pi: idha adhippetā, tasmā dassanabhāvanāvasena Nibbānassa sacchikiriyā imassa ñāṇassa kiccan ti veditabbaṃ.

Dve bhāvanā abhimatā ti bhāvanā pana lokiyabhāvanā, lokuttarabhāvanā ti dve yeva abhimatā.

Tattha lokiyānaṃ sīlasamādhipaññānaṃ uppādanaṃ; tā hi ca santānavāsanaṃ lokiyabhāvanā. Lokuttarānaṃ uppādanaṃ tā hi ca santānavāsanaṃ lokuttarabhāvanā. Tāsu idha lokuttarā adhippetā. Lokuttarāni hi sīlādīni catubbidham p' etaṃ ñāṇaṃ uppādeti. Tesaṃ sahajātapaccayāditāya; tehi ca santānaṃ vāsetī ti lokuttarabhāvanā v' assa kiccan ti. Evaṃ:—

Kiccāni pariññādīni yāni vuttāni abhisamayakāle,
tāni ca yathāsabhāvena jānitabbāni saccānī ti.

Ettāvatā ca:—

Sīle patiṭṭhāya naro sapañño,
cittaṃ paññañ ca bhāvayan ti[2]

evaṃ sarūpen' eva ābhatāya paññā bhāvanāya vidhānadassanatthaṃ yaṃ vuttaṃ: mūlabhūtā dve visuddhiyo sampādetvā sarīrabhūtā pañca visuddhiyo sampādente na bhāvetabbā ti, taṃ vitthāritaṃ hoti.

Kathaṃ bhāvetabbā ti ?[3] ayañ ca pañho vissajjito ti.

Iti sādhujanapāmojjatthāya kate Visuddhi-Magge paññā bhāvanādhikāre Ñāṇadassanavisuddhiniddeso nāma bāvisatimo paricchedo.

[1] *S.* iv, 29; *Pṭs.* i, 35. [2] *See* p. 1. [3] *Above, p.* 443.

XXIII

TEVĪSATIMO PARICCHEDO

PAÑÑĀBHĀVANĀNISAMSA-NIDDESO

(1) *Nānākilesavidhaṃsanaṃ*

Yaṃ pana vuttaṃ paññābhāvanāya ko ānisaṃso ti[1] tattha vadāma:—ayaṃ hi paññābhāvanā nāma anekasat' ānisaṃsā; tassā dīghenā pi addhunā na sukaraṃ vitthārato ānisaṃsaṃ pakāsetuṃ; sankhepato pan' assā (1) nānākilesaviddhaṃsanaṃ, (2) ariyaphalarasānubhavanaṃ, (3) nirodhasamāpatti-samāpajjana-samatthatā, (4) āhuneyyabhāvādi-siddhī ti ayam ānisaṃso veditabbo.

[(1) *Nānākilesaviddhaṃsanaṃ*]

(1) Tattha yaṃ nāmarūpaparicchedato paṭṭhāya sakkāyadiṭṭhādīnaṃ vasena *nānākilesaviddhaṃsanaṃ* vuttaṃ: ayaṃ lokiyāya paññābhāvanāya ānisaṃso. Yaṃ ariyamaggakkhaṇe saṃyojanādīnaṃ vasena nānākilesaviddhaṃsanaṃ vuttaṃ:—ayaṃ lokuttarāya paññābhāvanāya ānisamso ti veditabbo.

Bhīmavegānupatitā asanīva siluccaye,
vāyuvegasamuṭṭhito araññam iva pāvako.

Andhakāraṃ viya ravi satejujjalamaṇḍalo,
dīgharattānupatitaṃ sabbānatthavidhāyakaṃ.

Kilesajālaṃ paññā hi viddhaṃsayati bhāvitā.
sandiṭṭhikamato jaññā ānisaṃsam imaṃ idha.

[(2) *Ariyaphalarasānubhavanaṃ*]

(2) Ariyaphalarasānubhavanan ti na kevalañ ca kilesaviddhamsanaṃ yeva ariyaphalarasānubhavanam pi paññābhā-

[1] *Above*, p. 436.

vanāya ānisaṃso; ariyaphalan ti hi sotāpattiphalādi-sāmaññaphalaṃ vuccati. Tassa dvīh' ākārehi rasānubhavanaṃ hoti: maggavīthiyañ ca phalasamāpattivasena ca pavattiyaṃ. Tatrā 'ssa maggavīthiyaṃ pavattidassitā yeva. Api ca ye saṃyojanappahānamattam eva phalaṃ nāma; na koci añño dhammo atthī ti vadanti, tesaṃ anunayattham idaṃ suttam pi dassetabbaṃ:—*Kathaṃ payogapaṭippassaddhi paññāphale ñāṇaṃ? Sotāpattimaggakkhaṇe dassanaṭṭhena sammādiṭṭhi micchādiṭṭhiyā vuṭṭhāti, tad-anuvattakakilesehi ca khandhehi ca vuṭṭhāti, bahiddhā hi ca sabbanimittehi vuṭṭhāti; taṃ payogapaṭippassaddhattā uppajjati sammādiṭṭhi: maggass' etaṃ phalan* ti[1] vitthāretabbaṃ. *Cattāro ariyamaggā, cattāri ca sāmaññaphalāni, ime dhammā appamāṇārammaṇā.*[2] *Mahaggato dhammo appamāṇassa dhammassa anantarapaccayena paccayo* ti[3] evam ādīni pi c' ettha sādhakāni.

Phalasamāpattiyaṃ pavattidassanatthaṃ pan' assa idam pañhākammaṃ:—kā phalasamāpatti? Ke taṃ samāpajjanti? Ke na samāpajjanti? Kasmā samāpajjanti? Kathañ c' assā samāpajjanaṃ hoti? Kathaṃ ṭhānaṃ? Kathaṃ vuṭṭhānaṃ? Kiṃ phalassa anantaraṃ? Kassa ca phalaṃ anantaran ti?

Tattha *kā phalasamāpattī* ti yā ariyaphalassa nirodhe appanā.

Ke taṃ samāpajjanti? Ke na samapajjantī ti sabbe pi puthujjanā na samāpajjanti. Kasmā? Anadhigatattā. Ariyā pana sabbe pi samāpajjanti. Kasmā? Adhigatattā. Uparimā pana heṭṭhimaṃ na samāpajjanti, puggalantarabhāvūpagamanena paṭippassaddhattā; heṭṭhimā ca uparimaṃ, anadhigatattā. Attano attano yeva pana phalaṃ samāpajjantī ti idam ettha sanniṭṭhānaṃ.

Keci pana sotāpannasakadāgāmino pi na samāpajjanti; uparimā dve yeva samāpajjantī ti vadanti, idañ ca tesaṃ kāraṇaṃ, ete hi samādhismiṃ paripūrakārino ti, taṃ puthujjanassā pi attanā paṭiladdhalokiyasamādhi samāpajjanato akāraṇam eva. Kiñ c' ettha kāraṇākāraṇacintāya? Nanu Pāḷiyaṃ yeva vuttaṃ:—*Katame dasa gotrabhūdhammā vipas-*

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[1] *Pts.* i, 71. [2] Cf. *Dhs.* § 1408. [3] *Tikapaṭṭhāna.*

sanāvasena uppajjanti? Sotāpattimaggapaṭilābhatthāya uppādaṃ pavattaṃ . . . pe . . . upāyāsaṃ bahiddhā sankhāranimittaṃ abhibhuyyatī ti gotrabhū. Sotāpattiphalasamāpattatthāya sakadāgāmimagga . . . pe . . . arahattaphalasamāpattatthāya, suññatavihārasamāpattatthāya, animittavihārasamāpattatthāya uppādaṃ . . . pe . . . bahiddhā sankhāranimittaṃ abhibhuyyatī ti gotrabhū ti.[1] Tasmā sabbe pi ariyā attano attano phalaṃ samāpajjantī ti niṭṭham ettha gantabbaṃ.

Kasmā samāpajjantī ti diṭṭhadhammasukhavihāratthaṃ. Yathā hi rājā rajjasukhaṃ, devatā dibbasukhaṃ anubhavanti, evaṃ ariyā: ariyaṃ lokuttarasukhaṃ anubhavissāmā ti addhānaparicchedaṃ katvā icchiticchitakkhaṇe phalasamāpattiṃ samāpajjanti.

Kathañ c' assā samāpajjanaṃ hoti, kathaṃ ṭhānaṃ, kathaṃ vuṭṭhānan ti dvīhi tāva ākārehi assā samāpajjanaṃ hoti. Nibbānato aññassa ārammaṇassa amanasikārā, Nibbānassa ca manasikārā. Yath' āha:—*dve kho, āvuso, paccayā animittāya cetovimuttiyā samāpattiyā sabbanimittānañ ca amanasikāro, animittāya ca dhātuyā manasikāro* ti.[2] Ayaṃ pan' ettha samāpajjanakkhamo:—phalasamāpattatthikena hi ariyasāvakena rahogatena patisallīnena udayabbayādivasena sankhārā passitabbā. Tassa pavattānupubbavipassanassa sankhārārammaṇa-gotrabhūñāṇantarā-phalasamāpattivasena nirodhe cittaṃ appeti. Phalasamāpatti-ninnatāya c' ettha sekkhassā pi phalam eva uppajjati, na maggo.

Ye pana vadanti: sotāpanno: phalasamāpattiṃ samāpajjissāmī ti vipassanaṃ paṭṭhapetvā sakadāgāmī hoti, sakadāgāmī ca anāgāmī ti, te vattabbā: evaṃ sati anāgāmī arahā bhavissati, arahā paccekabuddho, paccekabuddho ca buddho; tasmā na kiñci etam, Pāḷivasen' eva ca paṭikkhittan ti pi na gahetabbaṃ. Idam eva pana gahetabbaṃ: sekhassā pi phalam eva uppajjati, na maggo. Phalañ c' assa sace tena paṭhamajjhāniko maggo adhigato hoti, paṭhamajjhānikam eva uppajjati. Sace dutiyādisu aññatarajjhāniko, dutiyādisu aññatarajjhānikam evā ti. Evaṃ tāv' assā samāpajjanaṃ hoti.

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[1] *Pts.* i, 68. [2] *M.* i, 296.

Tayo kho, āvuso, paccayā animittāya cetovimuttiyā ṭhitiyā: sabbanimittānañ ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro ti[1] vacanato pan' assā tīh' ākārehi ṭhānaṃ hoti. Tattha *pubbe abhisankhāro* ti samāpattito pubbe kālaparicchedo. Asukasmiṃ nāma kāle vuṭṭhahissāmī ti paricchinnattā hi' ssā yāva so kālo n' āgacchati, tāva ṭhānaṃ hoti: evaṃ assā ṭhānaṃ hotī ti.

Dve kho, āvuso, paccayā animittāya cetovimuttiyā vuṭṭhānāya: sabbanimittānañ ca manasikāro, animittāya ca dhātuyā amanasikāro ti[2] vacanato pan' assā dvīh' ākārehi vuṭṭhānaṃ hoti. Tattha sabbanimittānan ti rūpanimittavedanā-saññā-sankhāra-viññāṇanimittānaṃ. Kāmañ ca na sabbān' ev' etāni ekato manasikaroti, sabbasangāhikavasena pan' etaṃ vuttaṃ; tasmā yaṃ bhavangassa ārammaṇaṃ hoti, taṃ manasikaroto phalasamāpatti vuṭṭhānaṃ hotī ti evaṃ assā vuṭṭhānaṃ veditabbaṃ.

Kiṃ phalassa anantaraṃ? kassa ca phalaṃ anantaran ti phalassa tāva phalaṃ eva vā anantaraṃ hoti, bhavangaṃ vā. Phalaṃ pana: atthi maggānantaraṃ, atthi phalānantaraṃ, atthi gotrabhū-anantaraṃ, atthi nevasaññā-nāsaññāyatanānantaraṃ.

Tattha maggavīthiyaṃ *maggānantaraṃ;* purimassa purimassa pacchimaṃ pacchimaṃ *phalānantaraṃ;* phalasamāpattīsu purimaṃ purimaṃ *gotrabhū-anantaraṃ.* Gotrabhū ti c' ettha anulomaṃ veditabbaṃ: vuttaṃ h' etaṃ Paṭṭhāne: —*arahato anulomaṃ phalasamāpattiyā anantarapaccayena paccayo. Sekhānaṃ anulomaṃ phalasamāpattiyā anantarapaccayena paccayo* ti.[3] Yena phalena nirodhā vuṭṭhānaṃ hoti, taṃ *nevasaññā-nāsaññāyatanānantaran* ti.

Tattha, ṭhapetvā maggavīthiyaṃ uppannaṃ phalaṃ, avasesaṃ sabbaṃ phalasamāpattivasena pavattaṃ nāma. Evaṃ etaṃ maggavīthiyaṃ phalasamāpattiyaṃ vā uppajjanavasena:—

Paṭippassaddhadarathaṃ amatārammaṇaṃ subhaṃ,
vantalokāmisaṃ santaṃ sāmaññaphalaṃ uttamaṃ.

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[1] *M.* i, 297. [2] *Ibid.* 296. [3] *Tikapaṭṭhāna.*

Ojavantena sucinā sukhena abhisanditaṃ,
yenā sātā'tisātena amatena madhuṃ viya.

Taṃ sukhaṃ tassa ariyassa rasabhūtam anuttaraṃ,
phalassa paññaṃ bhāvetvā yasmā vindati paṇḍito.

Tasmā ariyaphalass' etaṃ rasānubhavanaṃ idha,
vipassanābhāvanāya ānisaṃso ti vuccati.

[(3) *Nirodhasamāpattisamāpajjanasamatthatā*]

(3) *Nirodhasamāpattisamāpajjanasamatthatā* ti na kevalañ ca ariyaphalarasānubhavanaṃ yeva. Ayam pana nirodhasamāpattiyā samāpajjanasamatthatā pi imissa paññābhāvanāya ānisaṃso ti veditabbo.

Tatr' idaṃ nirodhasamāpattiyā vibhāvanatthaṃ pañhākammaṃ:—kā nirodhasamāpatti? Ke taṃ samāpajjanti? Ke na samāpajjanti? Kattha samāpajjanti? Kasmā samāpajjanti? Kathañ c' assā samāpajjanaṃ hoti? Kathaṃ ṭhānaṃ? Kathaṃ vuṭṭhānaṃ? Vuṭṭhitassa kin ninnaṃ cittaṃ hoti? Matassa ca samāpannassa ca ko viseso? Nirodhasamāpatti kiṃ sankhatā asankhatā, lokiyā lokuttarā, nipphannā anipphannā ti?

Tattha *kā nirodhasamāpattī* ti yā anupubbanirodhavasena cittacetasikānaṃ dhammānaṃ appavatti.

Ke taṃ samāpajjanti, ke na samāpajjantī ti sabbe pi puthujjanā sotāpannā sakadāgāmino, sukkhavipassakā ca anāgāmino arahanto[1] na samāpajjanti. Aṭṭha samāpattilābhino pana anāgāmino khīṇāsavā ca samāpajjanti: *dvīhi balehi samannāgatattā tayo ca sankhārānaṃ paṭippassaddhiyā soḷasahi ñāṇacariyāhi, navahi samādhicariyāhi vasībhāvatā paññā nirodhasamāpattiyā ñāṇaṃ* ti[2] hi vuttaṃ. Ayañ ca sampadā, ṭhapetvā aṭṭha samāpattilābhino anāgāmi-khīṇāsave, aññesaṃ n' atthi; tasmā te yeva samāpajjanti, na aññe.

Katamāni pan' ettha *dve balāni?* . . . pe . . . katamā *vasībhāvatā* ti? Na ettha kiñci amhehi vattabbaṃ atthi; sabbam idaṃ etassa uddesassa Niddese vuttaṃ eva. Yath' āha:—*dvīhi balehī ti dve balāni: samathabalaṃ, vipassanāba-*

[1] Sh *substitutes* khīṇasavā. [2] *Pts.* i, 97.

laṃ. Katamaṃ samathabalaṃ? Nekkhammavasena cittassa ekaggatā avikkhepo samathabalaṃ. Avyāpādavasena . . . ālokasaññāvasena . . . avikkhepavasena . . . pe . . . paṭinissaggānupassī assāsavasena . . . paṭinissaggānupassī passāsavasena cittassa ekaggatā avikkhepo samathabalan ti. Ken' aṭṭhena samathabalaṃ? Paṭhamajjhānena nīvaraṇe na kampatī ti samathabalaṃ. Dutiyajjhānena vitakkavicāre . . . pe . . . nevasaññā-nāsaññāyatanasamāpattiyā ākiñcaññāyatanasaññāya na kampatī ti samathabalaṃ. Uddhacce ca uddhaccasahagatakilese ca khandhe ca na kampati, na calati, na vedhatī ti samathabalaṃ: idaṃ samathabalaṃ.

Katamaṃ vipassanā balaṃ? Aniccānupassanā vipassanābalaṃ; dukkhānupassanā . . . anattānupassanā . . . nibbidānupassanā . . . virāgānupassanā . . . nirodhānupassanā . . . paṭinissaggānupassanā vipassanābalaṃ. Rūpe aniccānupassanā . . . rūpe paṭinissaggānupassanā vipassanābalaṃ. Vedanāya . . . saññāya . . . sankhāresu . . . viññāṇe . . . pe . . . cakkhusmiṃ . . . jarāmaraṇe aniccānupassanā . . . jarāmaraṇe paṭinissaggānupassanā vipassanābalan ti. . . .

Ken' aṭṭhena vipassanābalaṃ? Aniccānupassanāya niccasaññāya na kampatī ti vipassanābalaṃ. Dukkhānupassanāya sukhasaññāya na kampatī ti . . . Anattānupassanāya attasaññāya na kampatī ti . . . Nibbidānupassanāya nandiyā na kampatī ti . . . Virāgānupassanāya rāge na kampatī ti. . . . Nirodhānupassanāyasamudaye na kampatī ti . . . Paṭinissaggānupassanāya ādāne na kampatī ti vipassanābalaṃ. Avijjāya ca avijjāsahagatakilese ca khandhe ca na kampati, na calati, na vedhatī ti vipassanābalaṃ: idaṃ vipassanābalaṃ.

Tayo ca sankhārānaṃ paṭippassaddhiyā ti katamesaṃ tiṇṇannaṃ sankhārānaṃ paṭippassaddhiyā? Dutiyajjhānaṃ samāpannassa vitakkavicārā vacīsankhārā paṭippassaddhā honti. Catutthaṃ jhānaṃ samāpannassa assāsapassāsā kāyasankhārā paṭippassaddhā honti. Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca cittasankhārā paṭippassaddhā honti: imesaṃ tiṇṇannaṃ sankhārānaṃ paṭippassaddhiyā.

Soḷasahi ñāṇacariyāhī ti katamāhi soḷasahi ñāṇacariyāhi? Aniccānupassanā ñāṇacariyā, dukkhā, anattā, nibbidā, virāgā, nirodhā, paṭinissaggā, vivaṭṭānupassanā ñāṇacariyā. Sotāpat-

timaggo ñāṇacariyā, sotāpattiphalasamāpattiñāṇacariyā, sakadāgāmimaggo . . . pe . . . arahattaphalasamāpattiñāṇacariyā : imāhi solasahi ñāṇacariyāhi.

Navahi samādhicariyāhī ti katamāhi navahi samādhicariyāhi? Paṭhamajjhānaṃ samādhicariyā. Dutiyajjhānaṃ . . . pe . . . nevasaññā-nāsaññāyatanasamāpattisamādhicariyā. Paṭhamajjhānapaṭilābhatthāya vitakko ca vicāro ca pīti ca sukhañ ca cittekaggatā ca . . . pe . . . nevasaññā-nāsaññāyatanasamāpatti-paṭilābhatthāya vitakko ca vicāro ca pīti ca sukhañ ca cittekaggatā ca : imāhi navahi samādhicariyāhi.

Vasī ti pañca vasiyo : āvajjanavasī, samāpajjanavasī, adhiṭṭhānavasī, vuṭṭhānavasī, paccavekkhanavasī. Paṭhamajjhānaṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati, āvajjanāya dandhāyitattaṃ n' atthī ti āvajjanāvasī. Paṭhamajjhānaṃ yatthicchakaṃ, yadicchakaṃ, yāvaticchakaṃ samāpajjati samāpajjanāya dandhāyitattaṃ n' atthī ti samāpajjanavasī . . . adhiṭṭhāti adhiṭṭhāne . . . vuṭṭhāti vuṭṭhāne, . . . paccavekkhati paccavekkhanāya dandhāyitattaṃ n' atthī ti paccavekkhanavasī. Dutiyaṃ . . . pe . . . nevasaññā-nāsaññāyatanasamāpattiṃ yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ āvajjati . . . pe . . . paccavekkhati, paccavekkhanāya dandhāyitattaṃ n' atthī ti paccavekkhanavasī. Imā pañca vasiyo ti.[1]

Ettha ca *solasahi ñāṇacariyāhī* ti ukkaṭṭhaniddeso esa. Anāgāmino pana cuddasahi ñāṇacariyāhi hoti. Yadi evaṃ sakadāgāmino dvādasahi, sotāpannassa ca dasahi kiṃ na hotī ti? Na hoti samādhi pāripanthikassa[2] kāmaguṇikarāgassa appahīnattā; tesaṃ hi so appahīno, tasmā samathabalaṃ na paripūraṃ[3] hoti, tasmiṃ aparipūre dvīhi balehi samāpajjitabbaṃ nirodhasamāpattiṃ balavekallena samāpajjituṃ na sakkonti. Anāgāmissa pana so pahīno, tasmā esa paripuṇṇabalo hoti. Paripuṇṇabalattā sakkoti; ten' aha Bhagavā:—*nirodhā vuṭṭhahantassa nevasaññā-nāsaññāyatanakusalaṃ phalasamāpattiyā anantarapaccayena paccayo* ti.[4] Idaṃ hi Paṭṭhāne Mahāpakaraṇe anāgāmino va nirodhā vuṭṭhānaṃ sandhāya vuttan ti.

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[1] *Pts.* i, 97-99.
[2] Bhm pāribandhikassa.
[3] Bhm paripuṇṇaṃ.
[4] *Tikapaṭṭhāna.*

Kattha samāpajjantī ti pañca vokārabhavo. Kasmā? Anupubbasamāpattisambhavato. Catuvokārabhave pana paṭhamajjhānādīnaṃ uppatti n' atthi, tasmā na sakkā tattha samāpajjitun ti.

Keci pana vatthussa abhāvā ti vadanti.

Kasmā samāpajjantī ti sankhārānaṃ pavattibhede ukkaṇṭhitvā: diṭṭh' eva dhamme acittakā hutvā nirodhaṃ Nibbānaṃ patvā sukhaṃ viharissāmā ti samāpajjanti.

Kathañ c' assā samāpajjanaṃ hotī ti samathavipassanā vasena ussakkitvā katapubbakiccassa nevasaññā-nāsaññāyatanaṃ nirodhayato. Evam assā samāpajjanaṃ hoti. Yo hi samathavasen' eva ussakkati, so nevasaññā-nāsaññāyatanasamāpatti patvā tiṭṭhati. Yo pana vipassanāvasen' eva ussakkati, so phalasamāpattiṃ patvā tiṭṭhati. Yo pana ubhayavasen' eva ussakkitvā pubbakiccaṃ katvā nevasaññānāsaññāyatanaṃ nirodheti, so taṃ samāpajjatī ti ayam ettha sankhepo.

Ayaṃ pana vitthāro: idha bhikkhu nirodhaṃ samapajjitukāmo katabhattakicco sudhotahatthapādo vivitte okāse supaññattamhi āsane nisīdati pallankaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā, so paṭhamaṃ jhānaṃ samāpajjitvā vuṭṭhāya tattha sankhāre aniccato dukkhato anattato vipassati. Vipassanā pan' esā tividhā hoti: sankhārapariggaṇhanakavipassanā, phalasamāpattivipassanā, nirodhasamāpattivipassanā ti.

Tattha sankhārapariggaṇhanakavipassanā mandā vā hotu, tikkhā vā, maggassa padaṭṭhānaṃ hoti yeva. Phalasamāpattivipassanā tikkhā va vaṭṭati, maggabhāvanāsadisā. Nirodhasamāpattivipassanā pana nātimandā nātitikkhā vaṭṭati; tasmā esa nātimandāya nātitikkhāya vipassanāya te sankhāre vipassati.

Tato dutiyaṃ jhānaṃ samāpajjitvā vuṭṭhāya tattha sankhāre tath' eva vipassati. Tato tatiyaṃ jhānaṃ . . . pe . . . tato viññāṇañcāyatanaṃ samāpajjitvā vuṭṭhāya tattha sankhāre tath' eva vipassati. Tathā ākiñcaññāyatanaṃ samāpajjitvā vuṭṭhāya catubbidhaṃ pubbakiccaṃ karoti: nānābaddha-avikopanaṃ, sanghapaṭimānanaṃ, satthu pakkosanaṃ addhānaparicchedan ti.

Tattha *nānābaddha-avikopanan* ti yaṃ iminā bhikkhunā saddhiṃ ekābaddhaṃ na hoti; nānābaddhaṃ hutvā ṭhitaṃ pattacīvaraṃ vā mañcapīṭhaṃ vā nivāsagehaṃ vā aññaṃ vā pana kiñci parikkhārajātaṃ. Taṃ yathā na vikuppati aggi-udaka-vāta-cora-undūrādīnaṃ vasena na vinassati, evaṃ adhiṭṭhātabbaṃ.

Tatr' idaṃ adhiṭṭhānavidhānaṃ: idañ c' idañ ca imasmiṃ sattāhabbhantare mā agginā jhāyatu! mā udakena vuyhatu! mā vātena viddhaṃsatu! mā corehi hariyatu! mā undūrādīhi khajjatū ti evaṃ adhiṭṭhite taṃ sattāhaṃ na tassa koci parissayo hoti. Anadhiṭṭhahato pana aggi ādīhi vinassati, Mahānāgattherassa viya.

Thero kira mātu-upāsikāya gāmaṃ piṇḍāya pāvisi. Upāsikā yāguṃ datvā āsanasālāya nisīdāpesi. Thero nirodhaṃ samāpajjitvā nisīdi; tasmiṃ nisinne āsanasālāya agginā gahitāya sesabhikkhū attano attano nisinnāsanaṃ gahetvā palāyiṃsu. Gāmavāsikā sannipatitvā theraṃ disvā: alasasamaṇo, alasasamaṇo ti āhaṃsu. Aggi tiṇaveṇukaṭṭhāni jhāpetvā theraṃ parikkhipitvā aṭṭhāsi. Manussā ghaṭehi udakaṃ āharitvā nibbāpetvā chārikaṃ apanetvā paribhaṇḍam katvā pubbāni vikiritvā namassamānā aṭṭhaṃsu. Thero paricchinnakālavasena vuṭṭhāya te disvā: pākaṭo 'mhi jāto ti vehāsaṃ uppatitvā Piyangudīpaṃ agamāsi.

Idaṃ *nānābaddha-avikopanaṃ* nāma. Yaṃ ekābaddhaṃ hoti nivāsanapāpuraṇaṃ vā nisinnāsanaṃ vā, tattha visuṃ adhiṭṭhānakiccaṃ n' atthi. Samāpattivasen' eva taṃ rakkhati, āyasmato Sañjīvassa viya. Vuttam pi c' etaṃ:— *āyasmato Sañjīvassa samādhivipphārā iddhi; āyasmato Sāriputtassa samādhivipphārā iddhī* ti.[1]

Sanghapaṭimānanan ti sanghassa paṭimānanaṃ udikkhanaṃ. Yāva eso bhikkhu āgacchati, tāva sanghakammassa akaraṇan ti attho. Ettha ca na paṭimānanaṃ etassa pubbakiccaṃ; paṭimānanāvajjanaṃ pana pubbakiccaṃ; tasmā evaṃ āvajjitabbaṃ: sace mayi sattāhaṃ nirodhaṃ samāpajjitvā nisinne sangho ñattikammādisu kiñcid-eva kammaṃ kattukāmo hoti, yāva maṃ koci bhikkhu āgantvā na pakko-

[1] *Pts.* ii, 212.

sati, tāvad-eva vuṭṭhahissāmī ti. Evaṃ katvā samāpanno hi tasmiṃ samaye vuṭṭhāti yeva. Yo pana evaṃ na karoti, sangho ca sannipatitvā taṃ apassanto: asuko bhikkhu kuhin ti? Nirodhasamāpanno ti vutte, sangho kiñci bhikkhuṃ peseti: gaccha naṃ sanghassa vacanena pakkosāhī ti. Ath' assa tena bhikkhunā savanūpacāre ṭhatvā sangho: taṃ, āvuso, paṭimānetī ti vuttamatte va vuṭṭhānaṃ hoti. Evaṃ garukā hi sanghassa āṇā nāma; tasmā taṃ āvajjitvā yathā sayam eva vuṭṭhāti, evaṃ samāpajjitabbaṃ.

Satthu pakkosanan ti idhā pi satthu pakkosanāvajjanam eva imassa kiccaṃ; tasmā tam pi evaṃ āvajjitabbaṃ: sace mayi sattāhaṃ nirodhaṃ samāpajjitvā nisinne satthā otiṇṇe vatthusmiṃ sikkhāpadaṃ vā paññapeti, tathārūpāya vā aṭṭhuppattiyā dhammaṃ deseti. Yāva maṃ koci āgantvā na pakkosati, tāvad-eva vuṭṭhahissāmī ti. Evaṃ katvā nisinno hi tasmiṃ samaye so vuṭṭhāti. Yo pana evaṃ na karoti, satthā ca sanghe sannipatite taṃ apassanto: asuko bhikkhu kuhin ti? Nirodhasamāpanno ti vutte, kiñci bhikkhuṃ peseti: gaccha naṃ mama vacanena pakkosā ti. Ath' assa tena bhikkhunā savanūpacāre ṭhatvā satthā āyasmantaṃ āmantetī ti vuttamatte va vuṭṭhānaṃ hoti. Evaṃ garukaṃ hi satthu pakkosanaṃ; tasmā taṃ āvajjitvā yathā sayam eva vuṭṭhāti, evaṃ samāpajjitabbaṃ.

Addhānaparicchedo ti jīvitaddhānassa paricchedo. Iminā hi bhikkhunā addhānaparicchede sukusalena bhavitabbaṃ. Attano āyusankhārā: sattāhaṃ pavattissanti, na pavattissantī ti āvajjitvā va samāpajjitabbaṃ. Sace hi sattāhabbhantare nirujjhanake āyusankhāre anāvajjitvā va samāpajjati, n' assa nirodhasamāpatti maraṇaṃ paṭibāhituṃ sakkoti; anto nirodhe maraṇassa n' atthitāya antarā va samāpattito vuṭṭhāti tasmā etaṃ āvajjitvā va samāpajjitabbaṃ. Avasesaṃ hi anāvajjitum pi vaṭṭati; idaṃ pana āvajjitabbam evā ti vuttaṃ.

So evaṃ ākiñcaññāyatanaṃ samāpajjitvā vuṭṭhāya imaṃ pubbakiccaṃ katvā nevasaññā-nāsaññāyatanaṃ samāpajjati. Ath' ekaṃ vā dve vā cittavāre atikkamitvā acittako hoti, nirodhaṃ phusati. Kasmā pan' assa dvinnaṃ cittānaṃ upari cittāni na pavattantī ti? Nirodhassa payogattā. Idaṃ hi imassa bhikkhuno dve samathavipassanādhamme

yuganandhe katvā aṭṭhasamāpatti-ārohanaṃ anupubbanirodhassa payogo. Na nevasaññā-nāsaññāyatanasamāpattiyā ti nirodhassa payogattā dvinnaṃ cittānaṃ upari na pavattanti. Yo pana bhikkhu ākiñcaññāyatanato vuṭṭhāya, idaṃ pubbakiccaṃ akatvā, nevasaññā-nāsaññāyatanaṃ samāpajjati, so parato acittako bhavituṃ na sakkoti; paṭinivattitvā pana ākiñcaññāyatane yeva patiṭṭhāti.

Maggaṃ agatapubbapurisūpamā c' ettha vattabbā: eko kira puriso ekaṃ maggaṃ agatapubbo antarā udakakandaraṃ vā gambhīraṃ udakacikkhallaṃ atikkamitvā ṭhapitaṃ caṇḍātapasantattaṃ pāsāṇaṃ vā kandaraṃ vā āgamma taṃ nivāsanapāpuraṇaṃ asaṇṭhapetvā kandaraṃ orūḷho parikkhāratemanabhayena punad-eva tīre patiṭṭhāti. Pāsāṇaṃ akkamitvā pi santattapādo punad-eva orabhāge patiṭṭhāti. Tattha yathā so puriso asaṇṭhapitanivāsanapāpuraṇattā kandaraṃ, otiṇṇamatto va tattapāsāṇaṃ akkantamatto eva ca paṭinivattitvā orato va patiṭṭhāti.

Evaṃ yogāvacaro pi pubbakiccassa akatattā nevasaññā-nāsaññāyatanaṃ samāpannamatto va paṭinivattitvā ākiñcaññāyatane patiṭṭhāti. Yathā pana pubbe pi taṃ maggaṃ gatapubbapuriso taṃ ṭhānaṃ āgamma ekaṃ sāṭakaṃ daḷhaṃ nivāsetvā aparaṃ hatthena gahetvā kandaraṃ uttaritvā tattapāsāṇaṃ vā akkantamattakam eva karitvā parato gacchati, evam eva katapubbakicco bhikkhu nevasaññā-nāsaññāyatanaṃ samāpajjitvā va parato acittako hutvā nirodhaṃ phusitvā viharati.

Kathaṃ ṭhānan ti evaṃ samāpannāya pan' assā kālaparicchedavasena ceva antarā āyukkhaya-saṅghapaṭimānana-satthu pakkosanābhāvena ca ṭhānaṃ hoti.

Kathaṃ vuṭṭhānan ti anāgāmissa anāgāmiphaluppattiyā, arahato arahattaphaluppattiyā ti evaṃ dvedhā vuṭṭhānaṃ hoti.

Vuṭṭhitassa kin ninnaṃ cittaṃ hotī ti Nibbānaninnaṃ. Vuttaṃ h' etaṃ:—*saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, āvuso Visākha, bhikkhuno vivekaninnaṃ cittaṃ hoti, vivekapoṇaṃ, vivekapabbhāran* ti.[1]

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[1] *M*. i, 302.

Matassa ca samāpannassa ca ko viveso ti ayam pi attho Sutte vutto yeva; yath' āha:—*yvāyaṃ, āvuso, mato kālankato, tassa kāyasankhārā niruddhā paṭippassaddhā, vacīsankhārā . . . cittasankhārā niruddhā paṭippassaddhā, āyu parikkhīṇo, usmā vūpasantā, indriyāni paribhinnāni : yvāyaṃ*[1] *bhikkhu saññāvedayitanirodhaṃ samāpanno ; tassa pi kāyasankhārā niruddhā paṭippassaddhā, vacīsankhārā . . . cittasankhārā niruddhā paṭippassaddhā, āyu aparikkhīṇo, usmā avūpasantā, indriyāni aparibhinnānī* ti.[2]

Nirodhasamāpattisankhatā asankhatā ti ādi pucchāyaṃ pana sankhatā ti pi asankhatā ti pi *lokiyā* ti pi *lokuttarā* ti pi na vattabbā. Kasmā ? Sabhāvato n' atthitāya. Yasmā pana sā samāpajjantassa vasena samāpannā nāma hoti, tasmā *nipphannā* ti vattuṃ vaṭṭati, no anipphannā.

Iti santaṃ samāpattiṃ imaṃ ariyasevitaṃ,
diṭṭh' eva dhamme Nibbānam iti sankhaṃ upāgataṃ
bhāvetvā ariyapaññaṃ samāpajjanti paṇḍitā.

Yasmā tasmā imissā pi samāpattisamathatā,
ariyamaggesu paññāya ānisaṃso ti vuccatī ti.

[(4) *Āhuneyyabhāvādisiddhā*]

(4) *Āhuneyyabhāvādi-siddhī* ti na kevalañ ca nirodhasamāpattiyā samāpajjanasamathatā va; ayaṃ pana āhuneyyabhāvādi-siddhi pi imissā lokuttarapaññābhāvanāya ānisaṃso ti veditabbo.

Avisesena hi catubbidhāya pi etissā bhāvitattā bhāvitapañño puggalo sadevakassa lokassa āhuneyyo hoti, pāhuneyyo, dakkhiṇeyyo, añjalīkaraṇīyo, anuttaraṃ puññakkhettaṃ lokassa.

Visesato pan' ettha paṭhamamaggapaññaṃ tāva bhāvetvā mandāya vipassanāya āgato mudindriyo pi *sattakkhattuparamo* nāma hoti. Satta sugatibhave saṃsaritvā dukkhass' antaṃ karoti. Majjhimāya vipassanāya āgato majjhimindriyo *kolaṃkolo* nāma hoti. Dve vā tīṇi vā kulāni sandhāvitvā saṃsaritvā dukkhass' antaṃ karoti. Tikkhāya vipassanāya āgato tikkhindriyo *ekabījī* nāma hoti, ekaṃ yeva

[1] P.T.S. *ed. of M.:* yo c' āyaṃ. [2] *Ibid.* p. 296.

mānusakaṃ bhavaṃ nibbattetvā dukkhass' antaṃ karoti. Dutiyamaggapaññaṃ bhāvetvā *sakadāgāmī* nāma hoti. Sakid-eva imaṃ lokaṃ āgantvā dukkhass' antaṃ karoti. Tatiya-maggapaññaṃ bhāvetvā *anāgāmī* nāma hoti. So indriya-vemattatāvasena antarā parinibbāyī, upahaccaparinibbāyī, asankhāraparinibbāyī, sasankhāraparinibbāyī, uddhaṃsoto, Akaniṭṭhagāmī ti pañcadhā idha vihāya niṭṭho hoti.[1] Tattha *antarā parinibbāyī* ti yattha katthaci Suddhāvā-sabhave upapajjitvā āyuvemajjhaṃ appatvā va parinibbā-yati. *Upahacca parinibbāyī* ti āyuvemajjhaṃ atikkamitvā parinibbāyati. *Asankhāraparinibbāyī* ti asankhārena appa-yogena uparimaggaṃ nibbatteti. *Sasankhāraparinibbāyī* ti sa-sankhārena sappayogena uparimaggaṃ nibbatteti. *Ud-dhaṃsoto, Akaniṭṭhagāmī* ti yatthuppanno, tato uddhaṃ yāva Akaniṭṭhabhavā āruyha tattha parinibbāyati. Catuttha-maggapaññaṃ bhāvetvā koci *saddhāvimutto* hoti, koci *paññā-vimutto* hoti, koci *ubhatobhāgavimutto* hoti, koci *tevijjo*, koci *chaḷabhiñño*, koci *paṭisambhidappabhedappatto mahākhīṇā-savo*. Yaṃ sandhāya vuttaṃ:—maggakkhaṇe pan' esa taṃ jaṭaṃ vijaṭeti nāma; phalakkhaṇe vijaṭitajaṭo sadeva-kassa lokassa aggadakkhiṇeyyo hotī ti.

Evaṃ anekānisaṃsā ariyapaññāya bhāvanā,
yasmā tasmā kareyyātha ratiṃ tattha vicakkhaṇo.

Ettāvatā ca:—

Sīle patiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayaṃ,
Ātāpī nipako bhikkhu so imaṃ vijaṭaye jaṭan ti,[2]

imissā gāthāya SĪLA-SAMĀDHI-PAÑÑĀ-mukhena desite Visud-dhi-Magge sānisaṃsā paññābhāvanā paridīpitā hotī ti.

Iti sādhujanapāmojjhatthāya kate Visuddhimagge Paññābhā-vanānisaṃsaniddeso nāma tevīsatimo paricchedo.

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[1] Cf. *A.* i, 233 f.; *P.P.* 15 f.; *K.V.* I. § 4; *Points of Controversy*, p. 77; *P.P.A.* (*J.P.T.S.* 1913-14) 195 f.

[2] *Above*, p. 1.

NIGAMANAM

Ettāvatā ca:—

Sīle patiṭṭhāya naro sapañño cittaṃ paññañ ca bhāvayaṃ,
Ātāpī nipako bhikkhu so imaṃ vijaṭaye jaṭan ti

imaṃ gāthaṃ nikkhipitvā yad avocumha :

Imissā dāni gāthāya kathitāya mahesinā,
vaṇṇayanto yathābhūtaṃ atthaṃ sīlādi-bhedanaṃ;

Sudullabhaṃ labhitvāna pabbajjaṃ Jinasāsane,
sīlādi-sangahaṃ khemaṃ ujuṃ maggaṃ visuddhiyā;

Yathābhūtaṃ ajānantā suddhikāmā pi ye idha,
visuddhiṃ n' ādhigacchanti vāyamantā pi yogino,

Tesaṃ pāmojjakaraṇaṃ suvisuddhavinicchayaṃ,
Mahāvihāravāsīnaṃ desanānayanissitaṃ,

Visuddhimaggaṃ bhāsissaṃ: taṃ me sakkaccabhāsato
visuddhikāmā sabbe pi nisāmayatha sādhavo ti—

Svāyaṃ bhāsito hoti. Tattha ca:—

Tesaṃ sīlādibhedānaṃ atthānaṃ yo vinicchayo,
pañcannam pi Nikāyānaṃ vutto Aṭṭhakathānaye:

Samāharitvā taṃ sabbaṃ yebhuyyena vinicchayo,
sabbasankaradosehi mutto yasmā pakāsito,

Tasmā visuddhikāmehi suddhapaññehi yogihi
Visuddhi-Magge etasmiṃ karaṇīyo va ādaro ti.

Vibhajjavādi-seṭṭhānaṃ theriyānaṃ yasassinaṃ,
Mahāvihāravāsīnaṃ vaṃsajassa vibhāvino:

Bhadantasanghapālassa sucisallekhavuttino,
Vinayācārayuttassa yuttassa paṭipattiyaṃ.

Khantisoraccamettādi-guṇabhūsitacetaso,
ajjhesanaṃ gahetvā va karontena imaṃ mayā;
Saddhammaṭṭhitikāmena yo patto paññasañcayo;
tassa tejena sabbe pi sukhamedhentu pāṇino.

Visuddhi-Maggo eso va antarāyaṃ vinā idha,
niṭṭhito aṭṭhapaññāsa bhāṇavarāya Pāḷiyā.
Yathā tath' eva lokassa sabbe kalyāṇanissitā,
Anantarāyā ijjhantu sīghaṃ sīghaṃ manorathā ti.

Paramavisuddhasaddhā buddhiviriyapaṭimaṇḍita-sīlācārajjavamaddavādi-guṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññā veyattiyasamannāgatena Tipiṭakapariyattibhede sāṭṭhakathe Satthu sāsane appaṭihatañāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanita-sukhaviniggata - madhurodāra[1]-vacanalāvaṇṇayuttena yuttamuttavādinā vādīvarena mahākavinā chaḷabhiññā-paṭisambhidādi-bhedaguṇapaṭimaṇḍite uttarimanussadhamme appaṭihatabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ Mahāvihāravāsīnaṃ vaṃsālankārabhūtena vipulavisuddhabuddhinā BUDDHAGHOSO ti garūhi gahita-nāmadheyyena therena Moraṇḍaceṭakavattabbena[2] kato

VISUDDHI MAGGO

nāma.

Tāva tiṭṭhatu lokasmiṃ lokanittharaṇesinaṃ,
dassento kulaputtānaṃ nayaṃ sīlavisuddhiyā,
Yāva Buddho ti nāmam pi suddhacittassa tādino,
lokamhi lokajeṭṭhassa pavattati mahesino ti.

[1] Bm °dāta°. [2] Bhm Mudantakhedaka°.

Yaṃ[1] siddhaṃ iminā puññaṃ, yañ c' aññaṃ pasutaṃ
mayā
etena puññakammena dutiye attasambhave
Tāvatiṃse pamodanto sīlācāraguṇe rato,
alaggo pañca kāmesu patvāna pathamaṃ phalam;
Antime attabhāvamhi METTEYYAṂ munipungavaṃ,
lokaggapuggalaṃ nāthaṃ sabbasattahite rataṃ
Disvāna tassa dhīrassa sutvā saddhammadesanaṃ
adhigantvā phalaṃ aggaṃ sobheyyaṃ Jinasāsanaṃ ti.

VISUDDHI-MAGGO NIṬṬHITO.

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[1] *These verses are found in Singhalese recensions.* (Sīhaḷapotthake imā pi gāthayo dissanti. S[b]). *The reader can compare them with the corresponding colophon in Singhalese recensions at the end of the* Atthasālinī (P.T.S. *ed.*), *and with the briefer reference there also to* Metteyya, *with whom* Buddhaghosa, *according to the* "Buddhaghosuppatti" (p. 66, *ed.* Jas. Gray), *was connected in a prophecy.*

B[hm], *instead, end thus:*

Iti sādhujanapāmojjhatthāya katā Visuddhi-Maggakathā Pāligaṇanāya pana sā aṭṭhapaññāsa bhāṇavārā hotī ti.

Visuddhi-Maggappakaraṇaṃ niṭṭhitaṃ.

INDEX

Words defined are printed, with reference, in italics.
etc. = *this is first word in a formula.*
in comp. = *in comparison, e.g. with* viya.
sim. = *occurs in a simile.*
Asl. = *Atthasālinī. P.T.S. ed.*
Kh.A = *Khuddakapāṭha Commentary. P.T.S. ed.*

QUOTATIONS IN THE VISUDDHI-MAGGA FROM CANONICAL BOOKS AND THE MILINDAPAÑHA

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[1] The numbers refer to vol., or section and page (or, in anthologies, to the verses) of the Pali Text Society's editions.

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APADĀNA.[1]

(*Unedited.*)

p. 36 ? p. 45 ?

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[1] I have submitted these two quotations, referred to the Apadāna by S[h], to Miss M. E. Lilley, who is preparing a text of this work. Concerning the first she writes, reminding me that it is not in the Apadāna metre (śloka): "The *simile* is in Rāhula's legend, the gāthā running thus:

Kikī va aṇḍaṃ rakkheyya camarī-r-iva vāladhiṃ,
nipako sīlasampanno mamaṃ rakkhi mahāmuni.

The yak and its tail (camari, etc.) does, I believe, occur in another legend; I do not remember which. In some legends there are gāthās of a different metre introduced into the body of the legend, gāthās seemingly of ancient origin, but I rather doubt if this simile so occurs." I have now discovered that the *substance* of lines 1-3 occurs, the first line verbatim, in the prose opening of *Jāt.* iii. 375.

She has not been able either to trace the verses on p. 45 f.

Abhidhamma-Piṭaka.

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Kathāvatthu.

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Paṭṭhāna.

The quotations from this work will be found without difficulty in the yet unedited Paccayavāra of the Tika-paṭṭhāna.[1]

[1] The Pali Text Society edition is awaiting publication.

POST-CANONICAL WORKS

PEṬAKOPADESA, *quoted Vis.-M.* p. 141.

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ANĀGATAVAṂSA.

ver. 96	.. ..	434 (cf. *Asl.* 415)

Other works, or portions of works referred to are—

Ussadakittana, *quoted* p. 103.
Telakandarikavatthu, *quoted* p. 103, 27
The Atthakathā, }
The Atthakathāyo, } *See* Index *s.v.v.*
Porāṇā, Porāṇakathā. }

Since the first volume containing this reference went to press, the revising of the latter half of Mr. Maung Tin's translation of the Atthasālinī has revealed to me the reference, in this (alas! unindexed) work, to the Ussadakittana (*Asl.* 267; *Expositor*, 355). It was an authoritative statement on '(karmic) preponderance' (*ussada*), drawn up, with other such declarations by Abhidhamma elders at a public lay conference in Sāketa (date unknown), in response to queries put to them by the lay-followers (*upāsakā*) engaged in discussion. Another such declaration was the Hetukittana, on the springs of action, viz., six, in acts (karma) and their result (*Asl.* 268).

ERRATA

These consist mainly of omitted long marks and sub-literal dots, which readers will not need to have pointed out. Some other errors are corrected below.

Page 29, eṭṭhi, gaveṭṭhi, *sic lege.*
Page 30, ti ādinā nayena, *rom.*
Page 30, paṭighātāya, *s.l.*
Page 34, aḍḍhayogādimhi, *s.l.*
Page 40, piṇḍapātacariyādīhi, *s.l.*
Page 138, anulomāni, *s.l.*
Page 37, pātimokkhasaṃvarasīlaṃ, *s.l.*
Page 78, nesajjakangaṃ samādiyāmi, *s.l.*
Page 92, puthujjana-tipiṭakadhara, *s.l.*
Page 109, cīna- . . . somāra-, *s.l.*
Page 112, sattarāsi yeva, *s.l.*
Page 123, sukhanisinnena, *s.l.*
Page 123, *n.* 5, *substitute* "*Referred by the* Mahāṭīkā" *to* "Porāṇatthakathā."
Page 123, 124, sāntake, *s.l.*
Page 124, jannukāni rujanti, *s.l.*
Page 163, nāmakāyena, *s.l.*
Page 180, sahoḍhaṃ, *s.l.*
Page 188; *l.* 27, *l.* . . . maggo.
Page 231, nadī pabbateyya, *s.l.*
Page 236, avavatthānato, *s.l.*
Page 263, khelo, *s.l.*
Page 269, sati yottena, *s.l.*
Page 271, assasanto, *s.l.*
Page 304, Ālampāne, *s.l.* S[h] °bāne.
Page 304, *v.l.* S[h] pañcadasiñ c'Ālāra.
Page 305, naccāpentī, *s.l.*
Page 414, Ābhassarā, *s.l.*
Page 446, -suṃsumāra-, *s.l.*
Page 496, addhuddhārato, *s.l.*
Page 505, indhanaṃ, *s.l.*
Page 550, somārapaṭṭādi, *s.l.*
Page 552, *for* ca c'asso *read* cātasso.
Page 554, muddā-chāyā, *s.l.*
Page 567, *for* etā bhūmikā *read* tebhūmikā.
Page 585, sankhārānaṃ vā, *s.l.*
Page 586, paccayākārappabhede, *s.l.*
Page 603, gahetvāna, *s.l.*
Page 629, aniccānupassanāpaṭipakkhānaṃ, *s.l.*
Page 659, ṭhānesu, *rom.*
Page 684, *dele hyphen after* atikamma.

There are some inconsistencies in transliteration—*e.g.*, pathavī and paṭhavī, and others. Here there is error in good company, for the Editions consulted are not always rigidly consistent, notably S[h]. This, which is on the whole very accurately printed, starts, *e.g.*, with ādisu and appana, then adopts ādīsu (with the B.B.) and appanā. Again, it was intended to print only Piṭaka quotations in italics, but here also there is not always a successful consistency.

AFTERWORD

THE index on names and subjects was drafted by my friend, Mrs. Helen Stede, with some assistance kindly given by the co-editor of the Pali Dictionary, Dr. William Stede, who has added readings from the Commentary on Khuddakapāṭha III. (Dvattiṃsākāra) varying from those in the VIIIth chapter of this book. I have amplified this index, and have added a list of all the quotations occurring in the Visuddhi-Magga, so far as I was able to trace their source. The method pursued in this list is better than that followed in the *Points of Controversy* (trs. Kathā-Vatthu), in that it enables the inquirer to see at a glance whether a given verse or page in the Piṭakas (or the Milinda) is quoted in the Visuddhi-Magga. The labour of compiling the list was thereby multiplied greatly.

And the work of selection in the index was no easy matter. Of this extraordinary book we might say, within limits, what is said of the Divina Commedia and of the Shakespearean plays: in its pages may be found something on everything—*i.e.*, in the earlier Buddhist literature. The index, to be adequate, had to present a closely packed microcosm of this microcosmic range.

Again, the vocabulary of Buddhaghosa, when he is not hampered by commenting, is astonishingly rich as compared with the archaic simplicity of the bookless conditions under which the Piṭakas took birth. Something, at least, of these developments, in inflexions, compounds, and words not hitherto traced so far back, had to be included, and selection was difficult. Index and book, to be adequately compiled, adequately edited, required unhasting, unresting concentration on, and thorough digestion of, the matter sometimes difficult to grasp, and the style, sometimes very intricate, such as only a really competent Pali scholar could give. But the scholar seemed not forthcoming. The Pali studies of the day

were calling out for the belated edition, and a rough makeshift has had to be put together by amateur hands, so that we should no longer have to digest the contents through the unfamiliar medium of the scripts of Further India.

To return to the quotations. They bestrew the book from beginning to end, and sample nearly every work in the earlier Buddhist literature: the three Piṭakas of the Canon, the Siṇhalese Commentaries, notably that called collectively the Mahā Atthakathā—the Commentary owned by the Mahā Vihāra of Anurādhapura—which Buddhaghosa recast into Pali, the works unknown in name or number classed as the Porāṇā, or Porāṇakathā[1]—the discourses of the Ancients or Previous Ones—the Milindapañha, a verse, *apparently*, from the Anāgatavaṃsa,[2] and a composition entitled the Ussadakittana.[3] He mentions, in passing, the Peṭaka (Peṭakopadesa).[4] Noticeably, he does not mention the Nettipakaraṇa. He does not cite from any work ascribed to Dhammapāla—*e.g.*, the Commentary on five Canonical books known as Paramatthadīpanī. He throws no light on who exactly were the Porāṇā. All his references to them are to be found grouped in the index. And when the Commentaries are edited, a collection of these citations should be extracted and published, as we now print the fragments of Greek philosophers surviving in quotations. We can then begin to form inferences about these elder teachers, these 'men of old.'

One of these Porāṇa sayings, quoted on p. 270, is identical with a verse in the last chapter of the Milindapañha; in this work the verse[5] is ascribed by Nāgasena to the Therādhammasangahakā (*Mil.*, p. 369). This places the Porāṇakathā (or some of it) as prior to the Milinda—or at least to the last part of the Milinda. *What period, subsequent to the Council of Patna*

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[1] The Mahāṭīkā quotes a Porāṇatthakathā, viz., on p. 123, ll. 5 f.

[2] Verse 96. Cf. Atthasālinī, p. 415.

[3] See above, p. 761.

[4] P. 141.

[5] Printed in the allusion inadvertently as 'prose.'

(245 B.C.), was covered by the birth and consolidation of this all but submerged literature of the Porāṇas? We wonder, when we read such a passage in the Atthasālinī (p. 313) as "hence the Porāṇa's said, 'The sentient organ is sentient of that which is similar, not dissimilar,'" whether echoes of Greek pre-Aristotelian disputes on 'knowledge is of like by like' had reached them, or whether Greek thinkers echoed an Oriental controversy, or whether neither borrowed from the other?[1]

Much have we lost through the tolerant literary conscience of early and mediaeval literature, which saw in books or memorized sayings a common stock of utterance, to be drawn from, if one wished, without acknowledgment to any individual contributor. And much labour accrues therefrom to the modern editor in tracing the source of these extracts. Nor is the labour entirely rewarded. Here is a list of quests that have failed:

Twenty-eight quotations not traced, confessed on pages:

21	80 (4)	233	496
36	112	238	519 (2)
37	161	295	525 (2)
45	215	298	529
46	231	306	542
49	232	446	

Some of these read like genuine Sutta passages—*e.g.*, those on pp. 49, 215 and 231. Those on pp. 21, 112 are doubtless in Commentaries:—which of the Tissas was it to whom a woman's smile brought a benefit so divine! ? Several of them probably only require one more spell of questing to yield up their hiding-place; that, *e.g.*, on p. 123 is possibly, still elusive, lying doggo in the Paṭisambhidā-magga, that misplaced Abhidhamma book from which Buddhaghosa draws so largely all along. The need of really adequate indexes has been a sore need. A quotation may bear on very central doctrines, and yet, because it contains no more unusual words than such key-note terms as *kammaṃ*, *dukkhaṃ*, *saccaṃ*, it

[1] Cf. *Buddhist Psychological Ethics*, London, 1900, p. lxi.

brings us up against, it may be, a *passim*, that convenient refuge from tedious, if most desirable, adequacy. The S^h recension has aided me by a good many references to Nipāta, Vagga, or even Sutta, but the editor of this was often silent when most needed.

The phrases introductory to a citation used in the text are, to some extent, a guide as to whether we must turn to, or away from, the Canon:—*vuttaṃ hi*, or *vuttam pi Bhagavatā*, or *yath' āha*, or the unusual *Bhagavatā . . . vadatā*. Other phrases are not so clear: *vuttaṃ pi h'etaṃ*, or *vuttam pi c'etaṃ*, or *ten' eva vuttaṃ*, or the appended word *vacanato*. Here we may get *any classic* reference, or even only a repetition of a statement following on its exposition.[1] Even the phrases, pointing apparently to canonical utterances, may possibly cite only from the many extra-canonical sayings ascribed to the Buddha in the Commentaries, notably in that on the Dhammapada.[2]

What, anyway, was Buddhaghosa's procedure when he quoted? Did he, save for some short standard passages—*ye dhammā hetuppabhavā*, etc., and the like—take out from some metal coffer, white-ant proof, a palm-leaf MS. and copy a paragraph or a whole half-leaf? Or had he the wonderfully developed verbal memory of India? If so, did he occasionally falter, and, the coffer proving incompletely stored, recast the saying he wanted in his own words? Or did he at times, while faithfully reproducing the substance (*attha*), unconsciously mix up the letter (*vyañjana*)? The general work of quotation is wonderfully accurate; whether this is to be credited to him, or to his editors, we know not. But here and there he does alter the order of a canonical quotation, or even a category. His list of the forms of *iddhi*, not here but in the Atthasālinī, is not identical with that in the Paṭisambhidāmagga (p. 378). Other slight discrepancies are noticed in my footnotes—*e.g.*, p. 239 f.

But there are quotations of gāthās, where canonical verses

[1] Carelessness overlooked this on p. 44, referring to p. 43.
[2] Possibly that on p. 36, *n*. 2.

are first quoted, with an extra-canonical sequel—*e.g.*, p. 38 and elsewhere. That, *e.g.*, on p. 38 gives us lines from the Theratherīgāthā, then continues from some other source. We know from the Milinda[1] that there were verses associated with the names of theras not included in the canonical anthologies, though there is no evidence so far to show that they were collected by "Therā dhammasangahakā." The problem of such apocryphal material, and its inclusion in, or ejection from, the Canon as we now find it cannot occupy us here. We must first be certain that the Piṭakas do, or do not, contain these unassigned citations. Had we, for these three collections, a Concordance, such as Colonel Jacob's on the Upanishads, or Professor Bloomfield's on the Vedic literature, these tiresome, time-squandering labours would be saved. Such a Concordance, now in the making by a Polish Buddhist, could be completed and published by the Pali Text Society, if funds sufficed after the publication of the Dictionary. Meanwhile, if any reader will be good enough to inform me of the identification of any of my twenty-nine homeless quotations, and for that matter, of misconceptions in editing, I shall be very grateful. Of such there are not a few—it is a provisional text. 'The main thing,' writes Professor Lanman in generous terms, 'is that you have in fact put it forth. With me, alas! the better has been the foe of the good. . . .'

Nor can I here take up space and time by any, save one, fleeting comment on a subject which this work will help on—namely, the place of the great Commentator in the evolution of Buddhist religion and philosophy. This estimate will be yet more facilitated when we publish the translation of the Visuddhi-Magga, and can fill in the great gaps between the little islands charted by that pioneer of Abhidhamma translation, Henry Warren.[2] We shall then get a more just and adequate idea of Buddhaghosa's exposition of causation, and of karma and rebirth, in which the principles of *anicca* and

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[1] *Mil.* 383-91; *Psalms of the Brethren*, App. III.; *Atthasālinī*, p. 307.

[2] *Buddhism in Translations*, Cambridge, Mass., 1896.

anatta are dealt with in terms of the essential vital phenomenon of *growth*, of change as growth.

And further, we shall note—we may now note—how Buddhaghosa ranged himself as what we might call a Neo-Porāṇist in the tradition of the Porāṇas. He cites them to conform with, not to differ from them. In nothing is this more noticeable than in their more positive atheistic position as compared with the veiled silence of the Founder. Concerning a divine source of the world's *saṃsāra*, Gotama affirmed nothing, he only cross-questioned those who did. The Porāṇas affirmed: 'There is no experiencer, no agent behind our consciousness and our actions; no deva or Brahmā has started the flow of phenomena (*saṃsāra*). Bare phenomena course on, caused by a congeries of conditions—this is the right view' (p. 602 f.):

> Kammassa kārako n' atthi vipākassa ca vedako,
> suddhadhammā pavattanti ev' etaṃ sammadassanaṃ . . .
> Na h' ettha devo brahmā vā saṃsārass' atthi kārako,
> suddhadhammā pavattanti hetusambhārapaccayā ti.

Gotama did not say this. It is conceivable that his lips were sealed. We cannot say. The aftermen took the great silence for a denial.

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